

The Lutheran

God's word and Luther's teaching will never perish.

Twentieth year.

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Register for the **twentieth volume of the** **"Lutheran."**

A.

Outline, abridged history of the most important recent sects, 161.
Altenburger Bibelwerk, 3. vol. 133.-Should also be published in Saxony, 139.
Termination of office of the Rev. Hofmeier, 52.
Arend, F. Wm. M., Rev. Ordination and Introduction, 182.

B.

Baltimore, support of the English Lutheran congregation there, 46.
Baptistery. A sick woman is not baptized because she cannot be immersed, 132.
Bartling, W. Pastor. Ordination and Introduction, 182.
Baumstark, H. Rev. Introduction, 24.
Bergt, Rev. Introduction, 151.
Berner, Pastor. Ordination and Introduction, 159.
Request for monetary contributions to pay for college land to Ft. Wayne, 142.
Letter from Prison, 84.
Brunn, pastor. Excerpts from letters of the same, 47, 118, 150, 174. travelogue, 177.
Buffalo Synod also has professional pastors, 14. Burckhardt, Rev. Ordination and induction, 7. Burfeind, B. Rev. Ordination and induction, 143.
Buehl, Rev. Introduction, 182.

D.

Daib, J. L. Rev. Introduction, 71.
Thanksgiving, 25th anniversary, of Saxon immigration, at Collinsville, 86.
Dicke, H. Rev. Introduction, 53.
"Die rechte Gestalt einer vom Staate unabhängigen ev.-luth. Ortsgemeinde," Urtheil des Stader Sonntags-Blatts, 165.

E.

Ebendick, A. Pastor. Ordination and Introduction, 182.
Memorial of honor to faithful witnesses of truth, 82, ' 113, 121, 129, 137, 145, 169.
Oath practice, frivolous, 86th Cong.
Eirich, Fr. Rev. Travelogue, 39.-Introduction, 62.
Ernst, Rev. Introduction, 7.
Evers, H. Rev. Introduction, 87.

F.

Fleischmann, Prof., Resignation, 95th-Pastor, Introduction, 182.
Frederick II waits until v. Pfeil has prayed, 125.
Filling stones. Bon Dr. Sihler, 156.

G.

Answering of the prayer of "Hanjost," 31.
Communities, "our little ones," 164.
Hymnal, Wandering through the Same, 3, 69.
Societies, secret, 102.
Conversation, Low German, on renouncing the devil at baptism, I 17. - Ueber das neue Kirchengesetz, 132.
Gils, Cantor, Death Notice, 149.
Gleichniß von den 10 Jungfrauen, poem, 81.
Means of Grace. What the Methodists count as such, 174.
Blasphemer, terrible punishment of the same, 95.
Gönner, Rector ems, obituary, 176.
Graves, Rev. Ordination, 126.
Grossmann, Inspector and the school teacher D., 14.
Grüber, G. Rev. Introduction, 24.
Grüber, Th. Rev. Introduction, 15.
Laying of cornerstone for school teachers' seminary at Addison, 167.
Gruß und Zeugniß von einigen Lutheranern zu Dresden, 157.

H

Habel, Past., is given the advice to let his "Philadelphia" come in, 61.
Hanover, Synod there, 78.
Hartmann, "Brother President," how he justifies his attack on the Lutheran Church, 149.
Harter, G., Pastor. Ordination and Introduction, 102.
Home and school, wholesome interaction of the same, 75.
"Lift up your heads," songs by H. Fick, 176.
Herald, the "Lutheran." A voice against the same, 162; - The blind hen, 123; - "Kuperhet," 85.

Hospital, German Lutheran, 108.
Hosts by Franz Borck, 118.
Husband, Rev. Introduction, 24.

I./J.

Iowaer, "Proletarian," 141.
Informatorium, is probably, 70.-Comparison of the various Synodal Collects, 140.

L.

Lange, F. W. Pastor Introduction, 167.
Love, those who insist on pure doctrine are usually accused of lacking the same, 148.
Lochner, L. Pastor *vicarius*, ordained, 143.
London, Heidenthum dort, 52.
Loßner, Rev. Introduction, 168.
Lottery, 140.
Lutheran Christians, what should drive them to always trxxx xxxx xkeep the pure doctrine, 33.
Luther's writings xxxig read in Germany, 77.
Luther Association, 7.

M.

Markworth, G. Pastor, ordained and inducted, 126.
Matuschka, F. W. G. Rev. Introduction, 62.
Methodism and Confirmation, 101st-form of infant baptism, 165.
Methodists, strange love of peace of same, 94.-Deification of man, 23.-Official term extended from 2 to 3 years, 165.-Take possession of southern churches, 123.
Methodist Church, does it have all the characteristics of the true church? 90.
Mission, Evangelical Lutheran in Tamulenland, 52.
Mission report on our mission stations, 27, 37.
Mission sermons. Something out of two, held at Hermannsburg, 45, 51.
Minor, C. L. Pastor. Ordination and Introduction, 176.

N.

Nast, Dr. as logician, universal politician 2c., 140.

O.

Ottmann, F. Rev. Introduction, 62.

P.

Pennekamp, Rev. Ordination and introduction, 168.
Politics and Christianity, 52.
Preacher, how one seeks to make money for a fair, 124.-should stop in reading, 180.
Election of preachers by a church council in Amsterdam, 132.
Sermon on the 1st Pfingstfeiertag by C. F. W. Walther, 153.-on the 2nd Advent by A. Wagner, 94.-on the 20th Sunday after Trin. by E. A. Brauer, 41.
Litigation over church property, 123.

R.

Rationalists, leans with them more to end, 94.
Advice and request to all who intend to settle in the Northwestern States, 138.
Reinke, A. Pastor, ordained and inducted, 151. Renan, "Life of Jesus," 78.
Renneke, I. Rev. Introduction, 95.
Rolf, E. Pastor. Introduction, 71.
Röder. Declaration of the Protestant Church Association against the same, 131.
"Ruf unter Christi Fahne," song by Justus Falkner, 121.

"Rupprecht," Rev. Introduction, 168.

Russia, support of the Lutheran congregations there, 92.

S. .

Schliepsiek, B. H. G. Pastor. Introduction, 24th-school teachers' seminary. Appeal for contributions for building, 125.-Call for sending new pupils, 175.-Foundation stone laid, 167.
Schwarz, missionary. Letter from the same to Pastor Hattstädt, 14.
Seidel, J. Rev. Introduction, 95.
Seiffarth, Dr., clearance of the same, 63.
Sunday Schools. A proof of how sad the situation is here with the religious education of the youth, 117.
Soldier means to earn beatitude by sacrificing his life, 102.
Sprengler, Rev. Introduction, 1.59.
Subscription advertisement of preludes and interludes by I. G. Kunz, 103.
Synod, a smoking, 124th - Buffalo. Hai also professionalist-pastvre, 14th - Iowa, what it reports to Germany, 180th - Application of spiritual priesthood be only to apostolic congregations, 124th - General, protest of Pennsylvanian delegates, 158th Sad condition of same, 123rd Decided stand of Lutheran for pure doctrine, 94th - Missouri. Continuance of Synodical BodyS, 124.-Supposed to have broken into Bedford Co. 140. - Ohio and Pennsylvanian. Union of the same, 132. Pennsylvanian, defended by Brobst, 174. Norwegian Lutheran, 181. United Lutheran of the Northwest, 105.

T.

Death penalty, abolition thereof, 102.
Traub, G. Pastor. Ordination and induction, 126 troops, demoralization of same, 46.

U.

Um Frieden," poem by H. Fick, 49.
Union, ecclesiastical and its practical fruits, 65. Unirte and Methodist Church, 69.

"Our Father," whether un-German speech, 159. forgiveness, fraternal, what belongs to it, 165. fossils, scientific results for Greenhorns, 86.

Voigt, R. Pastor. Introduction, 70.

Voltaire assaults horrors of hell, 125.

W-

Election of Mr. H. Witte as proseminar teacher, 79.- of the school teacher seminar - director J. F. W. Lindemann, 151. - list of candidates for this 126.

Waldeck, Something from the Parish of Ense, 93, Walther, J. G. Pastor. Ordination and Introduction, 15.

Warning against the unbelieving press, 30 - Before F. Heinle, 103.

Wamsgaß, Ph. Pastor Introduction, 53.

Weisel, Ch. Aug. Rev. Ordination and Introduction, 15.

"What is the Shape of Our Time, and What Future Have We to Expect," by Dr. Sihler, 3, 19, 57.

Werfelmann, J. H. Pastor. Introduction, 24. Wolf, missionary to the Jews, from his life, 124. Wolf, L. O. Pastor. Introduction, 143.

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Foreword by the editor to twentieth year of the "Lutheran."

"So it goes with me: whoever among the pope can make of Luther the worst red spirit that has shone on the suns, has hit the mark. Again, whoever can make me among the red spirits into a twisted papist, and worse, neither the pope, cannot celebrate. And yet, if Luther had not written, no red spirit would know what the pope is, and no pope can resist some red spirit (without with outrage, fire and sword); but my teaching is the goal, set by God, to which everything must shoot."

Thus Luther writes in 1535 in his preface to a writing of the old Urban Regius. *) No one can deny that Luther herewith pronounced nothing but pure truth. Of course, it seems to be something very strange that the papists declared Luther to be the most furious enemy of the papacy, while the fanatical sects declared him to be an arch-papist! And yet it was in fact so. That the papists cursed Luthern over and over again as the worst enemy of their so-called old church and its holy orders and laws, needs no proof; this

Luther's Werke, Erlanger Ausgabe 63, 332. 333.
the whole world knows. The history of the Reformation, however, proves no less clearly that Luther, on the other hand, was blasphemed as a "new Pabst" by the swarming spirits of his time. For example, Thomas Münzer, the well-known head of the Zwickau "celestial prophets," called him a "new Pabst" in a writing of 1524, which had the title: "Wider das geistlose, sanftlebende Fleisch zu Wittenberg." And the swarm spirit Andreas Carlstadt, in a writing of 1525, called Luthern the "new sophist papist," indeed, "the Antichrist's descendant friend." *) Zwingli also honored Luthern and the Lutherans with no better titles of honor. In his so-called Augsburg Confession of 1530, he calls the Lutherans "people" because of their belief that the body of Christ is in its essence and really present in the Holy Communion. In his so-called Augsburg Confession of 1530, he calls the Lutherans "people who look back to the Egyptian fleshpots" because of their belief that the body of Christ is present according to its essence and really in the Holy Communion, by which he means nothing else than the superstition and the priestly rule of the Roman church. **)

But how was it possible that Luther was reproached in such contradictory ways, so completely opposed to each other? Is it also possible to say black and white, for and against, yes and no at the same time? - As inexplicable as those mutually canceling

*) Luther's Werke, Walch's Ausgabe. XX, p. 13 of the historical introduction.

S. Cyprian's impelled teaching of ecclesiastical unification of the Protestants. Other part p. 24.

Although the accusations leveled against Luther seem to be true at first sight, these obvious contradictions can be explained so easily if one examines them at the bottom. Luther was not a radical subversive, like Muenzer, Carlstadt and Zwingli, but, like all righteous Christians, thoroughly conservative. That is to say, in his work of reformation, Luther did not set out, because he saw the great invasion of ruin, to overthrow everything he found, the misused good with the evil, the free according to God's Word with the forbidden, the tolerable with the conscience-disturbing, as the swarm and mob spirits did. But what Luther found in the corrupt church, he examined according to the unmistakable touchstone of the divine word: What was based on God's clear word, he took out as a precious gem from the dirt with which it had been stained, purified it and did not let anything in the world take it away; yes, even that which was not contrary to God's word, i.e. a free mean thing, and useful, or whose abolition could have caused unrest or distracted people from the main thing, he kept. When Luther, for example, found the clear words of Christ in God's Word: "This is my body, this is my blood," he never let himself be persuaded by the enthusiasts to reject the doctrine that Christ's body and blood were in the Holy Communion as a Roman, Papist doctrine, but rather held that

2

He was so firmly attached to God's grace and his blessedness. And since Luther found many orders, institutions and ceremonies in the Roman church, such as the annual feasts, the singing at the altar, the gospels and epistles on Sundays and feast days, the private confession, the official dress, the crucifix, the images, the altars, the altar candlesticks, the sign of the cross, the wafers at Holy Communion, the subordination and superordination of the preachers and the like, which are all things that are not commanded in God's Word, but are also not forbidden, and thus are left free, and which, with correct teaching, can serve for edification, good order and decency in the church - he did not abolish all this, as Zwingli and other enthusiasts did, but retained all this. Only what was found in the Roman church of doctrines, customs and ceremonies that were contrary to God's word or, as far as the ceremonies were concerned, were only an empty jiggery-pokery, Luther rejected and swept out of the church as antichristian evil.

Thus Luther came to stand in the middle between the papists with their false church and priesthood and the enthusiasts with their innovation-addicted spiritism and rationalism. While some on the right and others on the left deviated from God's Word, sometimes in false freedom, sometimes in false bondage, Luther walked the golden middle road, not allowing freedom where God's Word binds, and not allowing himself to be bound where God's Word gives freedom. While Luther therefore turned the sword of the spirit just as decisively against the fanatics and the red spirits as against the papists and Romanists, he now had to experience the most furious attacks from both sides and had to allow himself to be called a papist by the fanatics, but a fanatic by the papists. He expresses this himself not only in the above-mentioned words, but also elsewhere in many places of his writings. In his "Answer to the King's Blasphemy in England" of 1527, for example, after describing the attacks of the papists on him, he continues: "But why should I be angry with the papists, who are my public enemies and what they do to me, they do according to the enemy's right, as it is due! But these are first and foremost the innocent ones, my tender children, my little brothers, my golden friends, the red spirits and enthusiasts, who, as it seems to me, would not have known anything brave, neither of Christ nor of the Gospel, where Luther had not written before, and who, of course, by their art would hardly have worked their way out of the tyranny of the pope into such freedom and light, or, if they could have done it, they would not have been allowed to attack it, nor would they have dared to do it; For at the time when I stood alone in battle, having to suffer bulls and banishment from both the pope and the emperor, as well as from all the papists, they were out of all measure bold, joyful, undaunted heroes - to keep quiet and let me to work alone in the mud. *) But now that God has graciously helped me to give myself and them a little air and space, and they are to stand by me and help me to carry out the dispute completely, as I relied on them and put them off: they fall, from behind, upon me poor, well-martyred man, and attack me more horribly than the papists do. Then I must be a new pope; they are the ones who preach Christ rightly; the sacraments must be used, they have become nothing but markers, so that Christians are marked like sheep are marked with red heel stone. How finely I argue! I lie in the field against the papists and think that my brothers are behind me and help - so they set fire to my city and murder everything that is inside, and yet they boast that such a thing is a small thing, and that the sacraments are not so important that one should not quarrel about them, but they pretend to have great love, peace, unity and humility. Yes, that they forget nothing, they praise themselves, how great martyrs they are and must suffer so much, even from Luther; Luther, however, suffers nothing at all, has also lost his spirit and is walking on vain roses. I think that this is quite a piece of ore and the very rarest piece that the wretched devil could prove to me. Such a morsel is supposed to taste good. Death is bitter, but life, which should see and suffer such pieces, should not be so sweet! I would not have thought that St. Paul's words would be so serious and so valid, since he speaks of false brothers; I also had to find out what kind of herb it was. I had been tempted and suffered all kinds of things, but my Absalom, my dear child, had not yet chased away and defiled his father David; my Judas, who scattered the disciples of Christ and betrayed his Lord, had not yet done his part with me. This is now also in the works. Praise be to God and may his mercy prevail! .. Well, all together, as you are and belong together, devils, papists and enthusiasts in one heap, only fresh to Luther! You papists from the front, you enthusiasts from behind, you devils from all ends! Hunt, hunt, drive confidently, you have the right game before you. When Luther lies down, you will have recovered and won. I see well,

When, therefore, Zwingli was taken to task in writing in 1522 by the bishop of Costnitz as a complicit party in the noise that had arisen from the Lutheran Reformation, Zwingli wrote a letter of defense, in which, among other things, he said: "Why should I, who am Swiss and confess Christ among the Swiss, be held guilty of this noise, when you (yourselves) say that this only happens in Germany and that the Swiss are not counted among the Germans? (S. Cyprian's Lessons 2c. p. 173.) Thus Zwingli sought to pull himself out of the noose when great danger began to be connected with the confession of the truth.

that all is lost; no rebuke, no teaching, no exhortation, no warning, no promise, no pleading, no entreaty, no patience, no humility, no hypocrisy, no enticement will avail: try as I may, turn and turn, it will not avail. Well then, in the name of God, let defiance prevail! Let him who is afraid flee; my support is strong and sure enough for me, I know it. Whether the whole world would cling to me, and how it would fall away, that is all the same to me, and I think: even before, when I was alone, it did not cling to me. He who does not want to, let him leave it; he who does not stay, let him always go. Who holds the other here? said Rost at the neck iron. I can live and die all the more happily because I live and die with such a conscience that I have served the world for its good with all my diligence and have brought the holy scriptures and God's word to light in a way that has never been seen in a thousand years. I have done my

part, let your blood be on your own head and not in my hands! But I ask again for God's sake: If it is possible for you, do not swear to Luther; it is truly not Luther whom you are chasing: you should and must and will let Luther's teaching stand and remain, if there were ten of you in the world. My body is soon worn out; but my teaching will wear you out and devour you. And indeed, one should almost feel that my teaching is, because it has so far multiplied that no one has yet been able to break it off and has remained undaunted and unconquered before many a storm. The enthusiasts probably think that if they had Luther down, they would ride on vain clouds. But the papists think, and I almost believe it too, that if Luther were not there, the enthusiasts would soon become thin and crawl to the hole; they are truly standing on weak legs, as much as I have read their writings. *) —

What Luther once experienced, the entire Lutheran church named after him has experienced at all times. Cried out and persecuted by the papal church as the mother of all unchurchly, enthusiastic sects, it has, on the other hand, been attacked and blasphemed by these sects as a refined pabstacy. Hereby, however, the enemies of our Evangelical Lutheran Church have themselves borne witness to it, which cannot be more glorious. The papists have had to testify that she is not papist, the enthusiasts that she is not enthusiastic, both together that she walks the golden middle road between these two paths and extremes according to God's Word alone.

Now, is our Missouri Synod really a faithful daughter of the old Evangelical Lutheran Church, and is the present paper, the "Lutheran," the organ of that Synod, really a faithful servant of this Evangelical Lutheran Church?

*) S. Luther's Werke, Walch's edition XIX, pp. 517-521.

thetic church, it cannot be otherwise than that our synod and its "Lutheran" are accused of being completely opposed to each other. And so it is in fact. There is almost no party here that does not revile us as its opposite and antithesis. The accusations leveled against us are therefore so different and divergent that one accusation always cancels out the other. We are like a man whom some call out as the paragon of a stingy miser, others as a fabulously dissolute profligate, who is therefore certainly equally far removed from both vices.

Anyone who has read the last few years of our journals and has noticed how many different attacks and insults we have had to defend ourselves against, will find what has been said confirmed. Some say that we are fanatically orthodox, condemnatory Old Lutherans who consider the visible Lutheran church to be the only church that can save all and deny blessedness to all who do not belong to it or do not believe in all respects what it believes, and that we are therefore the most ferocious enemies of every union, peace-loving people who take pleasure in quarreling and fighting, or who stretch the bond of peace and unity too tightly and demand such equality in doctrine, even in all secondary points, which is not possible in this life, so that nothing but a complete crumbling of the church can result from it; Others, on the other hand, say that we are basically nothing but a single sect that wants to create a universal church and considers all religions, churches and sects to be equally good. Some say that our whole thing amounts to a lifeless restitution, i.e., that we only seek out and introduce the old doctrinal forms, orders and ceremonies without the old spirit of faith, that we do not take into account the changed circumstances of the time, We are not creative, that is, we do not bring forward anything new, self-explored, and do not care about the many important new discoveries in religion and theology that have been made in our days, Some, on the other hand, say that we are newcomers who have come up with a completely new doctrine and practice and want to transform the entire Lutheran Church with their new ideas. Some say that our interpretation of Scripture is a merely literal, spiritless, mechanical one that sticks to the shell of the letter and does not penetrate into the secret core of the spirit of Scripture.

They want to say that where especially in the prophets and in the Revelation of St. John the future of the church is described as a glorious one in the flesh, we do not understand it as it reads, but interpret it arbitrarily from invisible spiritual glory. Some say we are practicing idolatry with Luther and the symbolic books.

Others, however, say that we are enemies and despisers of Luther and the Lutheran confessions. Some say that we are enemies of all ecclesiastical discipline and order, that we introduce popular, even mob rule in the church, that we apply the local democratic principles of the state to the church as well, that we seek to flatter the people and thereby draw them to us, We tried to flatter the people and to attract them to us by giving away the divine rights of the divinely appointed holy office of preaching, by degrading it to a human institution and the preachers to miserable "servants of men", but by making the loose, raw, ignorant crowd the supreme court and letting them decide by majority vote about and against God's word and order; Others, on the other hand, say that our preachers are hierarchs, that they exercise an intolerable priestly rule in our congregations. Some say that we are dead orthodoxists, i.e., we press only for pure doctrine, but not for godly living; we are enemies of a living faith and Christianity; we want to know nothing of true repentance and conversion, nothing of rebirth, renewal and sanctification of the heart, we sought to "fanatize" people only for an outward old Lutheran church system and then declared those to be the best Christians who were most blindly zealous for it, we taught that nothing was necessary for beatification except that a person be baptized, adhere to the orthodox church, attend church services diligently, and

The synod is a place where people go to confession and Holy Communion and, as much as possible, refrain from gross lurking and crimes; others, however, say that we are nothing more than enthusiastic pietists. But when would we end by enumerating all the self-contradictory accusations made against our Synod, its preachers and its organs?

If the one as well as the other accusations were founded, our synod would obviously have to be a monster, a beast of wonder, a monster, which, as long as the world stands, has not yet been shone upon by the sun, before which everyone, if he only heard talk of it, would have to cross himself and bless himself as before an eerie, inexplicable "ghost. But no one who reads this will, we think, be so completely bereft of his intellect as to seriously believe that such a monstrosity could exist in the world. As puzzling as it may now seem that the imagination of our

If one considers that our Synod is an ecclesiastical community that has really and truly become Lutheran again, the mystery is easily solved. We intend to add something about this in the next number.

(To be continued.)

(Sent in by Prof. Dr. Sihler.) **What is the shape of our time and what future can we expect?**

(Continued.) *)

Thirdly, on the one hand, and even more so on the other hand, there are now large groups of God-denying Epicureans, who also loudly proclaim: "We do not want this man (and his gospel) to rule over us. For Christ wants the baptized Christians to crucify their flesh together with the lusts and desires; to kill their members (i.e. the evil lust in them), which are on earth, fornication,

uncleanness, shameful rutting; to deny the ungodly nature and the worldly lusts by virtue of their baptism through faith and to live chastely, righteously and godly in this world that is in trouble. But this unrighteous and perverse generation does not want this. Their gospel is: "Let us eat and drink. For tomorrow we are dead." For their delusion is that when they die, their soul will dissolve into dust or flutter in the air (or, for instance, enter into a dirty sow or a horny goat). And therefore it is wisely done to enjoy life in all kinds of ways, as they say, i.e. to let the carnal desires and worldly lusts take rein and to satisfy themselves in eating and drinking, playing and dancing, whoring and screwing. The devil and his unclean spirits have also blown out the light of reason from these unfortunate people and lured them into a swamp by his will-o'-the-wisps, into which they all sink deeper and deeper into hell.

For the father of lies has driven into the heart of their wise men, poets and naturalists the delusion that there is no personal, eternal, almighty God apart from and above the world, while the truth from God, the holy scripture, says that this God measures the sky with a span and the earth with a dreiling and that all nations are respected before him like a drop in the bucket and like a mite in the scales. According to their doctrine, which is already judged as madness by the rational light of the respectable thinking pagans, the world is from eternity and through itself and exists in a constant cycle of coming into being and passing away. Their God therefore, namely the world, is therefore in constant change and, as it were, a monster always consuming itself in itself and in turn giving birth to itself from itself, an unnatural

*) Erroneously, the section of this paper published in the 24th number has been indicated as "conclusion" of the same. D. R.

Mother who eats her own children and then gives them up again in all kinds of transformations.

So these children of unbelief, these fools of the devil, deny the personal and erroneously unlimited power of God, who is exalted above the world, separated from the seraphim as from the worm as by a gulf, majestic, glorious God, in whom nevertheless all men live, weave and are, who carries all things with his powerful word, without whose will no sparrow falls from the roof and no hair from the head, without whose power they themselves, these fools, cannot think, speak and write, although the content of the same is nothing but lies and deceit, even stinking flatulence and winds of the devil, which he lets pass through their mouth.

But if these deceived deceivers deny the personal, true and living God apart from and above the world, then they naturally also deny his holy and just will, which he has written into the hearts of all men as a law and, moreover, expressed its essential content in the holy 10 Commandments. 10 Commandments; namely, how men, his rational creatures on earth, are to be constituted according to soul and body, and how they are to think and want, do and leave things accordingly. But if they deny this will of God, expressed inwardly and outwardly in the law, and his holy demands upon his creatures, they also logically deny that there are any transgressions of this law in thought, word, and deed, hence the reality of sin, that is, of the sin to be atoned for and the necessity of punishing justice and retribution. Accordingly, according to the view of these atheistic, Epicurean sages, the authorities act very cruelly and inhumanely when they punish, for example, a thief or a whoremonger and an abuser of virgins; for their actions are only a mere necessity of nature and not an injustice, since there is no right and law, and therefore also no transgression and violation of them.

But if they deny injustice and sin, and even more the inherited corruption of human nature, which as a basic Christian doctrine naturally appears to them to be complete nonsense or madness, they accordingly also deny the necessity of redemption; and the doctrine of Christ's person and work is to them the most obvious foolishness. But they relegate the story of Christ to the realm of legend and fable, like that of Hercules and Theseus, although they are not able to deny against the truth even of world history that the gospel of Christ has transformed idolatrous heathen peoples drowned in sin into God-fearing and moral people, and has even changed the whole shape of the world. Our time is now full of such filth and vermin, like an Egyptian plague, especially over in our old fatherland, where the main criers and main writers of this atheism, which continues to eat away at us like a cancer, have their headquarters, and

from which those here, especially from 1848, first learned their wisdom.

But there are two kinds of these godless fellows. The first are the foul-mouthed swine who wallow in the mud of gross carnal pleasures, in eating, drinking, whoring, etc.; and the deeper they burrow into it, the better they feel. It is especially the boozing heroes in the liquor bars and beer houses, where they habitually get drunk and drunk, become wild and insane from the strong drink, or even fall to the ground, deprived of their senses, and lie there as a living carrion. And even if it is not always so horrible with all of them that they humiliate themselves so freely among the unreasonable cattle, it is and remains their pleasure to get diligently drunk, especially if it costs them nothing and they are tractated by their patrons. Because they, although baptized Christians, deny the God they were baptized into, and especially blaspheme Christ shamefully, it is only in accordance with God's punishing justice to show this on them in the following ways:

First of all, it happens in them that the stirrings of conscience and a fear of God and his word, even if only servile, which were still frequent in the beginning of their course of sin, become rarer and weaker. In the past, they were still sometimes frightened by the living and powerful word of God, which reads, for example, Proverbs 23:29: "Where is sorrow? Where is sorrow? Where is strife? Where is lamentation? Where are wounds without cause? Where are red eyes? Namely, where one lies with wine and comes to drink up what has been poured out"; and likewise Isa. 5:11: "Woe to those who rise early in the morning to make a point of drinking, and sit up till night, so that the wine heats them up; therefore hell has opened her mouth wide, that they may go down." And no less were they terrified at St. Paul's word that drunkards will not inherit the kingdom of God. But because the devil and their own evil wills soon drowned these stirrings of conscience in strong drink and prevented the approach to righteous repentance, it was in accordance with God's punitive justice that these stirrings returned the longer, the rarer and weaker, the conscience became more and more dull and the mind more and more dark, the will more and more evil, the heart more and more cold and hard.

On the other hand, as a result of this, the devil of drunkenness takes more and more possession of them and plunges them more and more inexorably into cursing, blaspheming, whoring, cheating, lying, drinking, stealing and other disgraces and vices, ruining them more and more in body and soul and also bringing them into the utmost disgrace and contempt before men.

Thirdly, it is the usual course of events that the anger and hatred against God, whom they vainly try to deny and under whose judgment they become more and more hard and obdurate

The devil's will becomes stronger and stronger in them, until they finally breathe out their miserable soul in drunken madness or despair, which the devil then drags down to hell.

The other kind of God-deniers and Epicureans is the finer, but by far more dangerous, than the one just mentioned; for with

these it is clear even to stupid eyes where the denial of God and the stripping away of all fear of God will finally lead, namely to temporal and eternal ruin.

Now this fine sort are the educated atheists, who, as already explained above, assert the divinity and eternity of the world, but deny the personal God above the world. And that from this assertion and denial the abolition of all moral relations and also of the civil community, as a legal institution, must necessarily follow, we have already seen above. For these baptized but apostate Christians are not only sworn enemies of Christ and his kingdom, despisers and mockers of the Bible, but also enemies and haters of all wholesome orders, such as, for example, the property proper to each in money and goods, marriage, and the protector of both orders, the secular authorities. And if their power were as strong as their evil will, the authorities would already have been eliminated from all places, the distinction of property and marriage would have been abolished, and the whole world would have been transformed into a great den of robbers, a den of murderers, and a house of whores, in which, however, they would be the princes and lords, i.e., finally, in mutual destruction, the devil's governors on earth.

However, the majority of these educated deniers of God are still cautious enough to keep secret their ultimate intention to make the world happy, i.e., to devastate it, and to move within the bounds of respectability and decency, so that they do not cultivate any open fellowship with those of their brothers of the coarse sort. On the other hand, they love to dress in the garb of science, which, however, clings to them rather loosely and suits them about as well as hoop skirts suit women; also, despite their stately appearance, there is quite a bit of wind in both garments. In particular, they boast of so-called recent results of empirical natural science in order to deny the biblical story of creation and to present it as mere fable and poetry. These results, however, which at first were trumpeted with the greatest foolishness as unquestionable and unassailable, were afterwards proved by thorough and truly scientific naturalists to be empty assertions and untenable propositions; and thus the proof was furnished that it was precisely the evil will and hatred of God's Word that had guided those illiterate fellows in their observations and driven them into their erroneous assertions.

The most apt of this wisdom is undeniably the assertion that the first and original birthplace of man is a fertilized primordial

The first thing that can be said is that there would have been a common primordial mud from which first the plant world, then from this the animal world and finally again from this the human being would have formed as the last top and crown of the organic life, so that therefore this primordial mud (admittedly sitting only in the brain of these conceited natural scientists) is the primordial father of all living beings. With the agreement in regard to this common origin of all life in the various atheistic naturalists, it is then of no particular importance that some, for example, consider the ape to be a degenerated man, but the others consider man to be a refined ape; for this insignificant difference of opinion is far outweighed by the unity in the common primordial ooze in which they are all stuck.

These assertions, however, are of course not only rejected by the Holy Scriptures as blasphemous. But these assertions are not only rejected by the holy scripture as blasphemous, but also by the rational light of the educated respectable pagans as madness and folly. For these people know from the existence, preservation and government of the world that there is a God who also testifies in the "conscience" of man, who already in this life punishes the injustice of individuals and whole peoples with justice and in the underworld will punish the godless with eternal punishments.

And therefore, these reasonable pagans will come out against the unreasonable, apostate Christians and atheistic blasphemers at the Last Judgment and condemn them.

So then it is clearer than the sun that the fine and coarse Epicurean atheists and apostate Christians are of one heart and soul, and as of one mouth are ever crying out, "We would not have this one to rule over us."

This saying also finds its application in the social circumstances of our time. It is in accordance with Christ's meaning and his words that his Christians also cultivate social life. Already as a 12 year old boy, since he stayed behind in the temple at Jerusalem after God's guidance, when his parents returned home, he was sought by them, since they missed him on the evening of the first day's journey, 'among the friends and acquaintances. And from this it is clear that he was not gloomy and shy of people, but had a friendly, sociable, loving nature and kept company and intercourse with God-fearing people. Later, after his thirtieth year, we find him in a similar way as a man, when he went out to fulfill his prophetic ministry among Israel and also differed greatly from John the Baptist in his sociable manner. The latter, for instance, kept himself lonely in the wilderness, wore a hairy garment, ate locusts and wild honey, and was a man of the law, an earnest preacher of repentance, who predominantly wielded the rod of woe in order to break the hard hearts of coarse or self-righteous sinners and to become a disciplinarian for them on Christ. But the Lord was quite different in his social behavior. According to his friendliness and cheerfulness he attended the wedding at Cana, ate with the penitent tax collectors and sinners, and stopped not only with the lovers of the divine word, with Lazarus and his sisters, Mary and Martha, in Bethany, but also with Zacchaeus in Jericho, and even did not spurn the invitation of the proud Pharisee Simon.

Following his example, his believers should keep their sociable nature and avoid two kinds of excesses. The first is a certain monastic and monastic seclusion and withdrawal, a pietistic-legalistic nature, which is usually combined with a good portion of spiritual arrogance and in which one fearfully avoids social contact with such people who do not belong to the city and country converts and are in the odor of special piety. The other excess is the opposite, since in one's social conduct one puts oneself on a par with the world, occasionally joining in its merrymaking and amusements, or talking and conversing after its manner; and who would deny that this is always connected with a lack of spiritual earnestness and with an abuse of Christian liberty?

Healthy Christian sociability, however, avoids both kinds of aberrations. Serious, simple-minded Christians, however, have just as little contact and social intercourse with openly worldly people who despise God's Word as they do with their social conversation in a pietistic-legal way, expressing the stamp of made edification. They hate all idle gossip and loose, unspiritual speech; on the other hand, all sought-after spirituality and pompous anointing is no less repugnant to them. They talk about everything, about good and bad weather, about war and peace, about good and bad harvests, about art and nature, about manners and bad manners, about trade and commerce, about discoveries and inventions, about science and politics, about church and state, about the histories and leaderships of individuals and entire peoples, and what is more; But all their talk and social intercourse, whether with brothers in Christ or with other people, as circumstances may require, is always based on the ecclesiastical fear of God, true faith in Christ, the spiritual mind and obedience to God's Word. They want Christ and his word to reign over them at all times, even in the area of social life, and their speech to be sweet and seasoned with salt.

However, the children of unbelief in our time behave quite differently in their social relationships. The enmity and hatred against Christ and his word, and at the same time the self-deification of the human spirit in all kinds of gifts and powers, is also strongly evident here. The cult of genius is the noblest object of their conversations and their social entertainment; and the smaller and more miserable they are in themselves, the more splendidly they seem to worship their idols in speech and writing, than

There are greater and lesser discoverers and inventors, artists and scholars, thinkers and poets of the idolatrous guild, who also diligently gave honor to the spirit of man against the honor of the true God and scattered incense, but especially the revolutionary

heroes of recent times, the political martyrs of the year 1848.

In honor of all these idols, commemorative festivities are held on their birthdays, their memory is refreshed by pompous speeches and idolatrous songs, but above all - because that is and remains the main thing for them - and at the same time, in honor of the' pagan god Bacchus and their father Epicurus, they eat and drink profusely. And since in these drinking brothers and deniers of God and the devil the devil of pride and drunkenness work diligently into their hands, it is no wonder that these children of his strengthen each other at these banquets partly in enmity against Christ and his word and church and against princes and clergymen, partly in the worship and adoration of their idols. And so that their toasts do not fade away too fleetingly and their libations do not go up in smoke too quickly, they take the bold decision, with an otherwise unusual generosity, to erect monuments to their idols as soon as possible in ore and stone, statues and image pillars, in which they idolize the spirit of man and themselves and gather around them for common idolatry. Then it is palpable that here too these children of unbelief cry out as if at the top of their voices and never tire of it: "We do not want this one to rule over us.

No less, however, is the reign of Christ rejected by the adulterous generation of our day in marital and domestic life and in the child rearing that flows from it. There has hardly been a time when, according to the masses, marriages are entered into and conducted and divorced so frivolously as in ours.

The Lord Christ wants marriages to be entered into in the fear of God, in true faith in Him, and with the consent of the parents or guardians and caretakers of young men and virgins, and to be conducted accordingly. And he does not want the parents to force the young people to marry against their natural inclination out of selfishness, obstinacy and human planning, or that they secretly promise themselves and run together against the will of the parents and the fourth commandment. In earlier times, such marriage coercion was not uncommon, especially in homes where only a legal, sometimes even a despotic regime was in place. In contrast, the frivolous initiation of love affairs and, as a consequence, the secret promises of marriage behind the backs of parents or guardians are now quite common, especially when the young people are of legal age. Among the pagans, from the light of the law of nature written in the heart, the custom stands that the parents give their daughters in marriage and give their daughters in marriage.

It is unheard of among them for a young man to ask for a virgin behind the back and against the will of his or her parents. Among the apostate Christians of our day, however, this disgraceful custom, this impudent transgression of the fourth commandment, this twofold sin against God and parents, seems to be becoming more and more the prevailing custom; for of the young harlots, even if they have scarcely fledged, there would be very few who, if, moreover, the tickle of the flesh particularly stings them, would immediately and earnestly shun and flee every opportunity for a love bargain, and would also immediately turn the honest suitor away from themselves, first to their parents. And even fewer would exist among the young journeymen who, moreover, when they have come of age, first consult with their parents in the fear of God and, together with them, call upon the Lord for a pious and virtuous spouse before they proceed to marry. "She is pleasing to my eyes" - that is her speech; and so it is mostly the lust of the eyes and the lust of the flesh that brings the children of unbelief together in marriage, whether the parents see it sweetly or sourly.

It is no wonder, then, that marriages thus contracted soon bring to light a great deal of gloom and heartache, and that the honey of the first months soon turns to gall and wormwood. For it often happens that the formerly passionate affection turns into mutual aversion and alienation, and each part seeks amusement outside the home, according to its own peculiar taste. Or, if the marriage is based on self-interest, it is this alone that keeps the spouses together carnally in common greed and acquisitiveness, so that they sacrifice all the powers of the soul and all the members of the body to the great god Mammon. Or in the so-called happy marriages it goes in such a way that each part in the other actually loves only itself and expects and desires the same bestowals of love from him, which he bestows upon him. But what is this but sham love and refined selfishness? Here in this country, however, the standing love, which is perpetuated from sex to sex, still takes place.

The result is an inherited bad habit and a perverse reversal of the divine order, that not, according to God's word and will, the man is the head and lord of the woman, but vice versa, especially among the educated and wealthy, the woman is the lord of the man; For all the fancies and whims of the delicate Eve flesh, which knows nothing but how to dress up fashionably, give parties or accept invitations, sway in the rocking chair while reading novels, sit a little at the embroidery frame or strum a few waltzes on the piano - all the fancies and whims of these carnal daughters of Eve must, according to the custom of the country, be fulfilled by the married marriage slaves with dutiful obedience in the most expeditious manner.

will be. And it does not matter whether they feel like it or not, whether they have the means to pay for the required expenditure on clothes, household utensils, etc. or not, whether they have to resort to all kinds of swindling and deception in order to procure all the luxury articles for their mistresses or not.

Truly, here, on the basis of the word of God, the abolitionism of the love tyranny of the mistresses would be just as necessary as salutary also for the abolitionist marriage slaves, they may be fanatical or seduced abolitionists; for here, as I said, a reversal of the divine order really takes place in the mutual relationship of husband and wife, which is not present in the mutual relationship of master and slave in negro slavery. Instead, however, it is more likely that the matrimonial slave of an abolitionist marriage slave will make round trips from the purest water and give *speeches in* which she presents her sex as an oppressed and enslaved one to her listeners and seeks to inspire them for a radical emancipation from the divine order; for from this it follows that she and her sisters also consider themselves capable of and capable of being educated for male professions, such as voting citizens, members of congress, civil servants, advocates, physicians, etc., etc., etc., etc. etc. are considered capable and competent.

We have now seen how, unfortunately, most marriages over here and over there are made and conducted in the unbelief and carnal sense in one way or another. The example

But the longer it goes on, the rarer it seems that the man or the woman or both become believers in Christ and are converted to God. "We do not want this man and his gospel to rule over us" - this is also the slogan here. So it is quite natural and logical that from such corrupt people also a corrupt child discipline comes to light. Christ, the Lord, wants the children, whom he has also bought and redeemed at great cost, first of all in holy baptism through faith in Him. He wants them to receive forgiveness of sins and the Holy Spirit through faith in Him in Holy Baptism and thus be born again from children of wrath to children by nature.

God and heirs of eternal life. Furthermore, he wants the parents to raise them in discipline and admonition to the Lord, so that they first sharply attack the original sinful corruption in them with the law of doctrine and discipline, also through the ruth, the xxxxx man, and move them more and more to the repentant recognition of their inherited and real sin and to the right desire for salvation in Christ. At the same time, however, he wants even more that they present Christ to them in the gospel, also as their Savior, sweetly and powerfully, who was also born good to them, who also fulfilled the requirement of the law for them and bore the curse of the law for them through his suffering and death, atoned for the wrath of God against them through his blood and death, redeemed them from sin, death and the devil and acquired for them forgiveness of sins, life and blessedness and sealed them by virtue of his resurrection; and such teachings

and curling should be done to the end that the faith, the new creature, the born-again man is strengthened in them. For the essence of Christian child-rearing consists in these two things, and from them alone, under God's grace, flows the blessing for the future of the church as well as of the civil community; for in the children rests the hope of both. But the unbelieving and carnally minded

parents do not want this. Rather, they do their utmost to act against this will of Christ. For by their false teachings and evil examples they use all diligence to strengthen the inherited and real sin in their children and to feed their flesh, but to make the baptismal grace, the faith and the new man in them as powerless as possible and to kill it. If the parents are mammon servants, they naturally lead their children to this servitude as well; if there is a mammon in their children, they will be in bondage to the mammon.

If they are subject to carnal lust and the epicurean nature in one way or another, the sooner the better they also let their children participate in these worldly pleasures and delights. And indeed, there has hardly been a time in Christendom when hedonism has spread in so many ways and permeated all strata of society as it has in ours. This is the reason for the immense effeminacy and perversion of children, who almost always do not experience any wholesome restraint and discipline of the flesh, and whose self-will is not broken, and since there is no habituation even to outward obedience. Since the parents do not have a love sanctified by Christ and an eye enlightened by the Holy Spirit, they do not have a spiritual mind. Since parents do not have a love sanctified by Christ and an eye enlightened by the Holy Spirit, they naturally do not love in their children the creature created, redeemed and sanctified by God, but only their own flesh and blood; likewise, they do not see and recognize in them the original sinful corruption clinging to them through them, so that they serve them as salvific mirrors of repentance. Rather, the parents look at them only through the embellishing glass of self-love, and discover in them

They are only reflections of their own excellence. So it is quite natural that they only practice idolatry with them and, especially as wealthy people, strengthen their lust for pleasure; indeed, their entire child rearing consists essentially in nothing else than that they bring up sin so that it becomes fat and strong, although at the same time the poor children become spiritually neglected and waste away.

What wonder, then, if, especially here in the country, out of such effeminacy and neglect grows a flabby, pleasure-seeking, unrestrained and unruly generation, which fears neither God nor man, has no sense or love for the common welfare of the country, and, far from serving it in any civic occupation with persistent effort of its strength, pursues only the pleasures and pleasures of the world! What wonder if

Such youths and maidens of the same disposition grow up, in whom, according to the masses, nothing is lacking but the fear of God and faith, shame and discipline, true formation of heart and mind, and the domestic virtues also planted and cultivated by wise maternal discipline. On the other hand, there is an abundance of vanity, self-indulgence, preening, affectation and adornment, a pretended bashfulness with secret lechery, craving for pleasure, a hollow, frivolous gossip, a merely licked sham, a distracted, pleasure-seeking nature, in short, everything that is utterly contrary to the purpose of woman, namely the godly exercise of the marital, domestic and maternal profession.

"As the old sang, so the young twittered" - this can be sufficiently perceived in both sexes, only that the atrocious sin of self-abuse and secret fornication, as it seems, was not yet so prevalent with the present parents, when they were children, as it is unfortunately now the case with the youth. There is no sin, however, that so terribly weakens and enervates the body and shatters the soul's powers, dulls the memory and the mind, paralyzes the will, poisons the imagination, depresses learning and the power of comprehension to the point of impotence, and produces a distracted, unsteady being or a dull brooding, as precisely this abominable sin. At the same time, it also strengthens all kinds of other evil desires and the lying spirit, and makes the poor young people a dwelling place of all kinds of unclean spirits, if not in bodily possession, then at least in spiritual effect, so that they become more and more corrupt and rotten in body and soul, and without the converting grace of Christ go irrecoverably to hell.

In this place of torment, however, all children brought up in the unbelief and carnal sense, who sooner or later die in an unconverted state, will curse and curse their similarly departed parents as companions of eternal torment; For although they received natural life from them, as instruments of God's almighty power, and were called into existence, their physical parents, as instruments of the devil and murderers of souls, helped them to eternal death by their unbelieving upbringing and spiritual neglect.

But where are the preachers who, in their congregations and also through writings, punished this child discipline, which is so exceedingly corrupt even here in this country, in due earnest and zeal with God's Word, and from it proclaimed the increasing religious and moral ruin of the people? Here, too, there would like to be a few of them. The preachers and the ecclesiastical businessmen, belly servants and hirelings, who swarm for the preservation and spreading of their false doctrine, hardly see and notice this unspeakable and this ever more powerfully swelling stream of ruin and are far from trying, at least in their congregations, to put a stop to it by God's Word.

They are afraid that the punishing testimony against this ruin will be a hindrance to them. As servants of men, they are justly afraid of arousing the disfavor of the mass of the people against themselves by the punishing testimony against this destruction, if they even notice it in something, and of suffering loss of belly and pouch; and precisely as righteous belly servants, they are necessarily enemies of the cross of Christ and, as blind watchmen and dumb dogs, make little of drawing God's enmity upon their necks, if they only keep the friendship of men. In the same way they give an evil example to their congregations by their own slack child rearing, and like Eli they are not even angry when their own children behave disgracefully. Thus it does not cause them any concern for the future that through their fault the number of stingy farmers, negligent craftsmen, money-grubbing merchants, deceitful advocates, swindling speculators, unjust judges, carnal party-holding electors, shameless office-holders, and the children of their flesh and congregations has increased, the shameless office-hunters, the faithless officials, the partisan popular speakers and newspaper writers, the belly-serving preachers and teachers, the carnally minded husbands and wives, the slack householder and undomestic housewives, the parents corrupting their children into the abyss of hell, could be multiplied with a ripping speed.

It is certain, then, that even in the area of domestic life and child discipline, the children of unbelief will cry out at the top of their voices: "We do not want this man (and his gospel) to rule over us. (To be continued.)

Church News.

On July 26, the candidate of theology, Mr. Burckhardt of St. Louis, who had received and accepted a regular appointment from the Lutheran congregation in Dundee, Ill., was ordained by the undersigned with the assistance of Mr. Rev. Richmann by order of Mr. President Schaller with commitment to all symbols of the Lutheran Church in the midst of his congregation.

May the Lord make him a blessing for many.

A. Francke.

Address: Uev. II. Lurellwrstt, Lox 39. haze, III.

On IX. p. [^]r. (Aug. 2, 1863), Mr. Rev. A. Ernst, after his former congregation in Euclid, O., had dismissed him in peace, was installed in his office in the congregations of Lecon and Elmira, C. W., which were unfortunately deprived of their pastor H. Wichmann by his protracted, painful, rheumatic ailment, by the undersigned on behalf of the Honorable President of the Eastern District, and with commitment to all symbols of the Lutheran Church.

May God the Lord now give grace and blessing, so that through this faithful servant what is standing may be strengthened more and more, what is sick may be cared for, and what is far away may be brought near.

Hugo Hanser, Pastor.

Address: Usv. Lrust,

I'lorL, IVswrloo Oo., 0. IV.

After Mr. Past. Jungck, who until now has served the Lutheran congregation at Bloomington, Ill, complied with the call made to him by the Lutheran congregation at Mishawaka, Ind. and its branch, the same, by order of the Venerable Presidency of the Middle District, was appointed by the undersigned on the 10th instant.

He was inaugurated on the first Sunday after Trinity.

May Almighty God and Father strengthen the newly called one with His Holy Spirit and richly bless the congregations entrusted to him with all kinds of spiritual blessings in heavenly goods through Christ, Amen.

Laporte, Ind, Aug. 20, 1863.

N. Tramm, Pastor.

The address of the dear officemate is:

Uev. D. st. I'li. stuvAelc, Nisürnvaka, Inä.

Luther Association.

The 9th volume of Luther's People's Library, which will contain the excellent interpretation of the Sermon on the Mount, Matth. 5. 6. 7. is almost finished, corrected and stereotyped. At the moment, however, there is very little participation; barely 200 people have sent in their names and funds. We can hardly dare to proceed to print if we do not have the prospect of covering the costs. All who are convinced of the great blessing of the Luther Society, which it has already bestowed and will continue to bestow for the farthest future, are cordially requested not to let their zeal grow cold in furtherance of this good cause. During the general synod to be held in Fort Wayne, the Cassirer of the Association, Louis Lange, will either be present himself or appoint someone to attend to his business. Until then, each member should collect members for the Luther-Association in order to hand in their names and contributions to the aforementioned Cassirer. Also, a number of the first 8 volumes of Luther's People's Library will be offered for sale during the synod in Fort Wayne.

The Publications Committee.

Friendly request.

All members of the Synod as well as any guests are hereby kindly requested to indicate by October 1 at the latest that they intend to come to the Synodal Assembly. In particular, the dear brothers in office are asked to note at the same time whether they are accompanied by a deputy or not. This request is made so that we can gain an overview of how many visitors there will be room for.

Fort Wayne, August 24, 1863.

W. Sihler, P.

For your kind attention.

As the Committee on Printed Matter has instructed me to attend this year's General Synodical Convention at Fort Wayne, Ind. to facilitate a mutual settlement of accounts and to receive funds, I would kindly request all those who are in account with me to comply.

If anyone wishes to have an order placed before the time is up, please send it to me as soon as possible.

M. C. Barthel.

from N. N. in Buffalo, for the same purpose 6	.00
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For Mr. Past. Röbbelen:

Don Hrn. Past. Engelder, on whose child baptism collected 4. 50
 from the municipality in Martinville 1 .75
 from the sewing club of the municipality of Baltimore 4,00

For Mr. Pastor Sommer:

From Mr. Past. Engelder, on whose child baptism collected 4 .50
 from the sewing club of the municipality of Baltimore 4 .00
 From the community in Kingsville 9.00
 New York, Aug. 1, 1863.

I. Bir kner.

No. 92 William Street.

Obtain":

For the College Debt Settlement Fund in St. Louis:

From the Virgins' Club in the Coneordia Distr. in St.
 Louis, Mo. §8.55

By Mr. I. Birkner in New York, N. I. 3.25 From the Virgins' Association in Trinity Distr. in
 St. Lonis, Mo. 11,60

To the Synodalcasse westl. districts:

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 From TrinityS Distr. inSt . Louis, Mo. 22.75
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 " Coneordia-Distr. "" 7,20

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"of the Gem. of Mr. Past. Richmann, Schaum- burg, Ill. 6,25

" H . . hrs in Addison, Ill. 5,< 0

"Mr. Ohlcndorf in Matteson, Ill. 1,00

" of the Gem. of the Hrn. Past.Wunder, Chicago,Ill. 2,85

Collecte der Gem. des Hrn. Past. Hamann, Caron- delet, Mo. 11,40

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 " ImmanuelS-Distr. "" , 22,00
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Pfingstcollecte der Gem. des Hrn. Past. Franke in
 Addison, Ill. 12,60

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To the Synodal Missions-Casse:

Pfingstcollecte der Gem. dcS Hrn. Past. Th. Grüber

near Perrville, Mo. 6.75

From the schoolchildren of Mr. Teacher Jung in CollinSvillc, Ill. 2.00

From DrcleinigkeitS Distr. inSt . Louis, Mo. 4,90

Collecte der Gem. des Hrn. Past. Matuschka in

Washington, Mo. 2 .25

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Gem. of Mr. Past.Popp, Warsaw, Hancock Co.,Ill. 13,00

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MorningS-Collecte at the mission feast of the Gem. of the

Mr. Past. Wagner, Pleasant Ridge, Ill - -54 ,M

From the school children of Mr. Teacher Bartling in Addison,'Ill. 2.00

From the St. John's parish of the Rev. Metz, New Orleans, La. 6.45

From the comm. in Altenburg, Perry Co, Mo. 9,00

Collecte at the mission feast of the congregation of Mr. Past.

Geyer, Carlinville, Mo. 33.00

By Mr. W. JungklauS, Lasayette Co, Mo 1.00

Collecte at the harvest festival of the parish of Mr. Pastor Niethammer, Rodenberg, Ill. 18.00

From the missionary box of the congregation of Mr. Past. Beyer, Chicago, Ill 2 .50

From Mr. F. Schneller in St. Louis, Mo. 1,00

For college construction in Fort Wayne:

From the Gcm. of Mr. Past. Hoppe in New Or-

leans, La. 10.05

From Mr. Ludwig,Lücker, New Gehlenbeck, Ill. -5,00

For the community in New York:

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(Sent in by P. P. Beyer.)

XX.

The sun sinks and rises again, The fair moon waxes and wanes, The starry host goes up and down, It changes daily burden and benefit. Life is sure to be followed by death, The blossoms are bare in winter, And woe follows your happy courtship, Once you've freed the bride.

This, "Lutheran," take to heart in your new course of the year.
Now you shine like a thousand candles Up the path to the fatherland.
For nineteen full years, new doors have always been opened to you; you have indeed experienced that God makes a way even in the desert.

You go with victorious steps through enemy territory to the friendly army, You are already known by your footsteps And free entrance is granted. The fathers hold out their hands to you, the children already smile at you, and right Christians of all classes owe you their heart's rest.

But how, are not also your days numbered, your last day determined?
Are you not also on the scales that give and take upswing? What is the basic feature of these times in the state, in the church, in the house and hall?
The answer is on all sides, it is called: disintegration, decay.

The kingdoms, states, the councils, servants and lords are fissured. Undeniable is the damage of the church, The nits penetrate almost to the core; Is still a sentence of the doctrine, Which everyone believes, who calls himself Christian? A sentence, around which no more dispute would be, Which all Christians confess?

And dark, Satan's house risen, The insolent spirit pervades the world, To whom thousands succumb yearly, Who thinks God's word is fable. What is rich and great and wise Throws itself blindly into his arms; The weakling sighs with inward hardship, "Alas, only what is foolish is Christian."

This, "Lutheran," you will find On your new pilgrimage.
Will you still find entrance, where insolence is paired with foolishness?
Will not the enemy also cleave thy faithful and sow discord?
No - not scatter the seeds of hell first, He has done so; will they come first?

Worry, who can't let it go, Zage he, dem's grauet;
Place every man his man, who trusts in the Lord. Suffer he who loves discord, because the Lord still practices non-office and searches the heart.

What the "Lutheran" was, he will remain. Undaunted, sure, clear, he will write truth, truth that comes from heaven, comes from the heart of true Christians and remains forever.

He who, like him, loves the church, who upholds the doctrine, who gives good and honor for it, who remains faithful to it, will also this year take care of the old banner;
And so we are united in danger Still the "Lutheran."

Foreword by the editor to twentieth year of the "Lutheran."

(Continued.)

In the previous number we listed six self-contradictory double accusations, all of which, strangely enough, are leveled against the "Lutheran" and against the members of the Missouri Synod in general. Let us now examine these charges in the light of day.

The first double accusation we have listed is this: Some say that we are fanatical orthodox, condemnation-addicted Old Lutherans, who considered the visible Lutheran church to be the all-holy church and therefore denied blessedness to all who

We are therefore the most furious enemies of every union, peace-loving people who take pleasure in quarreling and fighting, or who stretch the bond of peace and unity too tightly and demand an equality in doctrine, even in all secondary points, which is not at all possible in this life, so that nothing but a complete disintegration of the church can result from this. Others, on the other hand, say that we are basically nothing but hasty, unruly sects who want to create a universal church and consider all religions, churches and sects to be equally good.

Where might this obviously self-contradictory double accusation come from for the time being? It is not difficult to say. There are now two different parties, one of which deviates in the doctrine of the church to the right, the other to the left. The one, which wants to be regarded as especially strict old Lutheran, really claims that the visible evangelical Lutheran church is the One Holy Christian Church, apart from which there is no salvation; whoever is therefore not in it is outside the church and thus cannot be saved; some add: it would be that he believes and confesses purely Lutheran in all respects and cannot yet come to the visible Lutheran church, because such a person would then be saved outside the church. This is the teaching of the Buffalo Synod. The other party is that of the unrighteous or unthinking among the so-called Lutherans. They claim that it matters little or nothing in which party a person is; every church has its good and its wrong, none has pure truth; the main thing is not purity and unity of doctrine and faith, but unity in love and in pious works; therefore, one should not argue about doctrine at all, but let everyone calmly believe what he thinks is right according to his conscience. Of these two doctrines, as I said, one is as false as the other. The first one is obviously papist, while the other one introduces a blatant and cruel religion. Therefore, so far we have had to defend the old pure biblical Lutheran doctrine against the one as well as against the other. Against the alleged Lutherans, who teach papistically about the church, we have had to show again and again that the church, apart from which there is no salvation, is not some visible particular church, but the whole, invisible to human eyes, holy general Christian church, which is scattered over the whole world, to which belongs everyone who is a member of Christ's spiritual body or a true born-again Christian, or in a word, everyone who truly believes in Christ. The reason why this is so important is that the papist doctrine of the church is the main doctrine of all Christianity, namely the doctrine of justification by faith,

For since a person can believe in Christ without belonging to a visible, orthodox church, faith alone would not make one blessed if a believer could not be saved apart from the visible, orthodox church. This papist doctrine that there is no salvation apart from the visible orthodox church also leads inevitably to the papacy. For since before the Reformation there was for a long time no visible pure and orthodox church apart from the Roman one, but the true church can never perish, the Roman church must have been the true church, apart from which there is no salvation, and Luther must therefore have left it unjustly. As dear to us, therefore, as the sacred doctrine of justification and as dear to us our sacred Evangelical Lutheran Church, the Church of the Reformation, are, we have had to take a serious stand against that Papist doctrine of the Church which wanted to rob us of these two jewels. If some say that the visible orthodox church is indeed the one outside of which there is no salvation, but that some would also be saved outside of the church, this is only a poor excuse to cover up their false doctrine of the church, which is not worth refuting; for the sentence: "Outside of the church there is no salvation" suffers as little an exception as Peter's word: "There is salvation in no one else," namely in Jesus Christ, since Christ is only to be found in the church. - We have had to fight just as resolutely against the unionist doctrine of the church and show again and again not only that God wants every church to be pure and united in faith, doctrine and confession, but also that our dear Evangelical Lutheran Church, according to its public confessions, really is such a pure, orthodox church. We have had to testify aloud that there are indeed simple-minded believing and therefore blessed children of God even in false, corrupt churches, but that those who recognize the errors of the false churches and the pure doctrine of the orthodox church and yet remain in their false church out of false love of peace or indifference and thus knowingly engage in religious mongering, do not belong to those simple-minded souls who will be saved, but to the wilful deniers of the truth, who, if they do not yet come to repentance, will undoubtedly perish. For just as sins of weakness do not condemn a believer, but wilful sins do, since with these no true faith of the heart is possible; so also sins of weakness do not condemn, but wilful and deliberate errors do, since with these likewise no true faith can exist. Since we have had to come out against the papist-minded, who make the visible church their savior, as well as against the un-minded, who make a Babel out of the church, the natural consequence of this has been that the papist-minded, the un-minded, the un-minded, the un-minded, the un-minded, the un-minded, the un-minded, the un-minded, the un-minded, the un-minded.

The un-minded, however, have scolded and still scold fanatically orthodox Old Lutherans. But even if they continue to do so, God willing, this will not move us to deny, either with the papist-minded, that the Lord has His church, i.e., His own, everywhere, the Church, i.e., His own, everywhere, even in the most corrupt churches, nor to deny with the unconverted that the Lord has entrusted to our Evangelical Lutheran Church, among all other churches, His pure, pure Word and Sacrament alone, and has made it a beacon of His unadulterated truth and an unbending witness against all falsifications of the Word in the sects in this last world time; Nor will it move us to allow even one letter to depart from the pure doctrine of our church, or even the slightest falsification of that

doctrine. If this leads to an ever-increasing crumbling, the blame does not lie with us, who, according to God's command, as His stewards must keep the word that is certain and can teach, but with those who depart from it. And even though we may be accused of being condemnation-seekers and quarrelsome, we know that our opponents are lying about it, because the exact opposite is happening: we are being judged and condemned over and over again, while we do not judge and condemn any person, only the false doctrine according to God's word; we keep peace, but when we speak, you start war. It is true, we are enemies of the union, but not of a true one, based on unity in the teaching of divine word, but of a false one, which seeks external unity without internal, peace without truth, community of love without community of faith, which unites the light with darkness, which wants to unite the faithful with the unfaithful, God's word with man's word, which, in order to maintain friendship among men, robs God of what is his, and, in order to be considered the church of love and peace, tolerates soul-destroying errors for this Judas' wages and gives away beatific truths. - —

A second double accusation, which is raised against us and which we have listed in the previous number, is this: Some say that our whole thing amounts to a lifeless repristination, i.e., that we only seek out and introduce the old forms of teaching, orders and ceremonies, without the old spirit of faith; that we do not take into account the changed circumstances of the time; that we do not seek to advance in any way, but are content only to cite the old; we are not "creative," that is, we do not bring forward anything new, self-explored, and do not care about the many important new discoveries in religion and theology that have been made in our days; we are still at least 300 years behind, as it were an old-fashioned relic that no longer fits into our time; therefore, we also do not consider the future to be a "new" one.

We do not believe that we would have any influence on the recovery of the apostate people for Christianity and Lutheranism, but that we would be without a blessed influence. Others, on the other hand, say that we are newcomers who have come up with a completely new doctrine and practice and want to transform the entire Lutheran Church with their new ideas.

There can hardly be a more beautiful testimony that we must be on the right path by God's grace than that which lies in this second double accusation against us. Those who accuse us on the one hand of presenting nothing but the old must clear us of the suspicion that our doctrine is a new one invented by ourselves; those, on the other hand, who accuse us on the other hand of being innovators must clear us of the accusation that we are content, without regard to the present time, only to seek out and reintroduce the old forms of doctrine, orders and ceremonies. Both accusers, whose accusations agree so badly with each other, must therefore give us the testimony against our will that we are equally far away from dead repristination and innovation and stand in the right Lutheran center. It is true that we do not belong to that class of so-called Lutherans who, like e. g. by which, however, they do not mean a further building on what already exists, i.e., real progress, but rather an alleged improvement and new reformation of the old Lutheran doctrine, soon greater, soon less; who therefore also say that the Lutheran confessional writings, which they also invoke in full, must be interpreted "historically" in order to appease their conscience because of their breach of oath. We, however, do not want to know anything about all this, we are rather of the firm conviction that God, through Luther, has given back to his church the pure, clean and unadulterated teachings of the apostles and prophets and that these teachings are laid down in the confessional writings of our church. We heartily agree with the confession with which the Saxon Chancellor Brück once delivered the Augsburg Confession: "Most gracious Emperor, this is such a confession, which with divine grace and help can stand against the gates of hell. Therefore, we want to remain with the doctrine of this confession. We do not want to deviate even a hair's breadth from it. We want to teach it and nothing else. And in order that we may learn this better and better, we study not only God's directly inspired Word, but also incessantly in our own Confessions, in Luther's delicious writings confirmed therein, as well as in the writings of all those highly enlightened and highly gifted theologians who have faithfully followed in the footsteps of the Church Reformer given to us by God Himself. Talking about progress and yet wanting to go behind this doctrine and change and improve it, we respect for a miserable jugglery, for a worthless deception, by which one only wants to cheat unsuspecting Lutherans under a good pretense of the jewel of their pure Lutheran faith; And we regard the symbolic books of our church, as they express themselves, as purporting to be interpreted "historically," that is, historically, and yet, contrary to history, declaring one doctrine contained therein to be symbolic and the other not symbolic, as nothing but traitors who want to remain in the castle of our church and spread themselves out therein in order to tear down the walls, ramparts, and fortifications of it and to gain entrance to false doctrines of all kinds. Still less, of course, do we want to deal with those progressive thinkers who, pointing to the almost universal disgust of the apostate German people with the old Christian teachings, cry out always and forever: the old way of preaching Christ and Christianity is no longer suitable for our present civilized world; If one wants to win the people for Christianity again, one must no longer tell them about the inspiration of the Holy Scriptures, about the Holy Trinity, about Christ's divinity, about vicarious atonement, about original sin, about repentance and faith, about the devil, hell and eternal damnation, We do not want to preach about the forgiveness of sins in baptism, absolution and the Lord's Supper and the like, but all this must now be stripped down to the language of contemporary philosophies and thus make Christianity palatable again to the present philosophically educated generation. We recognize nothing else in these heralds of a doctrine of Christ made suitable for our time than apostles of the devil who wants to persuade us that the present people can be brought back to Christianity only by proclaiming something else to them under the name of Christianity, at least for the time being. No, we want to stick to our old biblical Lutheran doctrine, even though we know that it certainly does not fit into our time. It has not fit into any time. But it has not only proven itself to be alive and strong and sharper than any two-edged sword, and as a power of God to make blessed all who believe in it; But the old Lutheran doctrine still proves to be so alive and powerful that it can enlighten even the most blinded, awaken the most obdurate, turn the most respectable into poor sinners, the wisest into fools for Christ's sake, turn the greatest sinners into pardoned ones, and turn the most fallen slaves of vice into renewed, free children of God. May it be true that our so-called old Lutheranism, as they say, "does not have the future;" we ourselves, when we read 2 Pet. 3, 3-10, it is much more probable to us that the remaining future until the last day will be with the scoffers and overthrowers of all human and divine order and only with the Christians who pull together with them. But at the same time we know for certain that Christ's Church will not pass through the gates of hell.

that the Lord will preserve a holy seed even in these last times of the world, but that he will accomplish this only through the continuing preaching not of a new, but of the old doctrine, which is also resounding in our synod, and indeed in it, by God's grace, pure and clear in all points. If even some of our opponents concede this to us, but reproach us, like Pastor Fengler, with having the old good doctrine of faith, but without the old spirit of faith, we must ask them to let God alone sit on the judgement seat of conscience and not to want to occupy it ourselves, otherwise their denial might turn out worst for them, the judges. See Luc. 6, 36 - 42. But if these same opponents reproach us that we are, as they put it, "not creative," i.e., that we have not provided anything new

or self-explored, we must admit to them that we are not yet ready for a lively and deep appropriation of what the church has already brought to light from God's Word; but should we later be as far advanced in the knowledge of pure doctrine as Luther and his successors were in their writings, then let us see if we are perhaps able to bring something new to light. Until then, our creative opponents want to be patient and graciously take the field of new doctrinal discoveries on their own as bold sailors around the heavens. If, however, we are finally reproached from certain quarters, especially by the Buffaloers, for being novelty-seeking fellows, then this is simply due to the fact: partly that these opponents, because they themselves have adopted and advocate a new doctrine and practice, call our old Lutheran doctrine and practice a new one, in order thereby to conceal their innovations; partly that we have indeed exchanged some old orders and ceremonies, which our church had in former times under other circumstances, with other new orders and ceremonies, as our present quite different circumstances require. In this way, however, we have shown ourselves to be not so much innovators as true conservatives, since our church, on the basis of the divine word, has expressly declared in its fundamental confession: "This is enough for true unity of the Christian churches, that the gospel is preached with one accord, according to pure understanding, and that these sacraments are served according to the divine word." And is it not necessary for the true unity of the Christian churches that uniform ceremonies, instituted by men, are held everywhere, as Paul says in Ephes. 4: One body, one Spirit, as ye are called unto one hope of your calling. One Lord, One Faith, One Baptism." (Augb. Conf., Art. 7.) If, therefore, we leave liberty in those means to retain, or to abolish, or to change them, then

we remain faithful to our old Lutheran church; if, on the other hand, our opponents bind their consciences in this matter as well and keep the old orders and ceremonies as necessary, then they are innovators of the worst kind. - —

A third double accusation against us is, as we have indicated, this: Some say that our interpretation of Scripture is a merely literal, spiritless, mechanical one that clings to the shell of the letter and does not penetrate into the secret core of the spirit of Scripture. Others, however, say that our interpretation of Scripture is spiritualistic. The latter want to say that where especially in the prophets and in the revelation of St. John the future of the church is described as a bodily glorious one, we do not understand it literally, as it sounds, but interpret it arbitrarily from invisible, spiritual glory.

Whereas the former, as is well known, is laid at our door by the reform-minded among the Lutherans of the name, the latter is laid at our door by the chiliasts who call themselves Lutheran. As far as the accusation of the reform-minded among the Lutherans of the name is concerned, which is found here in the so-called Lutheran General Synod, there is no need to defend against this accusation. If God's Word in any passage reveals a creedal article with clear and distinct words, and in no other place indicates that these words are to be taken inauthentically or figuratively, then it is obvious blindness to complain about literalism and to say that we are at the shell of the book, that we are stuck with the shell of the letter and do not penetrate the secret core of the spirit of Scripture, if we take the words in such passages with the whole Lutheran church as they read, in their original, proper sense. On the contrary, if the reform-minded explain the clear words of the Son of God, "This is my body, this is my blood," in a non-genuine or figurative way, because they cannot rhyme the actual meaning of these words with their reason, then they throw away the heavenly core hidden in them and remain attached to the empty shell of their own rational thoughts. According to 2 Pet. 1, 20. the Scriptures are not "of their own interpretation," that is, no man can and may interpret them according to his own thoughts; they interpret themselves. Therefore, anyone who interprets a passage of Scripture figuratively out of the prejudices of reason, without the Scriptures themselves requiring it, is not extracting the heavenly meaning from the Scriptures, but is inserting his own carnal meaning into them. But enough of this, since we have already treated this subject in detail at another time and, as we are firmly convinced, have irrefutably justified the Lutheran interpretation to the Reformed. *) However, as seriously as a Lutheran may

*) See: "Lutherans", Volume IV. p. 20-157.

He is careful not to interpret a Bible passage figuratively if the Bible itself does not indicate that it is to be taken figuratively, but he is just as serious about not taking a Bible passage figuratively or actually if the Bible itself indicates that it must be understood and interpreted figuratively or unactually. For the one is just as much a gross falsification and distortion of the Word of God as the other. Whoever, for example, wants to understand the words of Christ: "If I cast out devils through the fingers of God, then the kingdom of God will come to you" (Luc. 11, 20.), and therefore wants to claim that God has fingers like a man, he could not say that his interpretation must be right, since he stays exactly with the words of Scripture, because Scripture itself interpreted these words figuratively; Matth. 12, 27. is the explanation of the same, when it says: "If I cast out devils through the spirit of God, Finger of God is therefore, according to the interpretation of Scripture itself, a figurative expression for Spirit of God. The same case is with the following passages, "Issachar shall be a legged ass." Gen. 40:14. "Say (to Herod,) the same fox." Luc. 13, 32. "If thy hand or thy foot offend thee, cut it off, and cast it from thee." Matth. 18, 8. "There are some who have cut themselves off for the sake of the kingdom of heaven." Matth. 19, 12. Whoever would take all these passages not figuratively, but actually,*) would thereby fall into the most senseless and ungodly things, not because he would not deviate from the letter of Scripture, but precisely because he would completely deviate from it, although under a good appearance, because the Holy Scripture clearly indicates in other passages that all the passages mentioned are not to be understood actually, but figuratively. This is the key to why the Chiliastes reproach us that our interpretation of Scripture is spiritualistic, that we do not take many passages of Scripture as they read, but interpret them arbitrarily in a spiritual way. The Chiliastes hope for a still future visible, outwardly glorious and earthly peaceful millennial kingdom. **) In order to prove this dream of theirs from the Bible, they refer e.g. to similar ones, like the following Bible passage: "The wolves will dwell with the lambs, and the pardels with the goats. A little boy shall drive calves and young lions and fatlings together. Cows and bears will go to pasture, so that their young will lie with one another; and lions will eat straw like oxen. And a suckling shall have his delight in the

On the question, "Why are the words of institution, ""This is my sorrow, this is my blood,"" actually to be taken?"

"As the church father Origen did with the passage Matth. 19, 12 and therefore really (as he thought, for the sake of the kingdom of heaven) mutilated his body!

Here in America, the members of the Iowa Synod, founded by Pastor Löhe and calling itself Lutheran, belong to these chiliastes.

Hole of the adder, and a weaned man shall put his hand into the basilisk's den. Nowhere shall they hurt or destroy in my holy mountain; for the land is full of the knowledge of the Lord, as it is covered with the waters of the sea. Is. 11, 6-9. If we now take these and similar passages of Scripture for figurative descriptions of the spiritual world, then we are in the right place. If we take these and similar passages of Scripture as figurative descriptions of the spiritual glory of the New Testament church, the Chiliastes cry out: "This is a false spiritualistic interpretation! Mau must stick to the word, to the "letter" of Scripture! Who gives you "Lutherans"

of the Missouri Synod the power to depart from "those" clear words of Scripture?" Such speeches, however, are nothing but a blue haze which the "Lord" chiliasts pretend to their listeners and "readers," perhaps even to themselves. If they understand those and similar passages not figuratively, but actually, it is not the literal, literal, but nothing but an unbiblical, carnal, Jewish - rabbinical mind. How the Old Testament is to be understood, we can only see from the New, because the New is the key of the Old; in the New the Holy Spirit has interpreted the Old itself. In the new, the Holy Spirit has interpreted the old itself. Now the New Testament not only says in general that the Law or the Old Testament has the shadow and the models, but the New has "the essence of the goods themselves" (Ebr. 10, 1. 8, 5. Col. 2, 16. 17.), but also in particular that the New Testament church is not a visible, earthly peaceful and outwardly glorious kingdom, but an invisible creedal kingdom, always fought against by the world and hell, which, the closer the last day approaches, becomes a smaller and smaller group, more fearful and contested from within and without. In addition, as often as an Old Testament prophecy about the church of Christ is cited in the New Testament, in which the church is described in an outwardly or Old Testament glorious way, the Holy Spirit always interprets this description as a figurative one. The Holy Spirit always interprets this description as a figurative one of invisible spiritual glory. *) And furthermore, concerning the passage Is. 11, 6-9, the Holy Spirit makes it clear already in the passage itself. In the passage itself, the Holy Spirit has already clearly indicated that the whole description should not be understood as real, but rather as figurative, spiritual, in that it says at the end: "**For the land is full of the knowledge of the Lord, as it is covered with the waters of the sea**". The little word "for" indicates that in the following words the cause of what was prophesied before is given. But if according to the own explanation of the holy spirit the "knowledge of the sea" is the cause of it, then it is the cause of it. If the "knowledge of the Lord" is the cause why the wolves dwell with the lambs, why the lions dwell with the lambs, why the lambs dwell with the lambs?

Since this is not the place to prove this in detail, we refer to an earlier article in the "Lutheran", where we have proved this thoroughly by contrasting a large number of Old and New Testament passages. We mean the essay found in Volume XIII, pp. 84-165, and entitled: "Of the Hope of a Still Impending General Conversion of the Jews."

Why the basilisks become so tame and harmless, why a small child can confidently put his hand into their caves, etc., it is clear that here we cannot speak of ferocious animals in the proper sense, but that among them cruel and powerful enemies of the Christians are figuratively represented, who, according to this prophecy, shall come to the knowledge of the Lord and thereby from formerly fearful enemies of the Christians shall become trusted friends and dear brothers of the same. Such a ravening wolf was, for example, Saul before his conversion, but after his conversion he grazed peacefully with the lambs of Christ on the pastures of the gospel. What, then, do the chiliasts do when, for the sake of their reveries, they reject such an interpretation of these and similar scriptural passages as a "spiritualistic" one? They are doing nothing less than declaring the interpretation of the Holy Spirit itself to be a perversion and falsification of the Word of God and, contrary to 2 Pet. 1:20, making an "interpretation of their own" and passing off the rapturous imaginings of their own spirit as inspirations of the Holy Spirit. Spirit. How dangerous and pernicious the interpretation of the Scriptures by the chiliasts is cannot be expressed in words. It calls itself "realistic," that is, it holds fast to the essence of the things spoken of in Scripture and does not allow them to be spiritualized, that is, spiritualized, that is, (!) evaporate; But the chiliastic interpretation of the Scriptures is rather the grossly sensual and carnal one, as it was once common among the Jews in Christ's time, because of which the Jews did not want to know anything about Christ and His spiritual kingdom and its invisible heavenly glory, and because of which even now the hardened Jews reject the Messiah who has come and are still waiting for another Messiah, who would establish a visible, outwardly glorious, earthly peaceful kingdom ruling over the whole world, as the prophets are said to have foretold according to their "realistic" interpretation. Through the chiliastic interpretation of the Scriptures, the whole Old Testament as well as the New Testament is robbed of its actual core, which, as far as the Old Testament is concerned, consists in the promise of a spiritually glorious and heavenly kingdom, and, as far as the New Testament is concerned, in the proclamation of the coming of this spiritual and heavenly kingdom. By this interpretation of the Scriptures, according to which the true realities or the essence of goods are not spiritual things, righteousness, peace and joy in the Holy Spirit, but visible and tangible things, the whole essence of Christianity is denied and a completely new religion is put into the Bible. Thus we are also at this third double accusation, which the reform-minded and chiliastes among the

The Lutherans of the same name raise an objection against us, when the former accuse us of a literalist, the latter of a spiritualist interpretation of Scripture.

For in this way both unite in the testimony that we, following the interpretation of the Holy Spirit, do not fall into one or the other error by God's grace. The Spirit, by the grace of God, we are not bound by either the one or the other error. have gotten away.

(Conclusion follows.)

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To the ecclesiastical chronicle.

Three points. Under this heading Harms writes in his June Missionary Bulletin: "Are there still faithful, resolute Lutherans in Hanover? I answer with joy

not only some, but many. That they get to know each other, unite ever more closely in the faithful fight for the church and in serious resistance against its enemies, and thus prove that the faith is not yet extinguished, becomes more and more necessary from day to day. We must rally around a banner to strengthen us and to give comforting proof to our pious king and the church government that unbelief has not yet triumphed. Even if we are a small army compared to our enemies, we are the ones to whom the Lord has granted the kingdom. The upcoming synod will, as far as human eyes can see, work towards abolishing the pure, full confession of the Lutheran Church, or at least weakening it for the time being, and subjecting the Church to the rule of the majority of votes. Therefore, at the Hermannsburg Mission Festival, I proposed that all faithful Lutherans unite by signing the following three points:

1.

We want to stand by the confession of the Lutheran Church as set forth in the Augsburg Confession of June 25, 1530. We can only recognize that church communion as a Lutheran one in which this confession rightly exists and has exclusive validity, and we take comfort from God's Word that this confession, because it is supported by God's Word and power, cannot be impaired or touched by any temporal or spiritual power on earth. For the sole and undiminished validity of this confession in our dear Lutheran Church, we want to use what we are and have.

2.

We reject and repudiate with disgust all validity of the majority of votes in matters of faith. In matters of faith, only God's Word and the confession of our church are valid. And if 999 votes out of 1000 were to pass a resolution against the Word of God and the confession of the church, this resolution would be null and void, and whoever complies with such a resolution would be branding his conscience. Just as no government can, by coercion, bind the consciences in matters of faith, so no synod can. by majority vote. We also want to fight for it with all our strength and legal means, so that such unchristian validity of the majority of

votes in matters of faith is warded off, as we ourselves will never submit to it.

3.

Since the church property belongs to our Lutheran church community as such, as Duke Ernst the Confessor and the other princes at the Reformation expressly granted it to the Lutheran church community for use in its benefit, we want to do what we can with all the powers we have, and with all legal means at our disposal to preserve this property entrusted to the Lutheran Church, so that it may continue to be used for this Lutheran Church, whose property it is, although we live by the certain belief that the existence of the Lutheran Church does not depend on the retention of the church property. However, church property is also a blessing from God and a pledge entrusted to us, and therefore we must seek to preserve it for the church to which it belongs.

These are the three points to which we want to unite. Whoever, after conscientious consideration, has the joy to join this alliance, let him sign them, everyone who has a faithful heart for our church, be he pastor, teacher or layman. I will then have the collected signatures printed in this sheet in each number. God help us. Amen."

Conversion. From various newspapers we have received the news that two pastors who were previously in the General Synod have recently become papists in quick succession. The first is a certain Otto Schnurrer, a native of Stuttgart, who had studied in Gettysburg and was a member of the Synod of Pennsylvania. He was a "Lutheran" pastor in Middle Village, Long Island, for four years until his conversion, and solemnly converted to the Pabst Church on August 11 in the monastery church at Fordham with an abjuration of the Lutheran faith. The other is called H. Zeller, son of a dean at Besigheim in Würtemberg, was Schnurrer's pupil and successor in office and likewise became a Pabst believer with public solemn vows in the church at Winfield, Long Island, on August 16. What would the General Synod people say if suddenly two preachers of the Missouri Synod wandered to Rome? - But it is not enough that recently two preachers within the General Synod have become Roman; as the "Lutherische Kirchenbote" reports, also the great advocate of this General Synod, Prof. Dr. Reynolds, has recently gone over to the Episcopal Church, which, as is well known, still contains some Roman leaven. From these conversions the dear readers see that it has certainly not been done out of vain belligerence, if we have now for nearly twenty years seriously testified and fought against the papist doctrines/.

which many preachers and theologians calling themselves Lutheran are now trying to smuggle into the Lutheran Church.

Missionary J.M. Schwarz in the East Indies sent a fraternal letter from Majaveram to Pastor W. Hattstädt in Monroe on April 13 of this year, which the latter has graciously forwarded to us. From this letter we take the liberty of informing our dear readers of the following:

"It is most gratifying that you, beloved brethren, by the grace of God, bear such earnest and resolute witness in your part against the pernicious evil, by which so many souls are deceived and seduced, without fear of man or favor. Our Lord Jesus Christ will certainly confess to it and let you see a rich reward. Some time ago we finally received several issues of the dear "Lutheran" and the excellent "Lehre und Wehre," and what I have seen of them so far has filled my heart with joyful thanksgiving to the Lord. The armor that your fighters wear is, of course, not of the light and supple kind that one is so fond of now out of carnal convenience, but is steeled in God's armory; but even if it clinks, it still holds a heart full of unfeigned love for God and the brethren. It is very refreshing and comforting to see the soundness of heart that is almost universally manifested in your aforementioned journals, especially at a time when even the most eminent theologians find it so difficult to completely escape the influence of the whirling spirit that surrounds them. You owe the Lord many thanks for this rich blessing! May it remain with you and your children, and may it continue to flow in the same purity, abundance and clarity, so that the congregations may be built up on their most holy faith and not be driven to and fro by every wind of doctrine. To the sectarian spirit, of course, a resolute ecclesiastical sense and an unwavering adherence to both truths are an abomination; for only when one no longer speaks a certain way, when one breaks off the truth one point after the other, and when one stirs everything together, does he feel satisfied, because it is good to fish in the doldrums. You know this spirit of puffing up and selfishness quite well and fight against it manfully. May God, the Lord, strengthen you in the struggle and grant you one victory after another, so that many souls may become sober and find the truth that sets us free! The sad conditions under which your new homeland is suffering at present, and by which it is being torn apart, go deep to our hearts. In our last synod, which took place in February, we admonished each other. To remember you diligently before the Lord in this time of sorrow. His chastening lies heavy on your land; may it be recognized as a call to repentance, so that a peaceful fruit of righteousness may grow for the whole land! It is sad that the tribesmen should be so involved in their own

The people of the north and the south will recognize His will and incline their hearts toward peace, for it seems to be admitted that conditions as they were before the war can hardly be restored. May only the North as well as the South recognize His will and incline their hearts to peace; for so much seems to have to be admitted that the conditions as they were before the war can hardly be restored. May the merciful Savior look upon you in mercy and grant you the prayer for peace and faithfulness! . . . Now, dear brother, remember us and the work of the mission here diligently before the Lord! We need your intercession and help. I know well that the Lord has assigned you a field among the Gentiles in your immediate vicinity, and that it is your task to work there because it is daytime. But do not forget your Lutheran brothers among the Tamuls and the poor heathen masses around here. Pray for us! May the God of all grace and comfort and our dear Savior, Jesus Christ, be with you and strengthen you through His Holy Spirit in your ministry, so that you may proclaim with the joyful opening of your mouth the unfathomable riches of God's grace in Christ Jesus. The Lord help here and there; He build His church; He let His kingdom come and the whole earth be filled with His knowledge! He will do it, the faithful God! To Him be glory and praise forever and ever!

With our warm greetings to you, your dear ones and to all brothers in the Lord, your faithful brother in Christ JESU
J. M. N. Schwarz."

Our dear Röbbelen writes from Gronau under Aug. 5 to Mr. Bergmann among other things the following:

"My condition is essentially still the same, i.e. the last stage of my illness has again been kept away by the great love and faithfulness of God and the dear instruments of His immeasurable mercy, which far, far exceeds my gratitude. Obviously, I would have long since been in my grave if the help that my tireless benefactors have given me had not enabled me to live in complete seclusion and peace. Nevertheless, gradually increasing weakness reminds me, as it cannot be otherwise, that for this life I am and remain harnessed to the cross yoke of infirmity. Especially since the last winter, the pus discharge has increased in an often quite embarrassing way. And since cold and windy weather has prevailed almost unceasingly up to now (with a few exceptions, I still heat twice a day), I have still not been able to enjoy summer refreshment and rarely go outside without a respirator, even at noon. The teaching of my children is often quite a burden for me, but I thank God that I have still been able to take care of them. May He also mercifully protect you, dear friend, in this difficult time and all my loved ones over there in His gracious almighty protection!

K. Röbbelen."

Inspector Großmann once again. - The schoolteacher D., who was dismissed from Concordia College because of his extremely great stuntedness, then defected to the unbelievers, then accepted by Großmann without a certificate, has become a ready-made Iowa chiliast preacher after barely two months, say two months of work at Iowa University, and has been sent by Großmann to a congregation. Mr. Großmann hopes that D., who was so badly provided for, will now be able to provide for an unprovided for congregation. If he were an ordinary synodal inspector, we would say: this is a shameful, unscrupulous way of acting,

both against poor D. and against the poor congregation. But since Mr. Großmann is a chiliast, we can only say that he has acted "conscientiously," for in the millennial kingdom the fight against the devil is easy, and bunglers can well stand against this enemy; and since a righteous chiliast must soon hope for the millennial kingdom, such preachers may also be employed, who, of course, would not be sufficient for the current ecclesiastical era, but are perfectly qualified for the administration of a parish office in the blissful millennium. Therefore, what in an ordinary Christian would be ignorance and lack of conscience, in a chiliastic is wisdom, prudence, caution, faithful use of all gifts, in a word: "conscientiousness."

The chiliastes are happy people! B.

Buffalo. The Informatorium recently pointed out with contemptuous words that there are preachers in the Missouri Synod who are not educated at scholarly schools and universities, but are practically trained and were formerly in part professionals. Since in the Buffalo Synod not a few pastors have received at least no higher education, and also used to be honest craftsmen, Mr. Pastor Habel in his paper, "Philadelphia," gives the following original answer to the Grabauian Kukuk call: "I would like to give him some good advice: In order to become useful to his synod, he should first ask the *) journeyman tailor Schwankowsky: How many yards of lying fabric does a learned liar need to make a cap? His brother in office, the glove maker, in his synod could make a leather forehead leaf for such a cap. On it the former Uckermärker scribe Rehwaldt could put the words: ""Not much wise-after the flesh hath God called."" 1 Cor. 1, 26 2c. Or also one of the following sayings: Ps. 52, 4. Ps. 55, 12. Es. 59, 13; C. 28, 15; C. 29, 21. Jer. 8, 8; C. 9, 3. Micah 6, 12. 2 Thess. 2, 11 2c. Then the scholar, who has come a long way in lying, could be given a chance under the music of the piper Müller and musician Döhler at the command of Captain v. Rohr (who, by the way, is the most clever of the buffaloes, because he is not connected with any high

*) Please add the word "former" to each title. (Philadelphia.)

The cap could be put on the man who brags about his erudition, but is content to want to serve God with the gifts he has received, which no Christian would blame him for, if only he did not want to treat his confessionals like his subordinate soldiers. Perhaps the Mullergessle Schnitze (in my opinion the most pious of the Buffalo ministry) could also try to grind the high ideas of Mr. Ebr. H. small, and the letter carrier Grätz bring us news of how the work has succeeded. What good Wolläger, Maschhop 2c. They will know what good they can do, but hopefully Mr. Eppling will also be modest enough to admit that he has not attended a university. However, I do not despise the Buffalo pastors for the fact that they once practiced an honest trade; Peter 2c. was also a craftsman in the past, Matthew a tax collector or even a customs clerk; only their later college Paul was not so proud as to accuse them of this in a dispute, as the scholarly Hochstetter does, whose name now declares that its Buffalo owner wears his nose high.

Baden. The Volksblatt für Stadt und Land recently reported from the Baden church: "In Baden, the parish councils are also allowed to elect pastors, and a parish council recently made use of this right by electing a pastor for the following reason: "He'll make us happy and let us be happy. - The Stader Sonntagsblatt adds: "This is certainly progressive.

Third Mission Festival in Northern Wisconsin.

The preacher's vanguard in Sheboygan Falls, to which the neighboring friends of the 14th. Mission, along with the military conscription necessities of the previous year, thwarted the holding of a third mission festival here. So it was only after an interruption of one year, on the last 13th Sunday after Trinity, that we had the joy of being able to gather again for our third missionary festival, following the invitation of the hospitable sister congregation in Town Hermann, on the old festival site, which had become dear to all those attending the festival. In addition to Pastor Kolb and the sender, Pastors Ior of Kirchhayn, Engelbert of Racine, Brose of Town Abbott and Keller of Rockland were also present. The number of festive guests, along with the most beautiful weather after a cold stormy rainy week, exceeded all expectation. The communities of Sheboygan, Mosel and Wilson, of Town Abbott, Sheboygan Falls and Plymouth and the other branches of the neighborhood had turned out in greater numbers than ever before. In the morning 36 carriages were counted, including large omnibuses, which, all almost overloaded, brought the guests to the festival, without the Lippische, who had only received news of our festival at noon and still arrived in the afternoon.

The feast opened with singing and prayer then proceeded as follows. Pastor Jox first preached a powerful sermon on Marc. 16, 15 and 16, which, after a long refusal, he had to promise to copy for printing for the benefit of the Lutheran readers; then followed a well-executed lecture by the Sheboygan Singing Society, which later gave three other songs, after which Pastor Brose, following on from the main sermon, described the missionary activity of the apostles in a historical lecture. At noon, all guests were entertained in the open air at a long table, which was not empty for an hour and a half, and then the singing began again, after which Pastor Engelbert preached a very edifying sermon on Ps. 117. After further singing, the sender, following closely on his two earlier historical missionary reports, gave a lecture on the life and ministry of the first two missionaries of King Frederick IV of Denmark in Tranquebar, East Indies, Barth. Ziegenbalg and Heinr. Plütschau, and singing, prayer and blessing closed the heartwarming celebration.

Yes, we may testify with heartfelt thanksgiving to God, that was a joyful day of blessing, of which so many of those celebrating loudly lamented that it had passed so quickly and could not be repeated tomorrow. The two collections yielded K50 for pupils of Pastor Brunn in Nassau and \$28 for the heathen mission.

Sheboygan, Wisc, Sept 1, 1863.

A. D. Stecher.

Church News.

After Pastor M. Sommer resigned his office at the Lutheran St. Iohannis congregation in Philadelphia, Pa. due to illness, Pastor Stephanus Keyl, his previous vicar, was duly appointed by the congregation as his successor, which appointment the latter has accepted in God's name.

After Rev. T. h. Grüber, hitherto at Perryville, Perry Co., Mo., had accepted a regular appointment from the two congregations at California and at Iamestown, with the approval of his congregation, the same, by order of the Venerable Praeses, G. Schaller, was inducted into his new office there on the 13th Sunday after Trin. by the undersigned. The Lord Jesus Christ crowns the work of this servant of His in his two congregations with rich blessings.

H. Jüngel.

Address:

ILov. T'h. Ornhen, OalikoInjg., Uo.

On the 10th Sunday p. 1. I have, by order of His Reverence the President Keyl, ordained my son Christian August Weisel, candidate of the holy preaching office. I ordained my son Christian August Weisel, candidate of the holy preaching ministry, as assistant preacher of my congregation, assisted by Pastor Tirmenstein, and inducted him into his office.

May the faithful Archpastor, our dear Lord Jesus Christ, help him to carry out his holy office in such a way that His Holy Spirit will be heard. His holy name be glorified and praised. His holy name glorified and praised

and our dear Lutheran Church be spread and multiplied.

Ch. I Weisel, pastor of St John's Lutheran Church at Williamsburgh, N. A.

Address: Usv. 6b. IVoissl, 133 IV^Irvü' 8t. IVillinmsdurZlr, H. V.

On the 13th of Sunday, after Tritt., the 30th of August, the candidate of theology, Mr. Johannes Gottlob Walther, cnvsgcbl- det at the theoretical seminary at St. Louis, Mo., after he had passed the prescribed Eramen well and had received and accepted a proper profession from the German, Evangelical Lutheran Dreieinigkeitsgemeinde at Wyandotte, Michigan, was ordained to his office by Mr. Präses Fürbringer with the assistance of Mr. Past. Lemke and the undersigned, solemnly ordained him to his office before an assembled, delighted congregation and installed him in it. - The choirs of the neighboring congregations of Roseville and Waldenburg took an active part in the festivities, and a large number of guests from the congregation of Detroit were present on a specially rented ship.

May the Lord Jesus Christ also give abundant prosperity to the planting and watering of this servant of His, and may his going out and coming in be a blessing to the church.

I. A. Hügli. .

Address: kev. ss. O. IVultstsr, IVvaväotte, >Vu)'vo Oo., Uw'a.

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio, and other states will, God willing, be held on **Wednesday, October 14, this year**, at Fort Wayne, Ind. to commence their meetings. The voting pastors do not want to forget to submit their parochial reports of 1862. "

J. A. F.W. Müller, Secretary.

For your kind attention.

Since I will be attending this year's synod at Fort Wayne, I am prepared to bring a number of copies of Luther's People's Library with me, if such should be desired by one or the other. In such a case, please let me know in the next few weeks and at the same time indicate how many copies of each volume are desired.

St. Louis, September 10, 1863.

*L . Volkening.

Receipt and thanks.

For poor students:

received from Ludw. Seelmann in Bincennes, Ind., §1,90. - by Rev. KLnig in Cincinnati from the lungsraucnverein in his parish Kti.M. - dcSgl. collected from Mr. H. Seim's infant baptism there P3 M. - desgl. from Mr. A. Sch. there kl.OÜ.- at the wedding of Mr. H. Ambrosius in CollinSville, Ill. collected PchbO. - collected by P. Biedermann at the infant baptism at Mr. A. LüderS in Oesterreich, Mo., L2,15.

For the proseminar in Germany:

by Pastor Hügli at the infant baptism dci Mr. G. Born at D'troit, Mich. collected K2.25. - by Pastor Stecher a collecte, dci the mission feast Aug. 30 amid the congregation at Town Hermann, Wisc. collected 550.00.- by Pastor Kolb 510.00. - at the infant baptism dei Mr. G. Lauenhardt at Collinsville, Ill. collected H2.00.

For Mr. Pastor Röbbelen:

collected by Mr. Dankmeier in Venedy, IIS. on a child baptism 56.50.

For Mr. Pastor Sommer:

by P. Heinemann of the parish in Calumet, Ill, d'N'C. F. W- Walther.

With thanksgiving to God and the benevolent givers, the undersigned certifies receipt of the following gifts for the seminary household and for poor students:

dmch Hrn. k. Bünger from Mrs. N. N. a piece of grayish woolen cloth.

by Mr. Vorsteher Uhlig from N. N. 51,00 for poor students....

by Mr. A. Jäckel from Mr. k. Lehmann's parish from N. N. Sl,50.

from Mr. Vorsteher Lange from the Zion District here: 1 sack of flour, 2 hams and 2 side pieces?.

by Mr. Theod. Miesler from the municipality of Mr. k. Baumgark, half-year ring bag caffè 520.81.

by Mr. Präger from the parish of Mr. k. Dorn at the Boeuf Creek 18 Dtzd. Eggs.

by Mr. k. Claus from Mr. W. Waltke from his parish 55.00 for poor students; from the same 55.00 to the seminary budget; from Mrs. Ott 52.00 for poor students; from the same 52.00 to the seminary budget; from N. N. 0.65 for poor students; from himself 55.00 for poor students.

by Mr. Schoolteacher Barthel, from the New-Bremer Jlinglings-Verein, 56,00 for poor students.

from Mr. Lange from the community of Mr. k. Wagner: a wagon full of apples.

From Mr. gardener Gcrke from the parish of Mr. k. Hamann: at various times several feisters potatoes, cabbage and other garden vegetables.

A. Crämer.

To have received again 130 Thaler gold through Mr. Bergmann in New York, certifies with heartfelt thanks

Gronau on August 5, 1863.

K. Röbbelen.

I hereby certify that I have received 525.00 from Dr. Sihler's church in Fort Wayne to completely cover the debts that were on my previous and present horse; at the same time I thank the dear church most sincerely and wish it the rich blessing of God's benevolent God, who has shown me His goodness in this very matter.

Wausau, Aug. 26, 1863...

I. Jacob Hoffmann. *

(Delayed by mistake,)

For Concordia - College in Fort Wayne.

The undersigned certifies the receipt of the following gifts of love with heartfelt thanks:

From the Gem. of Mr. Past. Vode from Mr. Kern 2 Bush. Potato, from the community 3 Bush. Potato, 1 bag of white turnips, 1 Bush. Wheat, 1 side piece, from pastor Bode himself 2 hams. From the congregation of Mr. Past. Jäbker from several women 52 Dtz. Eggs, furthermore from there 1 sack of potatoes, 1 sack of rye, 2 sacks of grain, 2 sacks of yellow reuben together with preserved fruit. From the community of Dr. Sihler of the Women's Association 12 towels, from Mr. Vogel 1 barrel of the best flour. From the household of Mr. Past. Husmann from Mr. Doctor 1 shoulder, 1 ham, 1 bush. Potato. From the community of Mr. Past. Reichard from Mr. Carl Brand 1 ham, 1 side, 1 sack potato, 1 sack wheat, 1 sack hulled grain; from Mr. Brüggemann 4 Bush. Wheat, 2 bush. Potato. From the commune of Mr. Past. Stephan, from Mr. Boten- deck 1 side piece, from Mr. Prange 1 side piece, 50 pounds of flour. From the commune of Mr. Past. Werfelmann 10 Bush. Wheat.

F. W. Reinke. Property manager.

Reverberate:

Äl^ For the German ev. - luth. hospital and asylum.

By Mr. Past. Schumann Collecte his parish in Dekalb Co, Ind. 51.00
 Don G. C. H. inX. 3,00
 „ Mr. Past. Hattstädt northern district --3 ,50
 " I. Birkner eastern district 7,00
 By H. E. Noschke from H. I. Schmidt at Columbus, IIS. as a thank offering for the happy delivery of his wife 1 .00
 "Mr. Past. Niedhammer in Nodenburg, Cook
 Co, Ill collected on the infant baptism of H.
 Johannes Kohlstdt 3.75
 By H. W- Trampe, Carondclct, Mo. 1 .00
 By Mr. Past. Muckel of Mrs. Maria Neider 0,50 " Hrn. Prof. C. F. W. Walther of Vcrw.
 M. K- in St. Louis 10,00
 Collected at the wedding of Mr. Carl Andre in the parish of Mr. Past. Birkmann, Monroe Co, IIS. ----- 2,35
 By Prof. C. F. W. Walther of H. W.
 Shadewitz, soldier in Corinth. 3,00

L. E. Ed. Bertram, Cassirer.

Received

in theCashier of the Eastern District:

Don Mrs. A. Heitmiller, Mrs. G. Emmert and Mrs. F. Stntz in Washington, proceeds from handicrafts and other gifts of love 5102.50., nehmlich für
 Ledrer contents 530,00
 the general praeses 5,00
 Debt settlement fund in St. Louis - 15,00
 Repair at Fort-WaynerCollege- - - 15,00
 Past. Röbbelen and Past. Summer O 52,50 -5,00
 Proseminar in Steeden 5,00
 the hospital in St. Louis- 5,00
 Mrs. Prof. Biewend 5,00

the widows caste	5,00
the heathen mission	5,00
inner mission	5,00
needy students	2,50

5102,50

For teachers' salaries and institutions:

	From H. Pürncr and Lang	57,30
	" H. B. Stutz from his love-cash 40.00 " the Gem. in Ncw York -	4.00
	Furthermore, from H. E. Stutz from his Liebes-Casse for: the Schuldentilg. Casse	10,00
the construction in Ft. Wayne	10.00	
the hospital in St. Louis	10,00	
Heathen mission	5,00	
inner mission	5,00	
New York, August 31, 1863		

I. Birkner, No. 92 William "tr.

Received:

For the Ledrer contents:

	From St. Paul's Parish: Pastor Rolf	54.65	""	„	" Merz4	.69
By Past. Fridrich by I. Weber1		.00				
From the Zion congregation: Mr. Past. Wechmann ---> 7,00						

For Synodal Coffee:

From the congregation: Past. Stephen	55,00	
„ "" Hernecke		
2,00 "" Schumann		
"" in Aendallville	6.74	
"" " Lehner 2	.72	
"" Schöneberg		
8,50 "" Freverking		6
.00 " " Strengths 5	.00	
" " Jäbker- --10		
.W "" Strengths		8
.00 Zion's Gem: „ Würfelmann	"8,00	

For Synodal Missionary Fund:

By P. Weicl 90c. A. Heidt 10c.	51,00
Bon der Gemeinde: Past. Fridrich	4,11
„ " Schöneberg	8,00
By Pastor Werfelmann from Fr. Krcismeycr as a thank offering for happy delivery 1	.00
Through Past. Werfelmann by a member of Zion's congregation 2.	50
From the congregation of the Past. Rolf	2,26

For the hospital in St. Louis:

From P. Weicl51	.00
From Mrs. Dvrotb. Umbach	1,00
From d. Zion Gem. by Past. Werfelmann 5	.00
From a member of the Gem. d. Past. „	2,50
From the congregation of the Past. Kuntz	5,00

For the Nassau-Missson:

By P. Weicl from B Umbach51	.00
By P. Weicl himself- 2,00	
From the Gem. of the Past. Shepherd- 5,00

For Mr. Pastor Röbbelen:

From P. Weicl-51	.00
From the Gem. of the Past' Merz	5.43
„ "" Werfelmann 5,	00
From the Jacobus parish, Past. Daib 4,92 „ Dreieinigk. „	4,00
Pastor Daib himself	1,50

For Mr. Past. Summer:

From P. Weicl51	.00
From a dear woman from Past. Schumann's parish 2	.00

For Mr. Pastor Wüstemann:

From the comm. of the Past. Werfelmann51	.25
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For Repair from Fort Wayne Seminar:

From the congregation of the Past. Stürken55	.00
From Chr. Krall through Past. Tctzer	IM

For the community in New York

Bon of the branch parish: Past. Husmann > - - 5 7,00 „ parish " Hernecke 5,	00 ""	„WamganS subsequent 5M	
D.			Young
25			
Vode	8,23		
Husband			

	4,00				
""	Werfelmann---	2			
,25					
For the general presiding officer:					
From the congregation of the Past. KuntzK5	,00				
"" " " Olstermeycr	2,00				
" Zions Gem. Past. Werfelmann	7,00				
For the College Debt Settlement Fund in St. Louis:					
By Pastor Fridrich from Mrs. Heitz51	,00				
			"" " H. Wilhelm 1		.00
For inner mission:					
From Zion's congregation, Past. WerfelmannH	5,00				
For the widowed Prof. Biewend:					
From the Jacobus Gem. Past. Daib52	,94				
From the Trinity Gem Pastor Daib	4,00				
From Pastor Daib himself	1,50				
For poor students in Fort Wayne:					
From church Pastor Fridrich55	.00				
From Wittwe Rauch "		3M	" "	" storm	7,40
					W. Meyer.

For the **Lutheran** have bezahl:

The 13 L 14 vintage.

Landgraff.

The 15th year:

Gentlemen: C. Schwan, Landgraff.

The 16th year.

The, gentlemen: H. Rotcrmund, Landgraff.

The 17th year:

The gentlemen: H. Aesemann, H. Rolermund, Landgraff.

The 18th year:

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The gentlemen: C. Froh, Rauf, Hoffmann, G. Kampfer, H. Aesemann, H. Hesse, Hr Rolermund, H. Lübkiug, Kuhl- mann, F. Grupe 50c., Past. A.F. Knage, F. Graue.

The 19th year:

The gentlemen: Past. Th. Göbel, I. P. Schulze, Past.F. König, C. Feeh, H. Lohrmann, Usingcr, Obenhaus, Dcuser, Messet 50c., Past. M. Merz 2 Er-, F. Christian, G. F. Orrtwig, F. Meuzc, C. Beier, G. Wolf, F. Denningcr, G. Kämpfer, H. Hesse, I. Lumpe, C. Slrube, H. Bank, Kleinschmidt, I. Twenhöfcl, H. Ebke, ^r. Lunger, Ferd. Sommer, Z. Müller, G. Müller, I. Schiimpert, Hast. H. Hörimke 50c., I. Trautmaun 10c., Patt. O. Hanser, Schlottedbeck, C. Dittmar, Aublmann, G. Manch, F. Grupe 50c., Past. A. F. Knape, G. Gräser, Haus, Köster, Wolter, Burbach, Hillmann, Jcnscn, Schmitl, Past. W. Hattstädi 15c, H. Thumling, L. Herbst, F. Wendk, P. Maul, Runge, I. Reif, M. Mütter, H. Maus, Vogt.

The 20th year.

The gentlemen: C. Froh, Past. M. Merz, H. G. Schwarzburg, W. Kahle, C. H. Lchünnumm 2 Ex., P. Muuzel 3 Ex., H. Hesic, Hast. A. Weyel, D. Korff, J/Twenböfel, Wimaun, Past. H. Hörnccke 50c., L. Dittmar, F. Sander, I. H. Brandhorst, F. H. Möller, E. H. Kvrshaze, I. H. Brandhorst, C. F. Oevermann, I. Decy 5 6. 34c, D. Helber, G. Mauch, C. K. Braunsberg, C. H. Brase, Hast. A. F. Knape, Past. C. Fricke 39 ex., Pcrf. L. Barseu, G. Bartling 5 2.50.

M. C.Barthel.

Changed address:

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Volume 20, St. Louis, Mo., October 1, 1863, No. 3.

Foreword by the editor
to
twentieth volume of the "Lutheran." (Conclusion.)

A fourth double accusation raised against the "Lutheran" and our Synod in general is, as we have already reminded, this: Some say that we are idolatrous with Luther and the symbolic books of the Lutheran church, that is, that we place them next to, or even above, God's Word; others, on the other hand, say that we are enemies and traitors to Luther and the Lutheran confessions.

As far as the first accusation is concerned, we are not thinking of the Reformed, Methodists and others who do not want to be Lutheran at all. That they ascribe to us an idolatrous exaltation of Luther and the symbolic books of our church is quite all right. If they did not, then either they must have become Lutherans or we ourselves must no longer be Lutherans. This distinguishes a Lutheran, as his name already indicates, from a non-Lutheran, that he recognizes Luther as a completely pure teacher and our symbols as a completely correct confession of his faith, while the non-Lutheran denies both. Whoever calls himself a Lutheran, and yet considers Luther to be a false teacher, and thinks that the Lutheran symbols also contain errors, does nothing else than if he foolishly calls himself an Anabaptist.

while he rejects rebaptism. Among those, who strangely accuse us of an idolatrous overestimation of Luther and the Lutheran symbols, we therefore mean those, who definitely want to be Lutherans; and this not only the Lutherans of the General Synod, who, as is well known, mostly only claim the name Lutheran, but want to be Unirte, but rather just those, who want to be considered the most genuine Lutherans; e.g. Pastor Löhe and the Iowa Synod seated under his tutelage. *)

But this too, that even the aforementioned attack our adherence to Luther's teachings and our symbols as a rejection of the Holy Scriptures, should not surprise us. We should not be particularly surprised that even these people attack our adherence to the teachings of Luther and our symbols as a backsliding of the Holy Scriptures. These people themselves say that they pay homage to "progress" and "strive toward a greater perfection of the Lutheran Church," that they do not count all the doctrines contained therein as confessions, and in general accept the symbols only in "historical understanding. They have definitely taken it into their heads that they are called to first completely reform the Lutheran Church, which according to their thoughts is still not reformed enough, to rid the Lutheran symbols of the irreligious doctrines still contained in them, as they think.

One compares among other things, what the lowans have written about this according to a report iiu "Lutherans" of the previous year page 10 and II.

Compare the article in the Iowa Church Bulletin: "Position of the Iowa Synod on the Symbols" of 1858, published in "Lehre u. Wehre" Jahrgang IV. 61-63. They want to purify the Lutheran church with the doctrines that are lacking, partly unrecognized, partly misunderstood, partly fought against by the church itself, and thus to found a rejuvenated or rather a completely new, more beautiful, more glorious, thoroughly reformed Lutheran church. Of course, this plan smiles at them not a little. In their minds, they already see their names shining in the church histories of the future as the names of the reformers of the nineteenth century, whose brilliance will far outshine the name of Luther and all the authors of the Lutheran symbols. For then, they think, the world will see that a Luther, a Melanchthon (even in his best time) and a Chemnitz et al. have only done the easy work of reforming the church out of the worst of it; But they, the lowans, headed by Pastor Löhe, were the men who had accomplished the gigantic work of transforming the clumsy masonry of the Lutheran church, which had been laid out wrongly by Luther, into an artfully formed cathedral, lavishly decorated and filled with the rarest treasures, of leading it toward its "completion" and of handing it over to the Savior in all its beauty at the dawn of the millennial kingdom. If now we Lutherans of the Missouri Synod remain cold at the unfolding of this splendid painting of the future, yes, at most smile at these new reformers of the Church of the Reformation as at sprightly builders of a new Babylonian tower,

and if we, as often as they come up with their new little bundles, do not allow ourselves to be disturbed in showing from the symbols and from Luther's writings that all this is un-Lutheran garbage, then it cannot be otherwise than that this makes a very depressing impression on these heated young enthusiasts for the future. How do they try to help themselves? - They do not say: "Oh, what Luther, what Lutheran symbols! We don't want to be Lutherans at all! The Lutheran church must be demolished, and we are the people whom God has called to carry out a new construction!" No, to speak out so honestly their thoughts would be dangerous! Where would our lowans get building blocks for their newest building if the simple-minded Lutherans realized that these gentlemen did not want to be Lutheran at all and wanted to found a whole new church? They therefore help themselves by shouting to us Lutherans of the Missouri Synod: "You make Luther a pope and his writings and the Lutheran symbols into canonical books: you commit idolatry with both. Scripture, Scripture must decide who is right. Leave us alone with Luther and your Concordia book and go with us into the Scriptures, and you shall find in us heroes before whom you must stretch out your arms." Now that sounds quite nice, of course. Who could be a Christian if he did not want to suffer the Word of God itself to be the arbiter?

First of all, it is a blatantly gross, knowingly spoken untruth, if the lowans want to say with speeches like the above that we do not try to prove what we teach from the Scriptures, but only from Luther's writings and the symbols. On the contrary, there is not a single truth that we know that we have not proved first of all from Scripture, and not an error that we have rejected that we have not refuted first of all from Scripture. The lowans themselves sometimes expressly admit that we "put the testimony of Scripture first and let the testimony of the symbols follow it, and only then bring the sayings of Luther and others." But then they say that this is only "pretense," for "with the view taken from Luther 2c. and with the conviction that this is the only correct one and can be the only correct one, and with the intention of proving it as such," we proceed "to the reading of the holy Scriptures. Our way was to "first and foremost take the symbols, the church fathers and dogmatists, and then, with the measure thus gained, also use the sayings of the holy scriptures. Scripture". *) Hereby, on the other hand, the lowans only clearly indicate what kind of servants and guardians of the Lutheran Zion they are. According to this, they obviously do not go into a Lutheran preaching ministry only after they have separated from the

See the quotation from an Iowa synodal report in the "Lutheran" of last year, p. 10, 11, where these expositions are all found verbatim.

They have already convinced themselves of the irrefutable correctness of the Lutheran doctrine from the Scriptures; rather, they first accept the Lutheran preaching ministry in order to first receive sustenance and leisure to examine the Lutheran doctrine. Then they sit down and study the Scriptures, not "in the conviction that Luther's teaching is the only correct one and can be the only correct one," and not "with the intention of proving it as such," but in order to examine it afterwards according to the Scriptures, as they say - if they were honest, of course, they would say: in order to refute it from the Scriptures as one that had already been recognized as erroneous and then to introduce a better one for it. God have mercy on Lutheran congregations that have preachers who thus play with their oath on the ecclesiastical confessions and, as said, let themselves be provided with office and bread by the church, in order to then be able to examine the doctrine of the same, which they have already invoked, without worrying, or rather, because they already consider it to be false, to publicly fight it in the church and abolish it and introduce a new one in it!

May the lowans therefore cry out to the world that the Missouri Synod places the symbols and Luther's writings next to, indeed above, the Scriptures. They mean nothing else by this, as they themselves say, than that we go into the Scriptures with the "conviction" that Luther's doctrine "is and can be the only correct one, and with the intention of proving it to be so." With God's help and grace, we want to and will remain true to this until our death. Of course, it would be idolatry to accept something unchecked as divine truth only because it sifts in the symbols or Luther's writings. But this is part of the ability to accept a public teaching office in the Lutheran Church, that one has already examined the Lutheran doctrine according to Scripture and has thereby attained the conviction that it is according to Scripture, and that one finally also has the intention, yes, the holy, burning desire, to prove it as such, not to relinquish one iota of it, to defend it against all attacks and to fight all opposing doctrines as certain errors. If we wanted to do otherwise, we would have already accepted an office in the Lutheran church as impostors and could only administer it as perjurers.

Far from the reproach that we overestimate our symbols and Luther's writings idolatrously should affect and shame us, it is rather a testimony of our enemies themselves to our faithfulness; and far from that reproach preventing us from continuing to stand faithfully by our confessions and Luther's teachings, it is rather an urgent invitation to us to become all the more faithful in this. Our opponents know quite well what a formidable bulwark against the intrusion of false teachers and doctrines our church has in its confessions. They know very well that if the Lutheran congregations have been deprived of their confessions, or if they have been made suspect, then they have been deprived of the most powerful weapon next to the Scriptures.

The freedom of the congregations has been lost and they are exposed to the sleight of hand of the false teachers who call this the interpretation of the Scriptures. They know quite well that the poor congregations, if they are to "dispute" with the false spirits solely on the basis of the Scriptures and are not allowed to refer to the orthodox interpretation of the Scriptures already contained in the

confessions, can easily be thrown into confusion and the jewel of pure doctrine can easily be taken away from them. Our opponents know quite well that the content of our symbols is the delicious fruit and the prize that our church has won from "many", "difficult, dangerous battles", and that our symbols should therefore serve to prevent a renewed dispute within our church over the doctrines contained in them, and to prevent unrest and disruption. Our opponents know all this. Therefore, it is the symbols above all that stand in the way of their plan to transform and thus destroy the Lutheran Church. That is why they are working on and on to lure us out of this fortress. They "hope", not without reason, that if they would only shake the prestige of the symbols a little, if they would only make a small breach in this fortress, then it would finally fall completely and make room for new symbols of their chiliastic dream church. But all this, thank God, we also know. And at the same time we know from experience what an incomparable treasure we have in our "symbols". We owe to their guidance a clarity and certainty of doctrine which, without their guidance, we would never have drawn from Scripture; in them we have found a bond of unity which nothing else could have given us; They have become a guiding star for us, without which we would never have found our way out of the tangle of this time so happily; and with them we have gained a standpoint on which we stand firmly and securely, no matter how high the waves of opinions and "views" around us may go, as on an unshakable rock foundation. They have led us into the Scriptures, and the Scriptures have led us to them. It is not because we put the symbols beside or above the Scriptures that we hold so firmly to them; but because we will not let the Scriptures and their teaching be taken from us, therefore we will not let them be taken from us either. Papists, Reformed, Methodists, Chiliasts, or even Lutherans who have fallen into disputes may first "test" our symbols and their teachings according to Scripture in order to become Lutherans or in order not to suffer shipwreck in their disputes: we "have" tested our symbols long ago and have placed ourselves at the service of the Lutheran Church not so far as or insofar as, but because we have recognized them according to Scripture; now we do not recognize this as our duty to first test the teaching of the symbols, but to hold fast to it, to preach it, to speak about its purity, to teach it according to Scripture, to teach it according to Scripture, or to teach it according to Scripture.

"To keep watch and fight against all who would pervert or attack them, as against enemies of our church, with the sword of the Spirit, the word of God; in short, to keep what we have. It is quite similar with Luther's writings. We hold them in such high esteem not because Luther wrote them, but because we find in them how Luther knows how to prove his doctrine so clearly, so powerfully, so incontrovertibly, so irrefutably from God's Word, and how to make the heart of every reader who does not willfully resist the truth so cheerfully certain of it. The more we have come to know Luther, the more we have become convinced that he was not only an excellent teacher, like many others, but that he really was the angel prophesied in Scripture, who was to fly through the midst of heaven with the eternal Gospel, the Reformer, who was not only to discover the Antichrist and open the prison of him to the Church, but also to bring back to her all the old pure, unadulterated teaching of the apostles and prophets. The more we study Luther's works, the more we realize that the great theologians of our church, who all declare themselves to be poor little disciples of Luther, have told the perfect truth, and that it would therefore be ridiculous beyond measure if we were to be anything other than disciples of Luther, or even, like the lowans, claim to be his masters. We see that even enemies of our church, overcome by truth, have not been able to avoid giving Luther the palm as a theologian. Melancthon writes of the highly learned papist Erasmus: "I remember that Erasmus of Rotterdam used to say: there is no more skillful and better interpreter among all those whose writings we have after the apostles than Luther." *) Calvin, after applying the passage C. 57, 1. to Luther in his interpretation of the prophet Isaiah, then continues: "I thought it necessary to cite this (example) before all, both because the same is a recent one, and because it should be more plausible in so excellent a herald of the gospel and prophet of God." **) Even the second Calvin, Beza, writes: "Luther was a truly admirable man; whoever does not notice the Spirit of God in him, does not notice anything." †) Now, is it not appalling when, on the other hand, precisely those who want to be Lutherans, when miserable theological proletarians, such as the gentlemen of Iowa, speak thus, as if what Luther knew, they had long since torn on their shoes and as if it were

*) "*Neminem esse interpretem dexteriorem omnium, quorum extant scripta post apostolos, Luthero?*" S.

Gerhard's *Conf. cath.* fol. 59.

→) "*Hoc (exemplum) potissimum referendum duxi quod cum recens sit, tum vero quod in tam insigni praecone evangelii et propheta Dei magis conspicuum esse debeat.*" *Opp. tom. III, p. 363.*

†) "*Fait Lutherus vere mirabilis vir, in quo qui Spiritum Dei non sentit, nihil sentit.*" *Tract. adv. Brent. p. 190.*

a disgrace to place Luther above them? Thus the lowans write among other things: when we Missourians cited Luther in disputes of the Lutherans about the doctrine, we then thought that the matter was decided, and made the conclusion: "Should not such a highly enlightened man, thoroughly familiar with the Holy Scripture, be better able to recognize and say the truth than we poor A - B - C - darians in theology?" ††) The lowans do not want to be "A - B - C - darians," no little students of Luther, from whom they only have to learn, but his teachers and masters, who rather have to teach him, "progress" - people, who have long forgotten what Luther, if he were alive now, would have to learn first. Indeed, to be accused by such arrogant fellows of overestimating Luther can only be gratifying to us; it shows that by God's grace we are not as conceited, ungrateful and blind, but recognize in humility and with joyful thanksgiving the gift that God has given to His Church in Luther and in the teaching he preached and wrote.

As far as those are concerned who, on the contrary, accuse us of contempt for Luther and the symbols, they are, as everyone will easily guess, the gentlemen from Buffalo. To defend ourselves against this accusation is without doubt more than superfluous after the above. Only this much should be noted: after we had proved to the Buffaloes from Luther's writings and the symbols that their doctrine was just as Lutheran as the doctrine of the papists, the former tried every conceivable art to make Luther and the symbols say the exact opposite of what they really say; and since we did not want to accept this, they declared that we were despisers of Luther and the symbolic books! - But in honor of the truth we must also report this, when Pastor Habel last year at a colloquium of the Buffaloes in Milwaukee referred to Luther in the doctrine of the Baun, Pastor von Rohr replied: "In that case Luther was also missourian." *) One can see from this that the gentlemen of Buffalo are only joking when they accuse us of contempt for Luther and the symbols; they know quite well that Luther was a good "Missourian".

(End dcS conclusion follows in next number.)

(Submitted by Prof. Dr. Sihler.)

Which is the shape of our time and

what future do we have to look forward to?

(Continued.)

Finally, there is one more point to be mentioned, which is neither part of the ecclesiastical and civil community, nor does it belong to the area of open social relations. These are namely the sacred

††) See "Lutherans" of the previous year p. 10.

Thus Pastor Habel himself reports as an eye and ear witness. See the Matt. of the same "Philadelphia", No. 4. p. 60.

The number and growth of these societies is also one of the characteristic signs of our time. As experience shows, not only do the older ones increase in number, but also new ones arise, mostly in the larger cities; for as the children of Adam are after his fall, no human pretense and pretension can be so foolish and absurd, so ridiculous and outrageous, so childish and ludicrous, that it would not find applause and adherence among these and those Adamites. This is what, for example, Mormonism and spirit-knocking do now, in which, of course, the devil and his angels, as the ancient arch-magician, are especially mixed, indeed both are produced.

However diverse and multifaceted the secret societies may be, they all have in common the obviously antichristic character. As if from one mouth they also cry out: "We do not want this man (and his gospel) to rule over us". The Lord Christ does not want his people to be secretive and secretive, as if both were something special. His church, even every single local congregation, should, according to his will, be a city on the mountain, which does not hide its light under a bushel, but puts it on a lampstand; yes, he wants - although he rejects the self-serving and self-loving almsgiving of the Pharisees as hypocrisy - that every Christian should let his light shine among the people, so that they may see his good works and praise not him, but his Father in heaven. Christ says that he who does evil hates the light and does not come to the light, so that his works will not be punished; but that he who does the truth comes to the light, so that his works are revealed, for they are done in God. Likewise, he wants his Christians to confess him, after

whom they are named, courageously and joyfully before men, even before his determined and open enemies, regardless of the fact that in times of persecution this confession will also result in death. He wants a Christian man to be ready at all times to answer to everyone, who demands the reason for the hope that is in him, and to do this with meekness and fear.

The founders and maintainers of the secret societies, however, do not want this and the brothers of the order are obedient to them in this. Whatever their name and nature, they do not want to come to the light, as their name already says; and because their actions are darkness according to the judgment of the divine word, they hate the light of this word, because it punishes their actions and reveals them as darkness.

Likewise, the members of these societies are far from confessing Christ before men. On the contrary, their entire emergence and existence within the outer perimeter of the church, and insofar as they are gathered from baptized Christians, is an actual shameful denial of Christ and a constant denial of Christ.

The challenge of the judgment of Christ, who on the last day will also deny them before his heavenly Father and also give them the sentence on their heads: "Pray from me, you cursed, into the eternal fire prepared for the devil and his angels. For it is an obvious and well-known fact that baptized Christians join these secret societies, e.g. with Jews, who are declared and determined enemies of Christ and his church. And people who still want to be called Christians, even give back and forth to the church, even want to be members of a church community by partaking of Holy Communion - these people have no qualms about entering into a secret brotherhood with Jews, unbaptized pagans and baptized Bible scoffers, enemies of Christ and church haters, even by taking oaths contrary to the Scriptures. Is this not an actual denial of Christ and the confession of His church, which is a congregation of true believers, born of God and therefore children of God and truly brothers among themselves before God? And since only the common faith in Christ and the Holy Spirit unites them in such a brotherly covenant, is it not contrary to faith in Christ to enter into an external brotherly covenant with apparently unbelievers against Christ? And for what purpose does this happen? Either out of a certain curiosity and folly, to be gradually initiated in such fellowship into the knowledge of special secret doctrines of the nature of natural and supernatural things handed down from gray antiquity, or out of a perverse inclination, partly to practice works of charity and partly to enjoy them. But both are contrary to the faith of the Christian; and what does not proceed from faith is sin. First of all, as far as the curiosity is concerned, there is no higher source of knowledge of divine and spiritual things than the Scriptures. What the Scriptures reveal, however, Christians should strive to "know" ever more thoroughly and clearly through devout contemplation and immersion in the divine word, accompanied by faithful prayer. What, on the other hand, the Holy Scriptures conceal However, they resist the urge to investigate these divine mysteries in faith, and all the more so, the more they also trace in this inherited evil desire the spiritual arrogance of the devil, who disguises himself in it as an angel of light and wants to dislocate them from simplicity in Christ. The knowledge of natural things, however, insofar as they are recognizable-for example, the origin of a living individual being is and remains an unknowable mystery and a divine miracle-can and should only be attained by the path that God has chosen, partly in the nature of recognizable things and partly in the nature of the things that relate to them.

The first thing that was shown was the fact that the external senses and spiritual powers, especially the reason and the intellect, were not drawn to it. A secret doctrine of the true nature and the connection of the things exists only in the burned brain of enthusiasts and phantasists from older or more recent time, they may also impute their delusion to credulous fools as a direct revelation and enlightenment from God.

It was said above that the other motive for joining secret societies is the wrong inclination to perform works of charity and to enjoy them. As for the practice of charity, according to the Scriptures, it is a good work only if it is done in the right way, that is, in a way pleasing to God,

when the person of the benefactor, united with Christ through faith, is anointed to God.

and pleasing, if it is done out of faith and in the true love of God and neighbor required by the Ten Commandments, and for God's glory. The charity of the secret societies, however, does not bear these characteristics; consequently, the charitable works of these societies are not good works in the sight of God, if, for example, widows and orphans of their former members have temporal benefit and advantage from them; and the more this charity is an abomination to God, the more these and those religious brothers, against Christ and the faith, show their righteousness before God.

They look for him in it and think they will find him. Moreover, the charity of the secret societies is not only not a product of true, that is, Christian love, which extends freely and unsolicited over friend and foe without a request for thanks and retribution, but also not even of natural human benevolence, pity and help, which are found in their way even in the sociable animals. Rather, their charity is only the product of common commercial calculation and a legal contract; For whoever has not paid in, nothing is paid out to him or his relatives after his death.

Now, what do baptized Christians do, also with regard to the provision of charity, who have not yet completely cast off the fear of God and His Word and still adhere to the church, and who nevertheless join a secret society or remain in it? They deprive the church, and especially their local congregation, which is also a God-founded society of worship, of the means to show themselves as such to their own and other poor and abandoned people, and turn them to associations that the devil has founded against the faith in Christ and that have only the appearance, but not the essence, of love for their neighbor. It is as if someone deprived his mother of the means to show herself as a motherly benefactress and gave them to a whore who only wants to show off and flaunt herself with them, and that mostly when she assumes the glittering appearance of charitable love.

Yes, someone might object, where, for example, are the congregations in the Lutheran church, even in this country, who support their poor, their widows and orphans, their cripples and miserable people, who have no poor relatives, in brotherly love? Are they not often so neglected and abandoned by their own brethren in faith that they are forced to appeal to the support of the bourgeois communities in which they live, or even exceptionally, through the intercession of respected friars, to ask for aid from their communal coffers?

Unfortunately, God be lamented, this reproach is not unfounded; for although there are individual congregations that follow the example of the Apostoli-

The church must emulate the shy mother church in Jerusalem and take due care of her poor,

Even though they may occasionally offer general brotherly love in this area beyond their congregations, there are still very few congregations in which this happens, for many still lack the thorough and powerful preaching of the pure and purifying gospel, which alone kindles faith in Christ in the hearts of the repentant hearers, and from which alone the good deeds of love are produced. In other congregations, this preaching is certainly present, but they are still too young and crude, also used to German conditions, in which, if only for the sake of the constitution of the church, no real congregational life can form. Others again are used to the Pietist association work from Germany, in which believers from different and also unbelieving congregations came together to do the work of love, and thereby, as it were, desalinated and spiced up their own congregations.

However, it is the task of all congregations and of those baptized Christians described above, who believe, irrespective of their conscience and Christianity, that they are at the same time brothers of a secret order, to strive to ensure that all works of faith and love, e.g. also the care of the abandoned poor and sick, are carried out partly by the individual congregations as such, partly by an association established and maintained on the basis of the ecclesiastical confession, be it what it may. - —

If, however, baptized Christians join a secret society in order, for instance, to enjoy its benefits in the event of protracted illness and infirmity, or to provide regular support for their survivors in the event of death, this step is also taken out of unbelief against Christ, since in doing so they rely on men and not on the living God, and clearly sin against the first commandment. For example, if a householder, because of too poor and meager circumstances, would not have been able during his lifetime to set aside a penny for his own in case of his death, it is contrary to the word of God, the Christian faith and the church confession, for the later remedy of this need, also to

[21]

to unite openly unbelievers and fundamental atheists; for the Holy Scripture says: "Do not pull on the yoke of others" and so on. Scripture says: "Do not pull on a strange yoke with the unbelievers," etc., likewise: "All that you do, in word and deed, do all in the name of the Lord Jesus," etc. How, then, could a Christian man, without denying his faith, enter into a secret brotherly alliance with those openly un-Christian people, in order to participate in bodily benefits for himself or his own through them? Is this not a shameful lying punishment of the true and living God and an abominable unbelief? Did not the Father, out of His great and incomprehensible love, put His most beloved Son, our Lord and Savior Jesus Christ, on the cross to atone for His wrath? for every single sinner? Did not Christ completely redeem every single sinner from the dominion of sin, death, and the devil, earning him forgiveness of sin, life, and blessedness? Has not the Holy Spirit in the Church, in holy baptism through faith, conferred this precious merit of Christ on every single sinner? And how? A baptized Christian should not also entrust his body and life to the Lord, the triune God, who has given him such glorious spiritual goods by free grace, unpaid, undeserved and unsolicited. Do you trust him to extend his fatherly care to this temporal food and need? That would be an atrocious and damning thing. Unbelief, in which the judgment of the divine word rightly strikes the baptized Christian: "Cursed is the man that trusteth in man, and taketh flesh for his arm, and departeth from the Lord with his heart."

So also from this point of view, the entry of baptized Christians into a secret society and into a brotherly alliance with obviously unbelievers is a work of unbelief, a contempt of the divine word and an actual denial of Christ and their baptism. They, too, after having gained knowledge of the unchristian, even antichristian origin and existence of these societies, still want to remain in them out of arrogance, or fear of man, or obstinacy, or belly concern - they, too, then belong to those who, together with their Jewish and other brethren, boldly and insolently cry out: "We do not want this one to rule over us."

Thus, as far as the space of these sheets allows, we have considered the shape of our unbelieving time in the area of the church, the state, the social and domestic life, as far as the writer has sense and understanding for this shape, or rather deformity. So from all sides the cry resounds: "We do not want this one to rule over us." And indeed, there has hardly ever been a time in the outer sphere of the Christian church when apostasy from Christ was more widespread in all these spheres of life, and when antichristian unbelief was more widespread.

The fact is, as I think, even more so on the other side of the sea than on the other side; for over there, especially in Germany, where so many people live closely together in such a small area, and where there are large groups of unbelieving half-educated and sham-educated people - over there, the antichristian men of radical subversion have an even more fertile field to sow the poisonous seeds of their satanic press even more abundantly than here in this country. Here, on average, the population of these vast stretches of land is still small; furthermore, a part of the former immigrants has not yet thrown off the fear of God and His Word as much as perhaps the same number over there, although they are still kept in church bondage. Finally, it seems to me that in the mass of the natives and even of the unchurched part, in spite of great crudeness and unchurchedness knowledge in individuals, still be more respectful of God's Word than over there; for by the many and various pamphlets and magazines of the antichrist German atheists, which they spread with great zeal among all classes of the people, there seems to be in them a far greater malice and enmity against God's Word.

(To be continued.)
(Submitted.)

The Michigan Synod.

It is in the "Lutheran" now already repeated

It may now be time for the same to be done against its sister, the Michigan Synod. For just as the latter, in spite of its Lutheran name, is unchurched, so is the latter; just as the former gives trouble by founding opposition congregations, so does the latter.

Of course, we cannot hope that the Michigan Synod will heed such testimony; but this should not keep us from raising our voice of warning. We cannot remain silent when a thoroughly unethical society, such as the Michigan Synod, sails under the Lutheran flag and thus deceives the people. Certainly, even in their

In the midst of honest souls, pastors and listeners, who might be prompted by our testimony to think further; God allows the sincere to succeed. Perhaps even some who were ready to throw themselves into the arms of this mob will be held back.

In that submitter now sets out to shed a little light on the Michigan Synod, declares

The mass of churchless people in this country undeniably stems partly from the mass of colorful, multiform, enthusiastic churches, each of which drives its own special little fiefdom with power, and partly from the often very unspiritual behavior of many churchmen, not excluding us Lutherans. In the face of the many fluttering spirits and their loose density of meuscrites, they then easily come to ask with Pilato: "What is truth?" And if they then over- If the most zealous *speechmakers* and their most zealous followers do not find righteous godliness and, above all, true love, this does not make them want to seek the beatific truth from them.

He states in advance that he will proceed in a purely factual manner. He takes as a basis their printed synodal report of the

previous year, titled: "Proceedings of the Third Session of the Lutheran Synod of Michigan and St. held October 4-8, 1862, at Adrian, Mich, 2c." - and adds to it what he partly perceived himself, partly experienced from faithful witnesses.

In the above negotiations the word "Lutheran" occurs several times; and if, in order to be Lutheran, all that matters is to call oneself Lutheran, then, of course, the Michigan Synod would have to be recognized as a Lutheran one.

But as we know, this is not sufficient, just as little as merely saying "Lord, Lord," to be a Christian. But whoever looks for other proofs of Lutheranism in the negotiations, looks in vain. They could just as well be the proceedings of a reformed or un-reformed synod; mau would only need to put instead of the word "Lutheran": "reformed" or "un-reformed. *) If this had been done, then one would at least have to grant honesty to the Michigan Synod, then one of its resolutions would also rhyme much better, namely:

"The Baseleroderirgen your evangelical missionary society in Germany to ask for one or more traveling preachers. " p. 6.

But perhaps it points us to its synodal constitution. But let us not throw sand in our eyes with this. Paper is patient, also the paper on which she has written her constitution. We do not know whether it confesses the symbolic books of the Lutheran Church in the right way; but we want to assume that there is nothing wrong with it, so this does not make it a Lutheran synod. To the formal Lutheran confession of the symbols must also be added Lutheran doctrine and practice. What good is it if the Lutheran confession rightly exists in a community, but is denied by its members in practice? This then only shows what it should be, this that it is not.

And what is the practice in the Michigan Synod? Their practice is thoroughly un-Lutheran. According to their practice, the pastors of the Michigan Synod⁴are good Union men. Their congregations are so-called mixed congregations. Anyone who doubts this can be confidently urged to visit and view some of them once. He will soon find that, in addition to Lutherans, Reformed, Roman Catholics, rationalists, etc., can also belong to their congregations and be in communion; he will find people who, for example, freely say, "I do not believe everything that is written in the Bible," and yet are considered good, faithful fellow ministers. members. Reformed, Freemasons 2c. remain what they are; one does not demand that they become

Or did the secretary perhaps make the mistake under some influence and instead of "unirt" put "lutherisch"? D. E.

The people of the former communities renounce their earlier communities and their errors; they are made comfortable with them as much as possible, and therefore the confession ceremonies are also dropped.

But these congregations, one might say, do have Lutheran constitutions? May be or not. According to the above, there is certainly much that is not Lutheran even in their constitutions. And if they were really Lutheran, they would never make such mixed congregations Lutheran. The pastors of the Michigan Synod may well try to soothe their consciences when they begin to feel uneasy at the sight of their unruly, crude, unrighteous mobs: the congregation's constitution is Lutheran, the Reformed, Freemasons, etc. put up with everything, put up with the constitution, and would probably have signed it. It almost seems as if the words of the president in his annual report refer to this: "In a church council meeting I convinced myself that the constitution of the congregation is really Lutheran. But with the confession on paper it is not settled.

It is easy to answer the question: Is he a Christian who speaks and writes gloriously of Christ, but denies him in deed? - it is just as easy to answer the question: Is this a Lutheran synod, which indeed uses the Lutheran name in its mouth and on paper, but by its practice denies the Lutheran confession, even uses the Lutheran name as a cover of shame for its unrighteous mischief? "But unto the wicked God saith, Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hast hated discipline, and hast put my words behind thee?" Ps. 50:16, 17.

On page 1 of the proceedings there is a list of the pastors belonging to the Michigan Synod. At the top is President Rev. F. Schmid of Ann Arbor, a well known man, called to account a few years ago by the Ohio Synod for unauthorized officiating.

Qualis rex, talis grex. Like the shepherd, like the herd. The synod could not better indicate the spirit that reigns in its midst than by giving the presidency to this man.

At their last synodal meeting he was re-elected by secret ballot (page 4); why? because of his theological prowess? we would like to doubt it, since the dear man seems not even to have found time to study his mother tongue in his busy life.

In this directory we also find the name F. W. Spindler, who will be known to the readers of the "Lutheran". Many will remember that he was warned against in issue 17, page 19.

We further see from this that the Michigan Synod went to some places, since our Synod already had congregations, e.g. Adrian, Bay City, Saginaw City, Frankenmuth, Sibiwaing - its

He has sent lurkers and angle preachers there and set up opposition congregations there. These opposition churches are not gathered from people who did not belong to our churches (although later such people may have joined them), but the tribe of them is formed by those who ran away from our churches and were excluded, people who did not submit to God's Word, who did not want to put up with its discipline.

We will show how disgraceful the formation of such oppositional congregations is by an example. The congregation of Rev. Trautmanu saw itself in the year 1860 forced to exclude some members who walked disorderly and did not want to accept Christian admonition. They went out to gather a group and to form a congregation, namely, as they said, one in which the preacher only had to preach and not worry about their doings and lives. After many vain attempts to get such a preacher, they turned to the above-mentioned Pastor Schmid. Out of special love, he was immediately willing and sent them a pupil who had arrived from Basel, without first inquiring how the matter stood. Thus, Mr. Past. Trautmann wrote to him to dissuade him from this unchristian trade. He told him that the authors of this trade were those who had been excluded from his congregation, that it should be considered whether one could help such people, and whether it was right to send children who owed their education to charitable gifts, certainly against the intention of the charitable givers, to a place where God's Word and Sacraments were already present. But Father Schmid did not see fit to reply to this faithful warning. The dear brother from Basel was ordained and introduced by himself.

Such evil is also adorned with beautiful words and phrases, such as: the Lord has opened a door for them, the Lord has blessed their work in his kingdom, they build up the kingdom of the Lord, they bring the bread of life to the hungry 2c. But to those who have open eyes, such people are nothing more than sneaks and preachers. And if it should be objected that the Missouri Synod does the same thing as the Buffalo Synod, we reply: 1) This must first be proved; 2) *Duo o uni kLeiunti flem, non est idew*, i.e., 3. we point to the proofs which we have given in the "Lutheran" and elsewhere for the fact that we proceed in good conscience in our dealings with the wrongly teaching and banning Buffalo Synod, and we point to them until they are taken away from us by a righteous refutation.

Incidentally, the Michigan Synod also shows some benefit to the congregations in question by establishing opposition congregations, a similar benefit that is shown to a place by establishing sewers; although, on the other hand, there is no mistaking the great harm that is done by this; for it not only makes itself liable for the sins of these apostates, but it also encourages them in their sins.

On page 2 of the proceedings we find the annual report of the president, Rev. Schmid, in which, after a short but delicious introduction, he gives an account of his official business. This report made such a powerful impression on the synod members that they had to include the following among their first resolutions:

"To express to the President, on behalf of the Synod, the thanks due him for the arduous administration of his office and the

perseverance and **fidelity** shown therein. Page 4.

Since we want to give a true picture of the Michigan Synod, we have to make a short excerpt from this annual report. The readers will be amazed, however, when they see how full of effort the administration of the President was, what perseverance and faithfulness he showed in it.

Indeed, the official business of Mr. President was as follows:

1. he received a letter from a pastor in March, which he answered.

2. he received a letter from a pastor in May.

3. In May a letter arrived from Rev. Kühn asking for an honorable discharge; this request was granted to him at the conference in Sibiwaing.

4 In July, the candidate G-, who had been recommended to them from Basel, arrived, and he and the secretary "solemnly blessed" him into office.

5. In August, a pastor wrote to him.

In the same month, he received a letter from another pastor who informed him that the small groups "to which he preaches" were small and that his income was not sufficient to support his family. He (Präs. Schm.) "wrote to the first brother about the decision of the Ministerial Conference," in which he was promised support.

7. in the same month he received a letter from the church council of a congregation without a preacher, in which they asked for a pastor and agreed to join the synod; he visited the same, preached 2c.

In September, Missionary G. arrived from Switzerland, sent to them by Basel, whom he then also "solemnly blessed into his ministry".

These are "such the main things" of the laborious administration of the presidential office.

However, we cannot go any further without making 2 more comments about this report.

The first concerns the third piece of the office

Admin. Rev. Kuhn, formerly a member of the Michigan Synod, now in the East, asks for an honorable discharge, although his elevation had not been an honorable one. The President informed the Synod that Rev. Kuhn's request for an honorable discharge had been granted at the Sibiwaing Conference. Without a doubt, the President was also at the conference.

He and the other members of the conference now know the performance of Father Kühn. And yet the conference gives him an honorable dismissal. At the same time, however, he is publicly denounced in the synodal report by the president, saying (the president): "Since Rev. Kulm is now working so far from Michigan and in the district of the synod of -, his request was granted." - Now what does the Synod say to this? Nothing; not a word of displeasure is uttered against such boundless frivolity, against such abominations. The first committee, on the contrary, which has to report on the annual report of the president, proposes to accept the report and to thank the president for it. And the whole report of this committee was also accepted.

The other remark concerns the word Basel appearing in it, from where they get pastor can be recommended. Not yet satisfied with this, the first committee proposes:

"To ask the Basel Missionary Society for a traveling preacher n." S. 5.

What does the synod say to such a committee proposal? Is it indignant about it? Does the synod feel indignant about such a proposal? Does it feel indignant because of such audacity to make such an un-Lutheran proposal to a "Lutheran" synod? Not a thought of it! She finds it quite appropriate, she only feels compelled to express the proposal even more strongly, she decides to formulate it this way:

"To ask the **Basel** or any evangelical missionary society in Germany for one or more traveling preachers." Page 6.

From this the dumbest eye must be able to see that the Michigan Synod, which enters into ecclesiastical connection with Reformed and Uniate societies, is not a Lutheran but a Uniate Synod.

But, someone might say, is it so dangerous to be associated with an evangelical society? Is the name "evangelical" such a frightening name?

We answer: well, the name is delicious and glorious; there was also a time when Lutherans were called "evangelicals". But this glorious name has now been usurped by those to whom true and false doctrine are equally valid, who want to unite Lutherans and Reformed. They are otherwise also called Unirte, Indiffercristen, Synkretisten, Religionsmenger. Such people are joined by the Michigan Synod. We now also apply to them the words of the pious Paul Gerhard, whose songs are still appreciated by the new believers of our time, whose songs are also sung in their (the Michigan Synod's) midst:

"And beware of the syncretists; for they seek temporal things, and are not faithful to God or man."

Finally, 2 curiosa.

I. The fourth committee, consisting of Rev. Spindler and 2 more synod members, makes the proposal -. "To Rev. Spindler shall! be pledged the desired support!"

The first ministerial business was a "discussion with the pastors not yet formally admitted to the synod concerning their ecclesiastical confessions. Note: these pastors are already accepted into the synod, only not yet formally, and then one discusses with them concerning their ecclesiastical confessions!"

Reviewing this picture sketched out by their own printed proceedings, the Michigan Synod strikes us as:

- first, as a company of people who, although they don't have the stuff, also like to play synod;
- on the other hand, we find it to be a frivolous synod, and
- thirdly, that it is an un-Lutheran, un-Irish society.

To the ecclesiastical chronicle.

The Wisconsin Synod intends to establish a seminary for preachers in Watertown, Wis. with the help of an association for America in Berlin. The association already recommends the enterprise in an appeal in the "Neue Evangelische Kirchenzeitung". The Reformirte Kirchenzeitung of Sept. 10 expresses its joy about this, but at the same time writes: "However, we cannot help but ask whether the above association, which is not specifically Lutheran, wants its messengers and teachers, as well as its gifts, to flow only to a Lutheran body? Among the members of the association we see Unirte and Reformirte, and we therefore assume that their purpose cannot be to serve only one confession of the many Germans in the West. The Reformed Church Newspaper is certainly not to be blamed for this question; thus the Wisconsin Synod will probably later share those messengers and gifts with its sister, the Reformed Church.

Pulpit Politics. In the Reformirte Kirchenzeitung of Chambersburg, Pa. of Sept. 10, a correspondent staying in a seaside resort writes, among other things, the following:

"Among the well-wishers who arrived here the previous week was the preacher C., who has a ready tongue and also other talents, and from whom one therefore expected a beautiful and at the same time also edifying and instructive sermon. He also

agreed to do so, and now it was announced in newspapers and by notices on all corners that the honorable Mr. C. would preach in and around the church on the coming Sunday. Of course I also went, but a little too late to hear the text, but

The persecution showed that it was not at all necessary for the understanding of the sermon, because the sermon did not need a text (at least from the Bible). Very well. The man in the pulpit there preached with a tremendous flow, I noticed that right away. It went from his lips like water, yes, like water!

But you ask: What kind of sermon was it that did not need a biblical text? Surely it must have been a biblical sermon? Well, a lot could be said about that; instead of giving a verdict, I want to present you and your readers a short content of the main points, and then everyone may judge for himself. First of all, of course, there is the text, which I cannot give (which, by the way, is all the same).

The entrance spread about war in general and about the consequences of it. I. The first part was about the Battle of Gettysburg.

a) The glorious victory.

b) Why Gen. Mead beat back Gen. Lee back.

c) Why Lee was repulsed.

The second part was a profitable application of the whole.

The victory of our weapons will have the following beneficial consequences:

a) The abolition of slavery.

b) To make all men free and equal (liberty, equality and fraternity.)

c) Mankind will be ennobled and improved, etc., etc., etc.

Between this dramatic performance, however, some scenes fell, which I consider myself obligated to include. Like this:

In Part II, Scene 1: About 40-50 people leave their seats and move out the church door before the sermon comes to a close.

Scene 2: The congregation departs - partly laughing into their fists, partly highly plastered, and partly highly displeased.

Scene 3, Monday morning: Small groups stand on the street corners of the city and rant about the military-political-abolitionist sermon, which was not a sermon after all, or at least not a sermon suitable for the house of God on Sunday, especially since it had no connection with Christ and His Word, 2c."

Deification of man and blasphemy of Christ. The well-known revolutionary Garibaldi addressed a letter of congratulations to our President on August 6 of this year, in which the former thus addresses our President: "Heir to the efforts of Jesus and John Brown, your name will pass on to posterity with the names of the redeemers" (namely Jesus and John Brown!) "- This is communicated by the Methodist "Christian Apologist" of Sept. 14 without the slightest censuring remark. One can see from this where fanatical abolitionism, to which the apologist also pays homage, finally leads: to the most disgraceful

denial of Christ, namely to juxtaposition of the God-Man and a criminal like John Brown. Formerly, the surest sign that a man was an enemy of the Christian religion was when he placed Jesus of Nazareth and Socrates next to each other. Now Christ and Barabbas stand again on the same platform, and although the world and the Christians coupled with it now seem to honor both, their true meaning is: Not this one, but Barabbas, the rebel and murderer, let him go.

Waste to the Pabst Church. Already we have to report another such apostasy. The notorious Pastor Brandt, formerly employed within the Ohio and General Synods, but expelled from the former, has also become a Papist. In Oertel's Katholische Kirchenzeitung it is reported: "To the above-mentioned three converts, who used to be preachers, I can now add a fourth (Lutheran), who used to stand in Hazelton. His father was Dean B. in Windsbach near Ansbach, famous for his piety."

Church charity. A member of Pastor Butler's congregation in Washington, D. C., named Daniel Hall, recently bequeathed \$3000.00. to the Gettysburg Institution in his will. The money has already been paid in cash to the treasurer of the institution.

Mission Festival. At the last Hermannsburg Mission Festival (in Germany), as we are told, no less than over a hundred pastors, over two hundred teachers, and otherwise thousands of people were present. The enemies of the Christians have always had to be God's sheepdogs to round up His destroyed flock.

Church News.

After the vacancy of the parish of Grafton, Wisc. by the removal of the Rev. Ahner to Frankentrost, Mich. and the latter had appointed the Venerable I. H. Werfelmann, since Lutheran preacher at Willshire, Van Wert Co, Ohio, for the repeated druse, and he having at last arrived at the calling, he was appointed by order of the Honorable Presbytery Northern Distr. of the Synod of Missouri, Ohio U. a. St., Dom. 14. post 4th iu., the 6th of Sept., by the undersigned, with the assistance of the Revs. Bro. Böling and Bro. Rnff, solemnly installed him in his office.

May the Lord give His servant much strength, courage, wisdom and patience; and the herd right sincere hearts, hungry for grace and eager for salvation, so that even in this place the glory of His name may be great.

Kirch hayn, Sept. 10, 1863.

I. H. Jox.

The new address of Mr. D. Werfelmann is: Rov. 4. II. ^VerkelmLiw, Ornktion, Osoulroo Oo., IViso.

After the honorable vice-president of our middle district, Pastor Husmann, accepted the call to the congregation of Euclid, he was inducted into his new office by me on the 14th of February.

May the Lord God, who does not let anyone suffer harm for submitting to His will, also give this dear congregation, who painfully but willingly let their old pastor go, all the more blessing through the hand of their present shepherd!

Addr.: Uov. D. IV. Du8mnnn, Dast-Olovelaml, Ohio.

(not: Olovelhnnck-Lnst.)

H. L. Swan.

1.

After Pastor G. Grüber in Dissen, Perry Co., Mo., had received a regular call from the Lutheran congregation in Galesburg, Ills. and had accepted it with the consent of his previous congregation, he was solemnly installed on the 12th Sunday after Trin. (Aug. 23), he was solemnly installed in his office by Pastor P. Heid on behalf of the Westl. district presidium. May the Lord crown the work of this servant and messenger with rich blessings.

Address: Dvv. O. Oiulor, Lox 83. OalesburA, Ill.

2.

On the 13th Sunday after Triu. (August 30), Pastor H. Baumstark, after having accepted a call from the Lutheran congregation in Aurora, Ill, with the consent of his former congregation in Quincy, Ill, was solemnly installed in his new office by the Rev. M. Zucker, in which the Lord Jesus would make him a blessing to many.

G. Schaller, d. Z. President of the Western District of the Synod of Missouri, Ohio a. St.

On XIV. p. 4rm. (6. Seht.), Mr. Past. C. H. G. Schliepsiek, after the same, with the approval of his former congregations at Staunton, Ills , had accepted a call of the Lutheran . Dreieinig keitsgemeindc in Bloomington, Ills , had accepted there from the undersigned in the Auf-

The church has been established by the honorable president of the western district with the commitment to all symbols of the Lutheran church. May the Lord bless this faithful servant also here! W. Bartling,

Address: Rev. O. II. (I. Lelliepsiel.
Bloomington, Ill. ,

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio, and other states will, God willing, be held on **Wednesday, October of this year**, at Fort Wayne, Ind. to commence their meetings. The

voting pastors do not want to forget to submit their parochial reports of 1862.

J. A. F. W. Müller, Secretary.

For your kind attention.

Since the Committee on Printed Matter has instructed me to attend this year's General Synod Assembly on Fort Wayne, Ind. to facilitate a reciprocal reckoning

I would like to kindly request all those who have an account with me to comply with this.

If anyone wishes to have an order placed before the time is up, please send it to me as soon as possible.

M. C. Barthel.

Display.

To all who intend to travel to the upcoming Synod at Fort-Wayne via Chicago, please be advised that the Pittsburgh and Fort-Wayne Railroad intends to charge significantly reduced fares to preachers, deputies and all visitors to the Synod. N.B. By 7 p.m. on October 13, all who wish to participate should be in Chicago.

P. Beyer, Pastor.

Receipt and thanks.

For the proseminar in Germany: received through Pastor Seudl in LincncncS, Ind. from Hm, Philipp Busch \$1.00. - from Hrn. Gottlob Weise in St. Louis \$1.00.

For poor students:

by Mr. Gottlob Weise in St. Louis \$1.00. - by Past. Böse in St. Louis from Mr. Mich. Schrack \$1.00. - by Rev. Geyer ges. on the baptism of children at the home of Mr. F. Lenz in Carüville, Ill. 2.00. - by Rev. Th. Mertens in Cham! paign, Ill. \$1.00. - by Past. Ottman" from his parish. in New Melle, Mo. (for the Brunn's) \$4.50.

For Mr. Past. Wüstemann: by Past. H. Hanser by Mrs. Joh. William \$1.00.

C. F. W. Walther.

For the budget of Concordia - College in Fort Wayne, Ind.

With heartfelt thanks, the undersigned acknowledges the following gifts of love:

Ans of the Gcm. of the Arn. Past. Stege 1 barrel of vinegar. From the Wem. of Mr. Past. Stephan of Mr. Rotenbck sen. 1 Bush. Rye, Bush. Onions, from Hin. Rotenbck fun. 2 bush. Rye, by Hin. Carl Brckmullcr5 Bush. Wheat, 1 bwd. of straw. From the gcm. of Mr. Pust. Hußmann from Mr. Scppel 1 ton of hay. From the GsM. of Mr. Past. Bode from Mr. Landrau 1 bagKork,2z Bush. Wheat, from Mr. Jung iz Bush. Wheat. Ausdeh Gcm. in Fort Wayne from Mr. Lösiner 2 shoulders, Mr. F-, Becker 1 side piece. At the infant baptism of Hm. W. HclfeM Baltimore collected \$4.20. From communion treasury of congreg. in Adrian, Mich. 10.00. Bon Hm. Past. Dctzer \$5.00.

F. W. Reinke, property manager.

For the "**Lutheran**" have paid:

The 16 -18 year old.

Mr. M. Zimmer.

The 10th year:

The gentlemen: M. Zimmer, S. Luft, I. C. Lvbr 7 Er., A Backhaus, I. Branz, Klein 50c., Ernst, C. Gerling, H. Bode F. Döhring Ilscmann, F. Zcnk, D. Wesemann, H. Kuhlmaun, H. Grvnemeycr, I. Schöttle C. Witte, H. Bruggcmann, Past. 2. I. Müller, W- Tödcbsnsh, W. Hu- ning, L. Stiegcmicir, H. Nicrmann, Marks, W. Lampe, C. Poggeninütlcr, P. Diekiann, C. Fricke, Brakmann, Mölke/E. Trampe.

The 20th year.

Messrs. M. Zimmer, Past. H. C. Steege \$4,502 Past. A. Lehman" 5 Er., I. Frese, Past. I. F. Müller,,E. Herpolshcimer, N. Nidel, E. Meyer, Past. I. Schwensnv
M. C. Barthel.

Changed address:

Dev. V . Xclwnlnob,
Oonovrdin OolleZo, Dord Wvvue, Inst.

Volume 20, St. Louis, Monday, October 15, 1863, No. 4.

Editorial preface to the

twentieth year of the "Lutheran." (End of the conclusion.)

A fifth double accusation, which is raised against our synod, is this: Some say that we are enemies of all ecclesiastical discipline and order, that we are introducing popular, even mob rule into the church, that we are applying the local democratic principles of the state to the church as well, that we are trying to flatter the people and thereby get them to target us, We sought to flatter the people and to make them angry at us by giving away the divine rights of the divinely appointed preaching ministry, by reducing it to a human institution and the preachers to miserable human servants, but by making the loose, crude, ignorant mob the highest court and letting it decide by majority vote on and against God's word and order. Others, however, say that our preachers are hierarchs, that they exercise an unbearable priestly rule in our congregations.

Pastor Grabau and his partisans have accused us of the first over and over again, ad nauseam, and the Iowa Synod, which pretends to take a "position of peace" (!) between us and them, has parroted it. The Iowa professor Fritschel, for example, during his collecting trip in Germany, wrote publicly in the Dorpat - eitschrift about the Missouri Synod: "That they have not taken the basic- The church is not a church, it is a church, it is a church, and it is a church." Many people in the old fatherland have attributed this and similar slanders to the Buffalo and Iowa Synods. Strangely enough, however, not only the local unconverted, but even the Buffaloes have at the same time reproached us for being hierarchs, i.e. for having an intolerable lordship over our congregations. sion of the company.

How can these two charges, which are so sharply opposed to each other, be put together? Nothing is easier than this. There is now two false doctrines of the preaching ministry. One is this: The office of preacher is a special state in the church, which is propagated from person to person through the consecration of an ordination appointed by God Himself. Only preachers have the keys to the kingdom of heaven, only they can administer the means of grace, namely Holy Communion and absolution. Only preachers could administer the means of grace, especially Holy Communion and absolution, validly and powerfully, and whether they could do so depended on whether they were properly ordained or consecrated by a properly ordained person. No matter how pious a Christian may be, he cannot accomplish works of ministry, because he lacks the ordination, the ministry; on the other hand, no matter how godless a preacher may be, he cannot perform all works of ministry.

^perform holy works validly and vigorously because.

the Word of God is then "powerful because of the office to which the Lord has yet committed Himself.

confesses." The highest and final judgment is not, as the symbols say, the church or congregation, but "those who stand in the holy office of preaching." To them, therefore, "the judgment of doctrine is to be left." "The congregation is not to judge or declare that a sinner is to be considered a heathen and a publican" or to be under ban, but the preacher. Not the congregation with the preacher, but the preacher alone has the power and the right to introduce all kinds of good orders and ceremonies in the church. "The congregation owes obedience to its pastor in all things that are not contrary to God's word," that is, not only in those things that God's word commands, but also, as with the secular authorities, if only they are not ungodly things.) Another false doctrine of the office of preaching, which is now widely accepted, is this: God did not actually establish the public office of preaching, but only commanded the church to let Word and Sacrament go forth. **The** public preaching ministry, which is

All this and more is taught word for word by the Buffalo Synod. Whoever wants to read the proofs of this literally extracted from the writings of the Buffalo Synod, with indication of the place where the words are to be found, should compare the "tabular overview of some revealed errors of Past. Grabau's "in the9. Jahrg. of the „Lutheraner," or the book published by Mr. Past. Hugo Hanser, "Nahrung für das Informatorium" ("Food for the Informatorium") of 1860, where at least the most important pieces of that overview are reprinted and practical examples are reported, which show how the Buffalo Synod practiced that teaching.

The church has made this institution merely for the sake of a certain moral necessity and for the sake of order. A preacher is therefore not really a servant of God to the congregation, but only a servant of the congregation, whom the congregation can hire for a year or so and then dismiss again at will, and the like.

We Lutherans of the Missouri Synod also stand, so to speak, in the middle between these two "extremes". Against the first, the papist Lutherans, we teach, according to God's Word and our symbols, that originally and directly not the preachers, but the church or congregation, as far as it consists of believers, has the keys of the kingdom of heaven or the office of preaching; against the others, the un-minded Lutherans, on the other hand, we teach, according to God's Word and the symbols, just as decidedly, that nevertheless the public office of preaching is not a human-ecclesiastical, but an order commanded and instituted by God Himself, also for the children of God in this life. Against the former we further teach that the validity and power of the means of grace do not depend on profession or even on ordination introduced by men, but only on the word being preached purely and the sacraments being administered according to Christ's institution; that therefore, if the layman does this, both are just as valid and powerful as if a lawfully called and ordained preacher does it; against the latter, however, we teach at the same time that the public ministry is not a human-ecclesiastical order, but an order ordained by God Himself, even for the children of God in this life: others, however, we teach at the same time that no one may publicly teach or administer the sacrament without a vocation, except in cases of necessity, where, "if this did not happen, a man's soul and salvation would be in danger. Against the first, we finally teach that the highest judgment in the church, according to Matth. 18, 17. is with the church or congregation itself, that it has the right of judgment over doctrine, the right to decide whether someone is to be banned, and the right to introduce or abolish ordinances and ceremonies, and that it owes obedience to its preacher only if he can prove that what he commands is already commanded by Christ, the Lord of the church, whose servant and ambassador he is; But against the others we teach that the congregation may not vote at all by majority on matters of faith, doctrine and conscience, and that it may not decide anything against God's word and the confessions in doctrine, ban, ceremonies 2c. If it does so, then all this is null and void, and that it owes willing obedience to its preacher, if he teaches, admonishes, punishes it from God's word; if it does not do this, if it rather despises him, if it deposes him arbitrarily and the like, then it is not disobedient to a man, but to God Himself, and despises and rejects Christ in its preacher. In short, we Lutherans of the Missouri Synod are as anxious to protect the rights of the spiritual priesthood of all believing Christians as we are to protect the rights of the God-appointed public priesthood.

We are just as resolutely against priestly rule as against congregational rule, just as against infringement of the freedom of the congregations as against human bondage of the preachers.

What is the consequence of this? - If we defend the rights of Christians and congregations and attack the priesthood, we are accused of lack of discipline, of applying democratic principles in the church and of degrading the office of preaching. If, on the other hand, we stand firm when it comes to the rights of the sacred office of preaching, then this is proclaimed as clerical rule and tyranny. But all that is proved here is that we also give the right means in this point by God's grace.

We come now at last to the last double accusation which is brought against our Synod. It is the following: Some say that we are dead orthodoxists, that is, that we only press for pure doctrine but not for godly living, that we are enemies of a living faith and Christianity, that we want to know nothing of true repentance and conversion, nothing of regeneration, renewal and sanctification of the heart; We sought only to fanatize people for an external old Lutheran church system and then declared those to be the best Christians who were most blindly zealous for it; we taught that nothing was necessary for beatification except that a person be baptized, adhere to the orthodox church, attend church services diligently, and go to confession and Holy Communion. Others, on the other hand, say that we are nothing more than a people who are baptized. Others, however, say that we are nothing more than enthusiastic pietists.

The former accuses us not only of all non-Lutheran sects, but also of the non-Lutheran *nenmaßregelleute* of the local General Synod and other "neo-Lutherans" calling themselves Lutheran; in recent times, a preacher of the Prussian Lutheran Separate Church, named Fengler, made a similar accusation against us. Pastor Graubau, however, has repeatedly wanted to label us as enthusiastic pietists.

That we are thought to be dead orthodoxists, who base salvation on pure doctrine without a living, reproducing faith and without an inner new life, is no doubt due to various reasons. In part, this is probably because we are only known from our journals, which do not have as their main purpose the cultivation of the Christian life, but rather the presentation and defense of pure doctrine and the fight against the prevailing errors. Perhaps some of these, if they got to know us personally, if they heard us preach, and if they observed our pastoral care and the handling of church discipline in our congregations and the Christian life that manifests itself in them, would

hopefully judge quite differently. With our opponents in the enthusiastic sects and among the new-mass-ruled people, of course, it is a different matter. They consider as converted and born again only the preacher who in all his sermons is anxious to produce a great stirring of emotion in his hearers, only the one who always insists that the hearers must not believe until they themselves have

asked for, fought for, and won a certain feeling that they are in God's grace. At the same time, therefore, they consider the most glorious measures, unknown to the old Lutherans, to save souls: the use of the penitential bench, the Claßmeetings, in which those present pray one after the other and publicly confess and describe in detail how things stand with them, and the camp-meetings, or the so-called prolonged meetings, in which a number of preachers, by ever more stormy penetration of the souls in sermons, prayers and songs, are supposed to conquer the listeners, as it were, by storm during a series of successive days, and the like. Such fanatical new-measurement people hear and read that we preach the law in all its severity and the gospel in all its richness of consolation, but that we point all those who are frightened and crushed by the law to the written and preached word, to absolution, to their baptism and to the holy communion, and tell them that they are not to be conquered. If, however, we point all the frightened and law-crushed people to the written word, to absolution, to baptism, and to Holy Communion, and tell them to place their heart's confidence in these as in the divine means of grace through which God offers and imparts grace to all men alone, then such enthusiasts think that no living Christianity can be produced in this way, that no repentance and conversion of heart can be brought about, that no living faith can be kindled, that no true rebirth and transformation of heart can be effected, and that no real sanctification and renewal can be achieved. - But what is brought to light by the application of these new measures for a miserable, insecure, unstable, sometimes obviously worldly and frivolous, sometimes gloomy, mopey and legalistic Christianity, partly quite unfruitful, often connected with obnoxious spiritual hopefulness, is unfortunately only too obvious. But what righteous, deeply grounded, consistent Christians, crucified to the world, joyful in God, rich in all good works, humble of heart, are produced by the old measures, namely by the preaching of the law and the gospel without all human means of confection, by the faithful use of baptism, absolution and holy communion. This, too, is testified to by daily experience, thank God, even among ourselves. But as groundless as it is that we pay homage to a dead orthodoxism, just as groundless is the accusation that we are nothing but enthusiastic pietists. It is true that we teach that the mere possession of the confession and of pure doctrine does not make anyone blessed, but rather that a person, with all his

It is true that we do not sit Christianity in a fanatical ester for external churchism, indeed, we have the deepest disgust and abhorrence for such Lutherans who "pose" as great fighters for pure Lutheranism, and in doing so show only too clearly that they have never yet experienced a true repentance and change of heart, that they are indeed zealous against false doctrine, but still obviously let this and that sin reign over them; It is true that we do not seek first of all to give a congregation only a completely old Lutheran form; we consider it rather the first and most important thing to awaken people from their sleep of sin and to bring them to true repentance and conversion: but we do not do all this in a sedentary pietistic way. Not an A. H. Franke, not a Caspar Schade, not a Brastberger, not even a Johann Arndt, although we do not misjudge or throw away the good they had, but above all Luther is our model in the presentation of the divine word, in the treatment of the soul and in the community enthusiasm. But as little as Luther was a dead orthodoxist or a true Iberian pietist, so little are we affected by the self-contradictory double accusation that we are both; although we confess in sincerity of heart that we ourselves certainly see more vividly than our opponents how little we still know the art of rightly dividing the law and the gospel in public teaching and private pastoral care, and that in this art we are nothing but little beginners and pupils, but with God's help (the one more, the other less) on the right track.

Subsequently, we only remember the accusation often raised against us that we were encroaching on other people's territory and that we were dominated by the "desire to conquer", which latter accusation was pronounced by the Ohio Synod in particular. To this we reply briefly that we do, however, take care, as much as we are able, of those souls at their express request who have separated for the sake of false doctrine or for the sake of false excommunication, which is notoriously prevalent in their former communities, However, we do not participate in separations from orthodox congregations, nor do we seek to alienate preachers and congregations tainted with false doctrine and practice from their own, but rather keep the geographical parochial boundary sacred to orthodox believers and the personal boundary sacred to false believers. As far as our alleged "desire for conquest" is concerned, however, we do have such desires, but none other than that of conquering, where possible, the whole world, not for ourselves but for Christ, and therefore for the pure gospel and for the church which has it, while maintaining the principle just indicated.

So we can then at the beginning of a

We do not promise that the new year of our "Lutheran" will in the future take a different path than the one we have taken so far. Rather, we must declare that with our synod we will continue to follow the path we have trodden, rather than the right path marked out for us in God's Word, on which we already see millions before us who, having reached the goal of their journey, have confessed with Paul: "I have fought a good fight, I have finished the race, I have kept the faith. Henceforth, the crown of righteousness is appended to me." May only the faithful, fundamental God continue to bless us all the more, as before, while our numerous enemies revile us as disturbers of the Kingdom of God. To Him be praise, glory and all honor for this here in time and there in eternity. Amen!

Mission report about

Gabitawigama in Minnesota and Isabella County in Michigan.

Since the last Indian uprising a heavy sultry air has rested over our Indian Mission under the Chippeway's. It is still a time of anxious fear for the bordering states from Indian lands, a time of fury on the part of the government against the rebellious Indians, and a time of flight on the part of many anxious inhabitants, fearing at all moments the repetition of atrocities similar to those which occurred in August, 1862. As dear readers have heard, our mission station at Gabitawigama in northern Minnesota, located on Rabbit-lake 15 miles from Crowwing, has been completely destroyed by the Indians for whose benefit it was laid out. Painful as this blow was to us, yet in the midst of the horrors we were permitted to praise the merciful God who graciously averted death and destruction from the head of our missionary Clöter and his family. - Some of us may have thought that the complete destruction of the barely reviving mission station Gabitawigama was a sign from God that we should now abandon the mission in Minnesota and call back our missionary, as is also evidenced by the numerous calls that have been made to the missionary since that time; Even the missionary Clöter himself, who carefully followed the events of the uprising unfolding before his eyes, may sometimes have been close to thinking in the first time of terror that such a sign of the Lord was visible; but already in the first months after the terrible bloody events he had come to the point, in calm consideration of things and in the clear recognition of the divine will, that on December 3, 1862, he left his Patmos (December 3, 1862). December 1862 from his Patmos (Crowwing) where he had fled and where he still lives:

"I have now spent five years here engaged in preparation (namely to a mission among the Chippeway's) and now close to the Goals should I spend everything?! This is difficult. "I had made it my life's work to preach the gospel to the Indians, and now I am supposed to tear this from my heart?! How would it be if this event, which has hit us so hard in the past months, only served to thread our missionary cause more expediently. It had long since become clear to me that living alone with a family in the wilderness is definitely a hindrance to the mission in every respect. One cannot divide oneself up; time is fragmented and strength is lost. Under

the conditions here, one cannot do missionary work in any other way than by traveling around. If one wanted to establish a station somewhere in this region in the midst of the Indians (as has often happened and has been abandoned again and again), then one would have to have many people and very large resources. All missionaries who have been here so far have always had a significant staff and have needed enormous sums. The missionaries were in such a position that they did not have to take care of anything economic and had their time free. Our mission here has cost little in the last few years, but I have also been tied up in everything. If I were to stay here in Crowwing and travel among the Indians from here, not only would the costs probably not increase, but I would also have the great advantage of freeing up my time. I would then get involved with nothing more here in terms of economy than, say, keeping a few cows, and that too only for the sake of my children, since milk is hard to come by."

Further, missionary Clöter writes of June 23, 1863:

"In general, no Indian is to be trusted; it is fear alone that keeps the Indians from giving free rein to their bloodthirsty inclinations. The good opinion of the friendly dispositions of the Chippeway's against the whites received a tremendous blow in the last autumn, for it became apparent then what their (as a nation) heart desires are and what they would do if no bit were put in their mouths. Our zeal for their conversion need not be diminished by this experience; for we would be fools if we expected otherwise from a wildly neglected and, what is more, often angry people. For my part, I do not bear them any grudge for the misfortune they have suffered, but wish with all my heart that I may soon be in a position to repay them for their evil. Admittedly, there are now great difficulties in the way of our mission, but we do not want to give up hope. The difficulties mentioned are the following: On the one hand, the insecurity here in Crowwing is still as great as on our former place of residence, and on the other hand, I am still too much hindered by domestic business, since I still have a rented apartment for three dollars per month and therefore have no well.

It would cause some costs, because it would have to be 40 feet deep and everything necessary for it is hard to get. So I have to fetch all the water necessary for housekeeping from the Mississippi, not to mention the wood and other things. People as farmhands and maids are almost impossible to get at present, even if one wanted to pay the highest prices. Labor from the Indians cannot be counted on at all, for they may work even less than the negroes; but if they ever let themselves be brought in to work, they expect a tremendous wage. - An even more serious obstacle to making and presenting a certain plan of a new missionary activity is the pending transfer of the Indians to other regions. Last spring a treaty was made with the Indians, according to which they ceded their present reservations in exchange for a 10-year extension of their annual pay and for a total reservation including Leech-lake, Bakegama, Winnebago-L. and Caß-lake. The government has undertaken to build a road to the center of this reservation, to fence in sawmills and gristmills, to clear 400 acres of land so that it will be free of swamps, to enclose and rezone it, to provide a good house with furniture for each chief (and there are legions of them), and finally, after all this is done, to transport the Indians to the new reservation at the expense of the government and to provide them with food there for six months. For all this 3600, say 3600 dollars have been appropriated, perhaps just enough to build half the road. One can hardly believe one's eyes when one sees this written on parchment in the deed. In exchange, as the newspapers report, all those who were present on the part of the Indians (chiefs, interpreters, etc.) were given 1000 dollars in greenbacks per man in Washington, so that they would keep quiet about such manipulation, which money, of course, in the hands of the easily deceived chiefs, etc., soon turned not into water, but into whiskey. Of course, the Indians are generally very upset about this and have threatened all those involved with death, as already the unfortunate Aiajoagisbig (chief of the Rabbit-lake Indians, the same one who helped Miss. Clöter to escape and saved the life of him and his own. Note of the Past. Sieversz) atoned for it with his life. That under these circumstances the execution of the contract is made as good as impossible is obvious. In the above treaty, 20,000 dollars were also set aside for the payment of claims for damages against the Indians, (which in actuality amount to 20,000 dollars, among which is also the claim of our mission, whose damage through the destruction of the station must be estimated at 2,300 dollars, so that thus

According to the government's estimate, each claimant loses about 30 percent), but even for this the Senate has failed to give the necessary instructions, so that in no case may we expect payment until the Senate is seated again and takes the matter in hand anew. The 8,500 dollars in gold, which in the last payment was withdrawn from the Indians to pay the indemnity claims with their own consent, was taken by the government and the poor families who were robbed have not received a cent of it. Something good, however, has happened recently on the part of the government; namely, energetic steps have been taken to suppress the whiskey trade, which had reached a dizzying height. Most of the main whiskey traders have fled the country; only one was seized and transported to St. Paul. The laws against the whiskey trade are now very strict; let us hope that the good effect will last. - At the present moment I can do nothing but study, which is also very necessary; but unfortunately I lack books, so my work is very monotonous. I, as well as my wife, could easily get over our lack of everything that belongs in the house, if only I still had my books, poor as they were. It would be a good plan if a colony of German Lutherans would settle in this area, in order to give a starting point for the mission; I also knew an extremely suitable place for this, ready to move in, with roads, bridges and sawmill, 7 houses, close and good market, fertile soil, in short, everything desirable. This is the Granite City area on the Platte River, about 30 miles north of Sauk-Rapids. Not a soul lives there at present, and the place is liable to ruin unless immigrants come soon. Expect to see industrious Germans."

Praise and thanks be to the Lord that He has given our Miss. Clöter in the difficult situation in which he finds himself, that he has given him such a confident courage, such sober reflection and such a self-denying heart that he gladly exposes himself to all the dangers and sufferings that this entails for the sake of his missionary work, that even in the midst of the most discouraging experiences, he is able to

He is also willing, under the greatest difficulties, to continue to bring the Gospel to the poor heathens, whether he would not like to win some of them to eternal life. Perhaps the dear readers will be pleased to follow him in his individual experiences since the fall of 1862.

He writes about it himself from Crow-wing on September 22, 1862 something like this:

"At first, as you know, we had found a refuge at Fort Ripley. But as it soon became unbearable there (the quarters were overcrowded and there was no food to be had), and also my wife and children became seriously ill, we decided to return to Crowwing, hoping that the

Dole and Superintendent Thompson would soon reach an understanding with the Indians. But this hope failed, because the Indians were stubborn and did not want to enter into any negotiations, but continued in their robberies. Their camp was on the other side of the Mississippi and

we could clearly see from here their

Listen to war dances. Since the government commissary Niebts was able to arrange, he left, leaving the arbitration of the matter to your military. The danger was now very nabe for Crowwing, and we were advised to get the family out of the way. So we had to set

out again and chose Belle Prairie as a place of refuge, because I had some acquaintances there with whom I hoped to find lodging. We stayed there about 10 days, during which time Governor Ramsey and some other gentlemen came up and made such peace with the Indians that they were not punished for their multiple and shameful robberies; on the contrary, they were promised the complete payment of their yearly money, plus 6 cattle and flour. Not even Hole-in-the-day the chief from whom everything emanated, and who had given the most bloodthirsty orders, was punished. One rushed, as mau said, with the Chippeway's good or bad

The Indians had their hands full dealing with the Sioux at that time. That the shameless deceptions of the officials at least made a good excuse for the appearance of the Indians is beyond doubt. The last agent (he disemboweled himself on his escape from here to St. Paul) has, according to his own confession, practiced more than half of the Indian money into his own pocket. - On our place, according to the information we received

Everything is ruined and there is not the slightest thing left that would still be worth creating. Even my books are all destroyed, torn and stolen. Some samples of them have been found among the Indians. The actual guilty robbers were the Leech-Lake (Pillager) and Gull-Lake Indians. The Mill-Lake, Rabbit-Lake, Sandy-Lake and

Bakegama Indians have not kept it with Hole-in-the-dap; they have only stolen with where they thought it was at common expense. The property lost on our station is not only mission property, but also our personal property, pretty much everything we had." Crowwing, Sept. 30, 1862.

"We are not entirely out of danger from the Siour. They are staying at Ottertail Lake and two days ago captured a party of travelers, among them an Englishman, Dr. Lohnte, who had been with us for several days on his way through. Another party of travelers, which was behind those just mentioned, saw the same captured by the Sioux.

capture and happily escaped here, having covered more than 70 miles on foot from 4 o'clock in the afternoon until the next morning. The Chippeways, too, in spite of the peace made with them, have again plundered a place Georgetown, and taken away a whole train of goods belonging to the Hudsons Bay Company. The general voice is that the Indians are to be driven away from Minnesota and farther northward. - The English government is much happier with the Indians because they know how to handle the matter much better. It does no good to speak against the practice of our government; the latter seems to recognize the harm itself, but it will not and cannot change anything. Your Commissary said: *I know there are certain absurdities we cannot overcome* U. s. w.

"I have rented a house here for the time being, so that I can be on hand when the committee determines the damage that has been done. Ours amounts to 2800 dollars. How much we will be reimbursed is a question. Since the above sum includes the mission's and my personal property together, it will require a dispute afterwards.-- Our children are still not quite well; they are plagued with a kind of dysentery that is very persistent. The worst thing is that we have no medicines.- We are longing to get well again; it is especially a great privation not to have a single book". All my written things, documents, etc. are also lost.

Crowwing, Nov. 15, 1862.

"Until now we have lived on the proceeds of our two fillies, one of which was sold for 60 dollars and the other for 32. It was a pity to sell them at this age, but necessity drove us to it. Now we have run out of money from them and we are already in debt. I had to buy \$35 worth of woolen blankets to provide only for the most basic necessities, since we were only able to save some insignificant bedding when we fled Gabbitawigama. Everything is very expensive at the moment; our horses cost about 75 cents a day, since hay and oats are very high in price due to the purchases for the needs of the fort and the neglect of the harvest. I have not yet found a buyer for our horses; everyone would like to have them, but there is a lack of money here today. - Our compensation sum will, I hope, be decided this week. We will get nothing for our place with the improvements that have been made worthless for us; we will have to be satisfied if we get paid for the cattle, the harvest, utensils, and so on. Winter has been in full force for several days, but we do not yet have enough snow for sledding. The Mississippi is frozen over in many places, so that one can pass it on foot. We are, praise God, all healthy again except for one child,

which suffers persistently from fever as a result of the constant colds. - I have been to our place again in the meantime; it looks as if the "infernal hordes" had been there. Everything that gave way was smashed, organ, sewing machine, tables, benches, windows, doors, etc., books carried off and torn up, all other things stolen, our wonderful harvest cleaned up in the cleanest way possible.

Crowwing, d. Dec. 3, 1862.

"The annual Indian payment is over and the indemnity matter tentatively decided. There were several gentlemen here from Washington, besides Agent Foster and Superintendent Thomson, to settle this matter. The Indians have acknowledged the compensation for our loss, and (with the exception of Chief Hole-in-the-day) have themselves requested that it be paid. In addition to their blankets, etc., they have accordingly received only half of their annual monetary payment; the other half has been retained to cover the damage they have caused. The only thing missing is that the matter thus settled be confirmed in Washington, and to obtain this confirmation our joint administrator, Mr. Morrill, will leave for Washington in a few days. For his administration in kind he will receive 25 per cent of the money to be paid out. We have agreed to this and thus had to bite into a sour apple, because otherwise we would have had to risk losing even more or even everything. - After deducting the expenses, we will hopefully still have 1200 dollars in damages, which, of course, is by no means a complete compensation for the loss. Towards the end of January, the money is provisionally promised to us. - —

"At our present place of residence, Crowwing, I have been offered a suitable house with 4 town lots belonging to it for the very moderate price of 500 dollars. The house is of adequate size for my family and strongly built. It could hardly be built new like this for 800 dollars. The 4 lots have a good garden fence; but the soil is poor and unfortunately no well has been dug. - So far I have nothing but a few pieces of books that I picked up. As soon as I know where I stand, I want to acquire books. We suffer a lot because of lack of beds in a bad house."

Crowwing, Feb. 26, 1863.

"We have been healthy on the whole" thank God, and the exceptionally mild winter has made life significantly easier. Here in Crowwing life is very monotonous; except for whiskey dealers and whiskey drinkers there is almost no one here. My only address is the old Catholic priest Tierz, an Easterner by birth and about 74 years old. He visits me from time to time and there are often heated debates, as he reveals his errors quite openly. The house I wrote about in the previous letter is rented at 3 dollars per month.

"The Chippeway's are not feared to cause any particular hostilities here, although the thing with them is not quite right, but the Sioux lie like an alp on the land. Some seem to think it a small thing to drive out the Indians, but they will be very much mistaken. Minnesota, with its tangled landscapes, lakes, "thickets," swamps, is just the proper place where a few Indians can wage a successful struggle against a large army. Think of the Seminole - war in Florida. They will not come out on the open prairies for unequal combat, but will roam in small batches, raiding, robbing and murdering the unprotected settlements, and then retiring to their inaccessible lairs. The Siour know that they have no hope of mercy, and therefore they are desperate; they will go to work with

the greatest cold-bloodedness and cruelty. - We up here are naturally exposed to a sudden attack at any time, especially if the government would like to insist on its intended expulsion of the Chippeway's, because these form, especially as long as we are on good terms with them, a natural defense against the Sioux, while in the opposite case they could easily make common cause with them. If the expulsion of the Chippeway's opens their land to the Sioux, they will probably use the opportunity and settle there, since no area in the world would offer a safer refuge for Indians than this one. - So much seems certain that the Indian war will be much more serious than is often believed. Our claims for compensation look bleak. There is great danger that we will be deprived of the entire sum; then, of course, we would not have been deprived both by the Indians, who were willing to compensate for the damage done and whose money was retained for this purpose, and by others (the government officials). - I have now sold the horses; I could not obtain the fodder. I traveled to St. Cloud for the purpose, where I received HI 15.00 for both horses and a yoke of oxen. The buyer undertook to winter the yoke of oxen. When I returned, I had to get wood. Since there is only one man here who is engaged in making cord wood this winter, and he was already fully occupied, I had no choice but to cut my own wood, which is quite difficult here, since one has to walk a long way to get it. I had about 2 weeks to do with it. Since then, i.e. since about the beginning of this month, I have been in undisturbed possession of my time. Therefore, I have taken up the Chippeway language again in earnest and with good courage. The task is difficult, that is certain, mainly because of the lack of vain literature. Only with the utmost diligence can this language be thoroughly learned. - If we are not chased away again, then

I hope to be able to travel among the Indians in the coming summer. To the Lord be the cause!"

Crowwing, June 23, 1863.

"We are, as you see, still dier in Crowwing, that most wretched of all wretched abodes of men. We want to stay here as long as possible, because I would like to be as close as possible to the Indians, since a further distance would tear me too much from all connection with them. - There have been enough war cries so far, but no actual war yet. The Sioux have again murdered a few whites, but our whole great costly and well-fed army has not, to my knowledge, killed a single Siour since the opening of the campaign in the early part of the year. Here we have no particular cause to fear a raid. - The Chippeway's seem to be ashamed of their last year's conduct; but one is not sure, of course, that once news of bad luck in arms on the part of the northern states will revive their hopes of carrying out their bloodthirsty rapacity, for that was their chief's *hole-in-the-wall*.

the day's idea last year that now was the time for him to shear his sheep; as he put it in broken English: *The Government is broke*. Man

ou might want to advise the Indians to work and civilize them, but this is quite impossible, for they do not want to work in our sense. They cannot be won to work in any other way than by renewing their inner man through the Word of God, from which the change in the outer way of life would follow of its own accord. So many methods have been tried to accustom the Indians to work, and they have sometimes succeeded for a short time, but only for a short time; afterwards things have usually become worse with them than they were before."

(To be continued.)

(Sent in by k. P. Beyer.) "The children of this world are wiser than the children of light in their
Sexes."

Unfortunately, this must remain true. You don't even have to believe it, because you can see it with your eyes and touch it with your hands. For example: We make every effort, spend strength and health, money and goods to dampen unbelief and lead people to God; and what success do we have? That unbelief still remains, dominates the masses, and on top of that suspects and ridicules our sacrifice. With heavy money we build churches and Christian schools, high schools and seminaries, all to the end that the devil's kingdom may be diminished and God's kingdom increased; but what is the fruit? From congregation to congregation, a cry of distress resounds from the Christians almost throughout the whole country.

We have our ecclesiastical papers and, more recently, our political papers, which are under the leadership of Christian and gifted men. We have our ecclesiastical papers and, since more recent times, also political newspapers, which are under the direction of Christian and gifted men: but what about them? For the ecclesiastical papers, at least some pastors write now and then, and so many Christians keep them that they are sustainable; for the political papers, however, almost only those write who are appointed to do so, and just enough people read them to keep them going for a while. In short, with us everything costs money and money again and all kinds of sacrifices; but when the year is over, little or nothing has been done. What do the unbelievers do? They spend nothing on schools; for even if they build some, they first watch carefully to see whether they earn back what they cost. They do not easily build churches in which pure unbelief is preached. They have tried with newspapers that had the sole purpose of teaching apostasy from God, but since nothing came of it, they left it at that; and yet they flourish and draw the masses after them. How does this happen? One would like to find an explanation for this in the fact that the heart of the natural man is always a natural ally of unbelief and that therefore the task of making it completely subservient to the devil is easy to solve. But is not the Word of God also a light that breaks through darkness and a hammer that can break rocks? How then, that is the question, do the apostles of unbelief and their disciples manage to make the powerful blows of the Word of God as invisible to the masses and to obscure the bright light of the gospel? Yes, this is exactly the point in which the children of this world are more clever than the children of light, the point in which we Christians, to put it mildly, let our foolishness really shine. With our help, at least through our negligence, the unbelievers have got the press almost entirely and exclusively into their service. In it they now preach continually: Tolerance! And many a book of paper is pasted with horror stories of Christian intolerance and unkindness and with warnings against the same. Christians read this, too, and at last believe it so firmly that they no longer consider it wrong to read and support such newspapers, but even wrong not to read them and wrong to warn against them. In this way the schoolbooks of unbelief come into the house in the form of daily, weekly and monthly papers, young and old read them and draw wisdom, i.e. creeping, deadly poison, from them. While one goes to church a couple of times a week to hear God's word in passing, one spends just six or seven times as much time with such an ungodly newspaper to read the newspaper.

To read sermons of unbelief with leisure, to read them to others and to talk about them. Then one still wonders how unbelief comes into the house and heart! Such a procedure is like a man who sets a small fire to wood and then pours 7 cups of water on it: it should burn; or a man who wants to split rocks and after each blow on the block makes 7 iron hoops around it: he should be able to

do something. - —

But perhaps I am accused of exaggeration; for, many say, the political newspapers write nothing at all about religion, as they almost always declare right from the start. You are right, my fellow Christian, they write nothing about religion; before they could do that, they would first have to understand something about it; but they write everything against religion, and there they speak of their own, therefore they also understand this masterfully. The proof of this is just at hand. Today's newspaper, the Sunday paper of a "decent newspaper," is still lying on top. In it (to read it in Hebrew, that is, from the back, because almost every one has some Jews working for the "great fraternization"), no less than 11 balls and concerts, along with a theater, are recommended to the reader. These newspapers are kept by the fathers, and the sons, daughters and servants read them; and then one is still surprised that the youth no longer goes to church and yet does not want to stay at home. - Further ahead, a report is given on a trial before the police court, and the judge, who wants to preserve the validity of the law, is taken to task, while the advocate, who tried to intimidate the judge, is highly praised; certainly not in harmony with the teaching of our most holy faith: "Let every man be subject to the authorities 2c." Even before this there is a passage of a most bawdy novel, in which an amorous damsel plays in man's clothes, and, as a true man, takes a knife in hand to make one who recognizes her pay for this mischief with his blood; all this certainly not in honor of the words of God: "A woman without discipline is like one 2c." Prov. 11, 22. and: "Do not avenge yourselves." Rom. 12, 19. Finally, right on the first page, there are insipid jokes and morals of our "civilized times," e.g.:

"Shy away from phrases of virtue, even if you mean it sincerely and faithfully;

He who uses the name of virtue uselessly becomes a hypocrite before he knows it.

"In everything else let yourself be guided, except in feeling and thinking."

"The devil has left the world because he knows,

People make even hell hot for each other."

"The always being melted into God, being filled with fervor,

The sweet rotting while the household utensils mold,

Is nothing, I say without quip, but dull sensual tickling."

Now, Christ, open your eyes once and then say yourself, what are these prosaic verses but poisoned arrows, which are prepared for those and printed on them, who still have a shred of reverence for and love of God's word? And the Christians read and pay for such hellish despatches *) after they have prayed: "Hallowed be thy name. Thy kingdom come unto us," and thereby again promote the devil's kingdom in and out of themselves. But why this? Because they once heard or read that one must be tolerant in the world in the 19th century. But what do the unbelievers do who push this doctrine into the people? Yes, they are wiser than the children of light. Not a cent and not an hour do they spend on a religious leaf. They would consider you a fool if you came with your ecclesiastical leaflet and asked them to sign it because they had to be tolerant. Tracts that are given to them they do sometimes accept, as the "Sonntagsblatt," which lies before me, also confesses; but not in order to read them, but because one can always use old paper. And is this procedure not quite wise in its way? They don't want to become Christians, they are enemies of the faith, so they also keep at bay what doesn't fit into their frame. Well, I think one should also learn from the enemy; so let us finally become so clever that we no longer pay the devil his apostles. We can manage without their wipes now, if we only want to. But if they put them in our pockets or under the doors of our houses, we want to deal with them just as wisely as they do with ecclesiastical tracts. "All paper can be used at any time."

(Eingc, andt by P.ast. Lochner.)

Walking through our hymnal.

(Continued.)

No. 37. Now sing and be glad.

Petrus of Dresden (his family name was Faulfisch) is usually considered to be the author. He was for a time Johann Husten's assistant in Prague, then later in 1409 withdrew to his home town of Meissen, then became a teacher at the Latin school in Dresden, where he was expelled in 1412 for the sake of his teaching, and finally took over the rectorship in Dresden.

Our sender is certainly quite right when he separates those excerpts from his Sunday paper "Höllendepeschen"; unfortunately, however, we must confess that if the political papers which the Christians of his environment read do not contain anything worse, then the devil still walks quietly and piously with him. In the political newspapers, which many Christians here devour more eagerly than they read every day, there are still quite different grudges. In them the devil preaches his gospel of hell in such an unspoiled way that a respectable pagan family man among the ancient Greeks and Romans would hardly have let such papers into his house, let alone paid for them with money. And not to let such cursed sheets be taken, Christians now regard as a piece of their "Christian freedom," and to discourage such sheets, as a proof of "disloyalty!" So now, praising God's judgments on the ungrateful Christians, it is necessary to speak with Christ: "But this is your hour, and the power of darkness

Zwickau, where he died in 1440. He was the first to make it his actual task to introduce German songs into the church. Whether he is the author of the above song, however, is doubted.

In its original form it was one of the Mischlieber, of which there were several in those days. Mixed songs are those which are half Latin, half German, as the reader can see from the first verse in its original form:

In dulci jubilo

Now sing and be glad! Our heart's delight lies in praesopio And shines as the sun ülatrix in ^remio: Alpha es et O:

A German arrangement is found in the Nuremberg hymnal of 1676, and there is also one by Praetorius. Which of the two is ours, I am not able to determine.

The melody dates from the 15th century and thus, like the text, belongs to the time before the Reformation, but became the property of the Lutheran Church in 1535 through inclusion in the Klug'sche Gesangbuch. It is full of the mild glow of Christmas joy and therefore fits this jubilant song about Christ's birth like a glove. How soon it is learned, how gladly sung by young and old!

How many dying people, who sang this song diligently during their lives, have joined it in dying and have passed away with the words of longing: "Eia wären wir da!" and: "Lralio ms to, i.e. "Zeuch mich hin nach dir! When, for example, N. Antonius Aerger, pastor of St. Andrew's Church in Brunswick, realized that his end was near, he began to sing: "*In dulci jubilo*, nun singet und seid froh" (*In dulci jubilo*, now sing and be glad), then in the midst of deathly pain he repeated the words: "*Trahe me post te*" (Show me to you) several times, and when he finally had the door opened, he called out: "Now I want to go home, I want to go home, give me the walking stick, here!" He died blessedly on January 2, 1643, still singing this song, which his companions had intoned.

No. 38. O princely child of David's tribe.

Poem by M. Philipp von Zesen, born in 1619 in the village of Priorsau or Pirau on the Mulde River in the Electorate of Saxony and died in Hamburg in 1689. He was a private scholar and writer, a member of several poetic orders, and finally the founder of such an order.

Among his songs, however, this is the only one that has come into general church use. It is a homage to the newborn Prince of Peace from David's tribe. Characteristic in it is the third verse, which addresses Jesus as the "hope of the exiled" and asks:

You most beautiful manna show yourself to the poor and exiled.

Obviously, the poet is alluding to the incident in the life of David, the progenitor of Christ, which is written in 1 Sam. 22:1 and 2:

"David went from there to the cave of Adullam. When his brothers heard this and all his father's household, they came down to him there. And there were gathered unto him all manner of men that were in distress, and in debt, and of a grieved heart: and he was chief of them." Whoever therefore, as one who is despondent in his righteousness and strength, as one who is poor and indebted in spiritual matters, and as one who is persecuted and driven out by the world, adheres to this prince-child and his refreshing words, will have to enjoy his exaltation as much as those of the exaltation of David, through which they also came to honor and dignity (1 Chron. 11, 15. 20. and 2 Sam. 23, 13.); for, "if we endure, we shall reign with them" (2 Tim. 2, 12).

No. 39. O Jesu Christ, thy crib i't.

Although every verse of this Christmas carol, which is deservedly so popular, is taken from one or several sayings of Scripture, there are two Scripture words in particular which Paul Gerhard made his guiding thought. One is the word Joh. 1,1-3. and 14: "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made through the same, and without the same nothing was made that was made. And the Word was made flesh, and dwelt among us, and we beheld his glory, a glory as of the only begotten of the Father, full of grace and truth." The other is the word Hebr. 2, 11, 14-18: "For they are all of one origin, both he that sanctifieth and they that are sanctified. Therefore he is not ashamed to call them brethren. Now that the children have flesh and blood, he became partaker of them in the same way, so that through death he might take away the power of the one who had the power of death, that is, the devil, and deliver those who through fear of death had to be slaves all their lives. For nowhere does he take the angels to himself, but he takes the seed of Abrahah to himself. Therefore he had to become like his brothers, so that he would be merciful and a faithful high priest before God to atone for the sin of the people. For in that he has suffered and been tempted, he is able to help those who are tempted."

The melody is completely appropriate to the character of the song. It is by Johann Crüger, whom the reader already knows from No. 20. (S. Luth. Jhrg. 19. Pag. 3.) It appeared in the Dresden Gesangbuch of 1656.

(To be continued.)

How God answers prayer.

Johann Jost, or "Hanjost" as he was called for short, lay ill. He had been frail for a long time, because he had once fallen down in the barn and could only walk with difficulty on a stick.

He went to church diligently, probably three times on Sunday and during the week. He could not earn anything, so for the sake of mercy he was clothed and fed by a landowner. His night's lodging, however, was in the cottage of his parents, who had long since died, and which was now inhabited by relatives. One morning, Hanjost could not help himself out of bed, so miserable had he become overnight. His housemates do not look around for him and his brother does not miss him either, because Hanjost went on journeys once in a while, and even if they were not far, e.g. to the Count, who lived only an hour away and gave him 5 Sgr. every time he came, his legs and his crutches always needed days for such a journey. So now he lies abandoned and forgotten in his chamber in the shepherd's cottage. How long I do not know, but it has been so long that hunger torments him tremendously and makes him duller and more miserable. In his distress, he prayed to Him who feeds the young ravens that He would not forget him. And He heard him and granted him his request miraculously.

In the same village, another man lay seriously ill, named Johann Heinrich, known as "Hanhen" for short. This was a nefarious man. Since his confirmation, no one had seen him at the Lord's table or in church. He had roamed around on the farms, even set fire to a winter pile once out of revenge, and in the end he had not only tended the pigs in a foreign community, but had also lived like the dear cattle. They had brought him home from there sick and miserable. This man could not be put to bed. They put a litter on the ground and covered him with a woolen blanket. He rotted alive from the bottom up. There was no thought of repentance or conversion. The pastor, who visited him and wanted to give the crying and gnashing of teeth a hand, was threatened to "beat him in the head" with a stick, which he held next to him on the street. A mild-mannered woman heard about this misfortune. She thinks that he has been a godless man all his life and is worth nothing, but he is now in need. She would like to refresh him and says to the maid: "Marie, take this fine bread and this piece of butter and bring it to the sick man." "Hanhen," she wanted to say, because she could not know that Hanjost was sick, but the Lord knew and had heard his prayer and turned the word on her tongue so that she had to say: "to the sick Hanjost. Marie hurried away, and only when she returned and told how poor, sick Hanjost had wept his tears of joy, that the dear Lord had heard his prayer and had given the good woman the most beautiful thanks, did she realize her error, and remember that she had promised herself that she would not say anything.

but immediately says, "This has come from the Lord and is a miracle in our sight" !

(Waldecker Sonntagsbote.)

Ecclesiastical message.

After Pastor H. Kühn of the Lutheran Zions congregation near Wüshire, O., had been duly called and had accepted this calling with the approval of his former congregation in Zanesville, O., he was inducted into his new office by me on behalf of the Reverend President of our middle district on the 15th Sunday after Trinity.

May God grant him grace to water and nurture the noble seed already scattered and sprouted there, and to sow much new seed for the blessed harvest.

Address: kov. 8. xuelm

^Vilslire,
Van Wert 6v., Ohio.

G. H. Jäbker.

Receipt and thanks.

For poor students:

received through Rev. Böse from Mr. F. Bockermann in St. Louis 81.00. -through Rev. St. Keyl in Philadelphia from Mr. Ferd. Kahl 81.00. -through Pastor Hahn in Benton Co., Mo., from Mr. P. Goltzen 85.00. and from Wittwe Meyer 81.00. -from Mr. M. S. in St. Louis 85.00. -through Pastor Saupert in Evansville, Ind., from the women's association of his parish 813.10. -through the same from Mrs. Döngcs 81.00.

For the proseminar in Germany:

by Rev. Saupert in Evansville, Ind. from the Woman's Club in fine congregation 812.00.
C. F. W. Walther.

Received:

MW For the German ev. - Inth. Hospital and Asylum.

From Mr. Past. Hattstädt, in the Northern District - - 8 4,00 " " Mich. Schrack, Ziens-D istrict in St. Louis 1.00 by Mr. Past. Büngrer from an unnamed person in St. Louis 7,00

by Hm. Wilh. Mayer, New Mcle, Mo. 15,00

by Mr. Pastor Saupert, Evansville, Ind., by Mr. Fr. Bnschmickr \$1,70

by Mr. Ludwig Küster 2 .55

4,25 by Mr. I. P. Gottschalk on the child baptism hei

Mr. Mr. Langbein, Mcmphis, Tcn. collected 3.00 L. E. Ed. Bertr a m, Cassirer.

Received:

For the College Debt Settlement Fund in St. Louis:

Bon Miss N. N. by Mr. PaF. Mcnickc, Rock Island, Ill- 8 1.00
from Miss M. Mattgelsdorf by the same >>,50 from Miss M. Müller by the same >>,50

of the community of Mr. Past. Heuemann in Trete.

Will Co, Ill. 8,50
by Mr. G. Äopplingcr in Drought, Ill. 7,00

To the Synodalcasse westl. districts.-

From Wittwe Heuer in Addison, Ill. 10.00

„ Mr. Past, List in New Orleans, La. 2,00

" of the congregation at Altenburg, Perry Co., Mo. - 10.00 " of the congregation of Mr. Past. Bilh. LafayetteCo., Mo. 5.45 of the DreicinlgcitS Distr. in St. Louis, Mo. 9.50

" Immanuels-Distr. 10,40

From the comm. in New Mcle, Mo. collecte on

Harvest festival 6 ,90

from Mr. Teacher Große in St. Louis 2,00

To the College Maintenance Fund:

From DrcicinlgcitS Distr. in St. Louis, Mo. 11.00

" Immanuels Distr. " " 11,00

Collecte d. Gcm. d. Mr. P.. Hahn,Benton Co.,Mo. 8,00

For the general presiding officer:

Vond. Gem. d. Hr. P. Wagne, PleasautRidge, Ill. 5,10

To the Synodal Missions-Casse:

Subsequently by the schoolchildren of Mr. Teacher Jung in CollinSville, Ill. 0.66

by the schoolchildren of Mr. Teacher Ulrich, St.

Louis, Mo. 2,00

by the schoolchildren of Mr. Teacher Hermann in

Step, Ill. 3 ,00

by KnutKnuthcnTur through Mr. Allwardt, St. Louis 3.00 by Mr. G. Lögler, Roanoke, Ind. 2.00

from the Trinity District in St. Louis, Mo. 2 .25

from the New Mcle community, Mo. 2 .30

by the schoolchildren of teacher G. Bartling,

Mattcscn, Ill -3.0a

By Mad. Stcuding in St. Louis, Mo. 1.00

For college construction in Fort Wayne:

From Mr. H. Ohlendorf in New Mcle, Mo. 1.50

For repair from Fort Wayne Seminar.-

From Mr. Fried. Stünkel, Lafavetre To., Mo. 1,00

by Mr. Werfelmann seu. in Thoruton Station, Ill. 2,00

For the community in New York:

Subsequent from the congregation of Mr. Past. Fick, CollinSville, Ill. 5,00

By Hin. Past. Heinclnann in Trete, Will Co., Ill.

by W. Siefgcr K3,<B; I. Zinsen and G. Brauns G 2,00; A. Lücke, Ph. Willharm, H. Wüsteufeldt jnn, F. Nacke, W. Rinne, O. Meier G 1,0">; O. Dohmeier, H. Müller,

C. Steege, C. Harmcning, F. Grupe, (8. Wilkcuiug (All.50; Mrs. Wüstescldt, W. Arkenberg, E. Homcier, H. Harmening, Mrs. Koller G 0.25; F. Heitmann 0.10.

17.35

by Hrn- W. Schadewitz in the 2nd Division of the 16th Army.

n the Pioneer Department, Corinth, Miss. 2,10 L d. R o s c h k e.

The undersigned further express their heartfelt thanks for the receipt of the following gifts of love for the .nirchkauf of the Ev.-Luth. DreieinigkcitS-Gemeinve U.

Ä. C. in NewYork: Don k. Hcidt'S congregation, Pcoria, Ill. k 20.90

„ "Weyrl'S " Darmftadt, Ind. -- - 15M

„ „,Fncke 's " Indianapolis, Ind. -- 10i,5l>

„ " Fritzcz'S " Adams To., „ > - -oil,00

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Wambsgans' „ „ Allen To., „ ---- 5i,bl)

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„ „ „ Bauer'S „ „ Minden,,Ill. 5.00

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Gotsch'S	" Olcan, N. A. 2	.25	
"Saupert's	" Evanöville, Ind.43.75		
In the name and on behalf of the Ev.-Luth. DrcieinigkeitS-Community			
	the Trustees: Friedrich Dinkel.	F. W. Gorsegnrc.	
Mathias Meyer.	M. Wm. Willens.		
	Heinrich Hartwig.		
New Nork, Sept. 25, 1863.			

St. Louis, Mo-,

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(Sent in by Pastor C. Metz.)

What should drive us as Lutheran Christians to recognize ever more vividly, ever more faithfully, the pure teaching of divine Word that we have through God's abundant grace?

Among the gifts of grace that God once bestowed upon His Church 300 years ago through Dr. Martin Luther and his miraculous work, one of the greatest, one of the most blessed and glorious is without a doubt that it regained the pure and truthful teaching of the divine Word. For a long time poor Christendom had languished under the pressure of the Roman tyrant of the church; it had been enveloped in clouds of innumerable errors, covered with the high debris of false idolatrous worship; through the work of the Lutheran Church Reformation the whole hitherto concealed secret of wickedness was revealed, the Roman Pontiff was exposed to all the world as the Antichrist, all sources of the beatific knowledge of consolation and freedom were rediscovered; Through the work of the Lutheran Church Reformation, the dark clouds of error were dispersed, the debris of idolatrous worship was removed, and the Lord God made His eternal Church shine forth again in the full splendor of His pure Gospel. Not since the times of the apostles had such a blessed and glorious visitation of God's grace risen over the whole earth. Now

Christians learned again the right way to salvation and could walk it with joyful hearts. A thousand troubled and shattered souls drank new life from the fountain of the gospel of God's grace; after vainly seeking rest and peace in their own works, they came through Luther's teaching of justification by faith alone in Jesus Christ without the work of the law to the blessed divine certainty that they were pardoned, reconciled children of God, freed by Christ's blood not only from all the statutes of the world, but also from the curse and compulsion of the law. They experienced in their hearts the power and might of true faith, they learned to worship God in spirit and in truth, they learned to do right works pleasing to God, which faith produced in them as its noble fruits, they felt in themselves the power and the impulse of the Holy Spirit. In short, a people was born to the Lord God like the dew from the dawn, the church was transformed by the Reformation into a garden of God, the fragrance of whose blossoms still wafts over us as fresh as the morning belly of eternal life. And how much toil and labor and fear and sweat, yes, blood and tears, did it cost until the full truth of God from the holy Scriptures was restored to the Christian people, and the pure doctrine was placed on the lampstand for salvation! All the powers of hell and earth rebelled against it. And, O well us, also on us

We, too, have become partakers of all the benefits, the abundance of which God once poured out on our fathers 300 years ago. We still have the gospel pure and unadulterated and the sacraments of God unadulterated, and that is our glory and our crown as Lutheran Christians, even if our Lutheran church has so little appearance and prestige in the eyes of the world. We have the pure doctrine in our confessional writings, in our catechism, in our delicious hymnals, in the many wonderful edifying writings of our faithful old teachers. The pure beatific Word of God is proclaimed to us Sunday after Sunday in proof of the Spirit and power, so that we have no lack of any gift. Yes, we are blessed Christians, pardoned by God before thousands and thousands! But how? Do we recognize it? Does the fire of gratitude and first ardent love burn in all our hearts? Is it our highest joy and delight to hear the word of life, and is no sacrifice too great, no burden too heavy, no time too much? And do we also hear rightly, so that we receive the word and keep it in a fine good heart and bear fruit in patience? Are we seriously concerned that all false teaching and false teachers be steadfastly resisted, and do we willingly and gladly bear shame and disgrace, ridicule and contempt? Let us take care with all fervor and faithfulness that the example of

O, how the true burning love for the purifying, beatific truth of God has become so rare in Christianity today, and the holy zeal for pure doctrine, as it was once found in the apostolic times and the age of the Reformation, has grown cold in so many! Indifferentism, indifference to religion is the basic trait of our time; some say that everything is the same what one believes, others at least do not want to know anything about any fight and dispute about false doctrine and error. The prophecy of the apostle Paul is more and more visibly coming true, as he proclaims in 2 Thess. 2:10, 11: "For that they received not the love of the truth, that they might be saved; therefore God shall send them strong error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness. A stream of thousands of false doctrines has poured out, swelling ever more threateningly, roaring ever more furiously. Who is a Christian, who really carries his soul in his hands and would not, in view of all this, take all the more to heart when Jesus Christ calls out to the members of the orthodox church on earth: "Hold fast what you have, that no one may take away your crown?" Who has recognized that the confession of our church, as the banner of victory of all God's children, has been woven from the golden threads of God's Word from the beginning, has been drenched with the hot tears of countless confessors and dyed with the blood of many martyrs, and has not wanted to become ever more faithful, full of love and devotion, full of earnestness and ardor for the same? - Therefore, so that we may become more and more capable of fulfilling our high task as evangelical Lutheran Christians before God and man, learn to fight ever more faithfully "for the faith that was once given to the saints," let us consider with one another in God's name:

What should drive us as Lutheran Christians to recognize ever more vividly, ever more faithfully, the jewel of the pure teaching of divine Word entrusted to us by God's abundant grace?

The first and most urgent reason for this is because Christ and his apostles have commanded it seriously and emphatically.

To whom does not the last Sunday Gospel, the Gospel of the eighth Sunday after Trinity, still sound like a thunderclap in his ears? There the Savior calls out to us: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves!" So, no matter how certain a person may be that he has come to the narrow way of life through repentance and faith.

no matter how valiantly he fights against all kinds of sins and vices, does he not also take heed of the danger of false teaching, does he not also guard himself with all seriousness against seduction by false prophets, all this helps him nothing, he started in the spirit and in the flesh of unbelief or delusion he ends. "We are to beware of false prophets," open our eyes and ears, walk in constant fear and trembling of God, so that we are not blinded by beautiful appearances, deceived by smooth words, and enraptured by fog and lies, but firmly and ever more firmly grasp salvation and the right scriptural knowledge of salvation. We should consider that not everything that is proclaimed as such is God's word, that not all are right pastors who are called pastors, not all are right preachers who wear a choir robe; we should have trained senses and get more and more to distinguish right from wrong, good from evil, truth from lies.

But what are false prophets? A prophet in the sense of the New Testament is a person who is supposed to preach God's word, show the way to heaven and proclaim God's counsel for salvation as it is written in the holy scriptures. False prophets are those who do not interpret the Word of God, but rather contradict it, do not explain it, but rather pervert it, do not open up its sweet core of comfort and life, but rather take it out and close it up, who either dismiss it or add to it, False prophets are those who do not offer the clear water of life but mix their poison with it, who do not bring the bright heavenly light but cloud and darken it with their darkness, who do not give the pure bread of life but put indigestible stones into it, as it were, who either coarsely or subtly foster and spread the darkness of unbelief or the darkness of superstition. False prophets are those who touch even one piece of holy scripture, overthrow even one article of the Christian faith, reject even one doctrine of salvation. And against these our Lord Jesus Christ warns in that passage, and so earnestly and heartily that it must move even the most obtuse - and all the holy apostles do the same, as with one mouth. Apostles do the same as with one mouth. There stands the holy apostle Paul. But I urge you, brethren, to watch out for those who cause division and trouble apart from the teaching you learned from us, and to turn away from them. Rom. 16, 17. Yes, with fiery zeal he fights against all false teachers and says Philipp. 3, 2: "Behold the dogs, behold the evil workers, behold the cutting in pieces," breaks out into the thundering word Gal. 1, 9: "If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed." There stands St. Apostle Peter, this man of action and power, warns in a whole chapter against false seducing teachers and closes his 2nd letter with the words "Let us be cursed".

"Take heed therefore, beloved, lest, through the error of wicked men, ye be deceived together with them, and escape out of your own stronghold. Finally there is the apostle John, this man of the most intimate love and gentleness, by his zeal against false doctrine he shows himself to be a real thunderbolt: "Beloved, saith he, believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world;" and in his 2 epistles he commands: "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For whoever greets him makes himself partaker of his evil works."

But why this unanimous warning, this relentless heartrending zeal?-nothing is more easily lost than the word of God. If someone

only departs from it in one essential piece, it takes revenge and continues with giant steps. God is a strong, zealous God and rightly zealous about his word as the most exquisite sanctuary on earth. "I look upon, saith he there in the prophet Esaias, the wretched, and the broken in spirit, and fearing my word." Woe therefore, to whom any word of God in the Bible does not make the whole world close, that he cannot but submit to it with mind, reason, heart and will! - Nothing is more tender than the pure and only beatific teaching of God; one step to the right or to the left and the narrow path is abandoned, a dusting of grace and this eye of life and grace is dripping, yes, closing. "Do you not know," exclaims St. Paul in the first Corinthians? Do you not know, exclaims St. Paul in the First Epistle to the Corinthians, that a little leaven leaveneth the whole dough? It is true when Luther says: "If he rejects one article of faith, he rejects them all and makes everything else he does good reprehensible." For the doctrine of salvation is a golden chain: if one link is lost, the whole chain is of no use; it is a divine edifice of eternal thoughts of God, which no finite spirit can fathom, no creaturely mind can comprehend; take out one stone and the whole edifice must collapse.

And now the false doctrine, is it something innocent, indifferent, harmless? The blind world thinks so; wretched half-Christians talk so: but what says Christ, the mouth of truth, the source of all wisdom? He says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." So, no matter how much false teachers may spread around them the appearance of zeal for God and piety, no matter how much they may possess the eloquence of angels, no matter how great deeds they may perform before the eyes of the world, they are, in their innermost being, ravening wolves; through what they proclaim to be the truth of God for salvation and yet is not, they tear apart immortal souls, lead them into vain, and lead them to the death of their own souls.

Corruption and damnation, they close the door of heaven, they trample on God's word and truth, they blaspheme the holy and true God. Therefore all false doctrine, what is it but a roar of the infernal wolf to scatter, a lie of the devil to murder and blind, a cancer that keeps on eating away at everything, a plague of hell to poison incurably to damnation? - —

Is it not then our most sacred Christian duty to search, search and study God's Word without ceasing, so that we may be freed more and more from all error, see through the whole counsel of God for our salvation more and more clearly, recognize more and more clearly the connection between the revealed doctrines of salvation, and be able to distinguish more and more clearly the pure doctrine from the false? Must we not then strive ever more earnestly, as the apostle Paul writes to the Ephesians Cap. 4:13,14, "That we may all come to the same faith and to the same knowledge of the Son of God, that we may no longer be children who are swayed and lulled by all kinds of wind of doctrine through the deceitfulness of men and deceitfulness". Yes, indeed, the more urgently the Lord warns us in his words against all false doctrine, the more sweetly he entices us and calls out to us: "If you abide in my word, then you are my true disciples and will know the truth, and the truth will make you free," the more this should and must drive us as true Lutherans to learn to recognize this infinite weight of pure doctrine ever more deeply, to preserve its supplement ever more faithfully.

Yes, the great ingratitude and the habitual forgetfulness of God of the world should and must move us to this.

O, how blind and perverse is the world in the spiritual! For the possession and enjoyment of the vain, the futile, and the ephemeral, it devotes everything, time, strength, labor, and effort; for the possession and enjoyment of the eternal and heavenly, it cares nothing! For the treasures of earth, the trotters of vanity, she sacrifices everything, she almost consumes herself, for the treasures of heaven, for the truth of bliss, she does not labor. What covers, fills and adorns the poor body, is more important to her than the precious pearl of divine teaching, which cannot be bought with any gold or silver of earth. How many children of the world call the zeal for the truth intolerance and fanaticism, the quarreling of the orthodox against all error quarreling, but for a few thalers or for a bit of worldly honor, for the dear "I" they can start and maintain bitter quarrels! How many so-called Christians have heard God's word year after year, and behold, they are still stuck in the old lazy delusion that "it's all the same, whether Catholic or Protestant, whether Lutheran or Reformed, we all believe in one God," how? is it conceivable that such delusional Christians could even hear one sermon of the divine word with open minds, with hearts eager for salvation?

have taken? - Like thunder, the warning against false prophets and false teachings resounds through the whole of Scripture. This thunder should resound in the ears of all Christians, but how many are there who listen to this warning and get more and more a burning heart, an unquenchable zeal for the pure doctrine and the right service of God! Unfortunately, this is how it has always been in the world. Let us take a look at sacred history. How great was God's good deed that he had mercy on man immediately after his sad fall into sin, revealed himself and his will to him through the Word, and thus showed him the way of life. It would have been fair for men to esteem this heavenly treasure of grace all the more highly, to guard it all the more carefully, and to be imbued with the most conscientious timidity, not to deviate even a hair's breadth from it; but what happened? After God had blessed our first parents with children, they faithfully and earnestly inculcated in them the doctrine of salvation and the promise of the woman's seed, but in spite of all their toil and labor, Satan succeeded in filling Cain's firstborn heart with hatred against God, with aversion to his word, so that he became a fratricide, defiantly trampled underfoot his eternal salvation, and carried away his whole generation to destruction. After that, the church of God blossomed beautifully in Seth's and his descendants' house under the rain and sunshine of divine preaching, but hardly had six generations sunk into the grave and the first millennium of the world had passed, when the weeds of the devil had almost devoured the wheat of God, everywhere there was nothing but sin, vice, lies and blasphemy, Noah was a preacher in the desert with his preaching of righteousness, only eight souls had remained faithful to God and his word. The flood came and the earth was cleansed by this terrible judgment of God from the infernal seed of sin and error. Now one would have thought that Noah's family, which had experienced both God's wrath and grace so powerfully, would be the seed of a church full of pure doctrine and sincere godliness. But oh! how soon both Ham's and Japheth's lineage departed from the right God and worship, fell home to idolatry, sank into the arms of paganism. God calls Abraham to be the keeper and guardian of his word, the bearer of the promise of Jesus Christ. But in his father's house, too, idolatry had gained the upper hand - he therefore had to emigrate from it and become a stranger and pilgrim in the promised land. How faithful Abraham was as a preacher of righteousness, how exemplary Isaac was in enduring and suffering, in being quiet and waiting, how untiring Jacob was in making his house a house of God and keeping his large family firmly with God and his unadulterated word, hardly had the children of Israel made their home in Egypt than they had become fond of the idolatrous abominations of the Egyptians, and if the Lord God did not punish them with severe chastisements, they would have to leave Egypt.

If God had afflicted them and finally sent them Moses as a prophet and savior, they would have perished beyond repair. God had

mercy on them, he led them out of the service house of Egypt with a strong arm and an outstretched hand, he rained on them with miracles of love and fire from heaven, he revealed his holy and righteous will to them, he gave them the right service, so that one might have thought that now all Israel should cling to God with all loyalty, serve him with all zeal, and let his word and revelation be his shining crown and his highest glory before all nations! But what ingratitude and inconstancy among the vast majority, what forgetfulness of God and hardness of heart! - The greatest part of them fell in the wilderness. Finally, under Joshua's leadership, God's people took possession of the promised land of Canaan; the heathen nations had to be exterminated because the measure of their wickedness and abominations was full. As long as Joshua lived, Israel served the Lord his God, kept his teachings and worship, and did what pleased him; but no sooner had Joshua closed his eyes than the old fickleness was again the order of the day: however much God punished and chastised, Israel could not refrain from courting the idols of the heathen and again and again recklessly throwing God's word and commandment to the wind. The time of the kings came. In David, Israel had a king under whom the voice of the prophecy of Jesus Christ resounded brightly and sweetly, the word of God came to honor in all places and the beautiful services were celebrated with joy. The church of the A. T's. celebrated its heyday. But how soon this heyday was over. No sooner had the people of Israel been divided into 2 kingdoms, than the apostasy came more and more. The Lord sent one prophet and preacher of repentance after the other, "the light of the promise of Christ may shine forth brighter and brighter", neither the sermon of the law nor the gospel was properly heard and taken to heart: both the kingdom of Israel and the kingdom of Judah came to an end with horror. When the Jews returned to Canaan from the Babylonian captivity, they were as if born anew, but alas! how little they brought forth righteous fruits of repentance; ingratitude and forgetfulness of God marked anew all their steps and footsteps. From the times of Malachi, the last prophet, things went downhill more and more, and when Christ was born, Israel had become mostly a self-righteous, dull, spiritually full and carnally minded generation. The testimony of the prophets did not move them, the law of Moses with all its thunders did not frighten them. John the Baptist, this promised Elijah, appeared, raised his voice like a trumpet. Jesus Christ, the long awaited Messiah, the faithful Savior, the good Shepherd, the only begotten Son of God followed, with blissful lips he proclaimed the good and gracious will of God, pleaded, enticed, warned, punished 3 years.

And all the day long he was not weary in stretching out his hands to a disobedient people, who walked after his thoughts in a way that was not good. What was the reward Israel paid him? The "Crucify, crucify him!" they cried out over him, the one who is the way, the truth and the life, they did not want. Nevertheless, even to these murderers of Christ and enemies of God, the apostles brought the gospel of peace after Christ's ascension. Who would not have thought that now Israel would finally come to its senses and Jerusalem would become a place of life and fear of God! But it did not happen - Israel continued in their blindness and hardness of heart; they did not want to hear, they did not want to see, they did not want to convert, therefore the grace passed them by and the thirty, - forty years, which were left to them, served only for the full measure of their sins to overflow and the judgment to fall upon them. Jerusalem was destroyed and laid waste, and the blinded Jews were scattered by God's hand of wrath into all the countries of the earth and led away as slaves. And so the Jewish people is still today a warning sign for us, from which we should learn to adhere to the revealed word of God with greater faithfulness and timidity and to hold on to the entrusted truth of the heavenly teachings without wavering, if we do not want to bring the same judgments and wrath of God upon us.

And how has it ever been with the pure teaching in the time of the New Testament? Through vile ingratitude this light of heaven has been extinguished again and again, through indifference and neglect this jewel has disappeared again and again. Let us look at the Orient, where once, in the early days of the Christian Church, the most flourishing Christian congregations were to be found: the Christian temples, these homes of the pure, bright-sounding Gospel, have sunk into ruins, and the Turks are plowing and plowing, where once the most blessed hymns and songs of praise resounded to the Lord Jesus Christ. And what has become of Nom, where the Lord had gathered a church whose faith could be spoken of in the whole world? It has become a dwelling place of the Antichrist, a city of all abominations and idolatry, the Babylon of the New Testament. And the Roman papacy, did it not arise from the apostasy from God's word, from the indifference against the pure doctrine, and was a judgment of God on the ungrateful Christianity for not having accepted and kept the love for the truth? - And when through Dr. Martin Luther the pure gospel and the right worship had come on the scene, his constant and ever more bitter complaint was that of the ingratitude of his Germans, and what he lamentingly and warningly prophesied as the prophet of Germany, has only too much come true. Indeed, with the sad disruptions and divisions after Luther's death until the Concordia formula in 1580, with the activity of Pietism, which over

The preservation of the pure doctrine since the Reformation is one of God's greatest miracles. This is due to the fact that the Lutherans forgot and pushed aside their zeal for the pure doctrine in the midst of their zeal for the pious life, to the complete apostasy caused by rationalism since the middle of the last century, and finally to the unfortunate attempt of unionism to unite the Lutheran and Reformed doctrine. How? Since the jewel of pure doctrine has ever been so soon, so easily, so completely destroyed by ingratitude and indifference, must this not inflame us to a double zeal for it, yes, must this not powerfully rouse us from all lazy beds, so that we watch, pray, fight, suffer without ceasing as true believing Christians, so that the Lord may not take away the bright candlestick of his gospel from our midst, but may preserve the supplement of the true confession in grace until our end. And all the more so because,

as we see for the third, on which our whole soul hangs

It is true that there are many righteous souls who will certainly be saved, even among the unbelieving communities or sects. But these are only those simple hearts, which in their simplicity do not see through the fundamental error of their sects, which in their simplicity keep to Christ and his word in all silence and therefore remain in the false community only out of weakness. That is why it says in the 110th Psalm that Christ reigns even in the midst of his enemies, i.e., Christ has his subjects even where his enemies, unbelievers, scoffers, heretics and tyrants, rage. But he who knowingly and out of love for error persists in an unbelieving community, and even hates and heres the opposing truth - he who has grown up in the orthodox church of God, but out of indifference to God's word, for the sake of his belly, or out of hatred and contempt for his former fellow believers, goes over to the false believers and takes up the banner of error and lies - he who has and knows the jewel of pure doctrine, but does not respect it and takes pleasure in false doctrine and unrighteousness, he is no longer a Christian; knowingly and wantonly he acts against God's prohibition to hold fellowship with those who falsify his word and stubbornly persist in their errors; Against his better knowledge and conscience, he transgresses God's commandment to keep earnest and righteous company with those who faithfully abide by God's word and confess the true faith purely and loudly - therefore he cannot be saved either. That is why God's Word also calls out to us: "But whoever 'gives way', in him my soul will have no pleasure." And our Lord Jesus Christ says: "But whoever is ashamed of me and my words among this adulterous and sinful generation, he also will be ashamed of man's soul when he comes in the glory of the Father with the holy angels. Angels."

Our insistence, then, on the purely legal

Our whole soul depends on the teaching of the divine Word! Or what is it by which alone we can walk firmly and securely on the

"narrow" path of life, overcome all temptations and fears of the devil, the world and our own flesh, by which our whole Christianity is founded as on a rock? It is the pure doctrine, if we carry it otherwise through repentance and faith in a pure heart - the unshakable clinging to every letter of the holy scripture. What is it that enables us to walk ever more faithfully and joyfully as true Christians in the way of God's commandments and to become ever richer in good works through sound faith? It is the right penitent and God-fearing adherence to the salvific word of our Lord Jesus and to the doctrine of godliness; ungodly, false doctrine poisons true piety, and also always ultimately produces ungodly, unchristian life and being, where one gives in to its driving force. What is it that makes the disciples of Christ the light of the world, which powerfully repels the encroaching darkness of human doctrine everywhere; the salt of the earth, which protects the lukewarm, indifferent Christians from complete spiritual rot, walls that are about to crack, pillars that carry and support the vault of heaven of the holy church? What are the walls that stand before the crack, pillars that carry and support the vault of heaven of the holy church? It is the faithful, upright confession of God and His Word that they punish and judge all deviation from God's Word, both in themselves and in others, with unwavering earnestness and unbending severity. And finally, what is it that enables us to confidently close our eyes in the last hour and enter the dark valley of death? It is the right hearing and doing of the Word of God - the pure, clear Gospel of Christ, which is the right defense and weapon, the right staff and anchor, which does not break us, even if death opens up before us like an unfathomable depth of the sea.

Therefore, dear fellow Lutherans, to whom much is given, God will also demand much! The jewel of pure doctrine entrusted to us is worth more than the whole world with all its treasures and glories. Woe to him who becomes cold and indifferent to it, who turns away from it in unbelief and impenitence! Away with all spiritually dead, unfruitful beings, so that the glory of orthodoxy may never become our slumbering pillow, on which we finally sink into the sleep of death! Let our motto be and remain: "Your word, Lord, is a right doctrine. Holiness is the ornament of your house forever." Amen. - —

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Mission Report

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Gabitawigama in Minnesota and Isabella County in Michigan.

(Continued and concluded.)

Missionary Mießler's effectiveness is also one of creating and sowing hope.

As the last report about him stated, he was down with a long illness in the summer of 1862, and during this time, since he, like Missionary Cloeter, was all alone, he was able to accomplish very little in terms of actual missionary activity. The Indian uprising did not extend into his thoroughly peaceful county, but the inhabitants of this county were in a constant state of excitement, especially because of the fear of being included in the ranks of the warriors who were to march out against the southern Confederacy. Let us hear the lucid report of Miss. Mießler from the beginning of the present year:

"In my last report, the necessity of a church building was put to the heart of the missionary friends and at the same time it was proven that such a building was completely in accordance with the wishes of many Indians. In order to meet this need as quickly as possible and without great expense, I considered it appropriate to have a small log church built for the time being, as it was not otherwise possible at the time due to the long distance. In the late autumn of 1861, the construction was begun and completed except for the interior decoration. Just about the same time, when we were in the process of building, it happened that the agent of Indian affairs, in accordance with a petition addressed to him by our Indians for the establishment of a school in their midst, decided that one of the teachers already employed, who was standing idle on the market because of a lack of students (the Indians had all gone hunting), should start a school among our Indians. Since there was no building available for this purpose, the agent asked me if I would temporarily let him use our church for the school until he was able to build his own schoolhouse. This, of course, I allowed to happen. As soon as the necessary benches were made, we consecrated the little church to the service of our God. The school also began at the same time. Now we still lacked the bell, which hung mute and unused on the Bethanian tower. It is easy to see that this was necessary enough for us, given the great distance of the Indians from the little church; and the Indians did not lack Bitleu to bring it here quite soon. Soon this wish was also fulfilled. Under the direction of the school teacher, a high scaffold was erected and the bell was hung. As it had been used in Bethany for school and church, so also here. Oh that it would always call many to hear the divine word!

"Because the Indians still do not let go of their fathers' habit of spending the winter hunting in the deep jungle, I could not count on many listeners at that time, but their number gradually increased until finally the time of sugar making called the wild hunters back to their homes, where our little church was then filled every Sunday. Easter I had the pleasure of hearing the first

I was able to perform the first baptism in the new church. Unfortunately, with this day my effectiveness ceased for a long time, since it pleased the dear God to afflict me with a protracted illness. During my illness I was visited from time to time by individual Indians. Some of them expressed a heartfelt desire for the preaching of the divine word, which they lacked, while Andre was driven by purely earthly considerations more in the manner of Indians. The good Lord heard my poor sighing and turned my illness around, and so, with God's help, I was able to preach to the Indians about the grace of God in Christ Jesus again for the first time on the 13th Sunday after Trinity. Unfortunately, the number of listeners was not as large as it had been in the beginning, since many had already left for the autumn hunt. Later I was forced to stop the public services for a while, because the departure of the Indians for the winter hunt became more general than ever before. In the beginning, the main cause of this general uprising seemed to be the enlistment for the military, since arrangements had been made to enlist the Indians in the same way as the whites. From time to time threats were made that the Indians would take revenge on the sheriff and county clerk, and in fact the later appointed commissioner for military conscription, who had already been convicted of greed and swindling among the Indians, is said to have never gone out without weapons. When, as a result of this threatening call, more detailed instructions were obtained from the governor, it turned out that it had never occurred to him to enlist the Indians for military service or to force them in any way. The Indians are still scattered in the jungle and will probably spend a long time there because of the remarkably high prices of the furs. When will the time come when the sons of the forest will stop following in the footsteps of their heathen fathers? When will they, for the sake of the Kingdom of God and their own blessedness, begin to dwell and stay where the Word of God can be preached and brought near to them? May the merciful God in His long-suffering and goodness have mercy on this poor degenerate generation and awaken in them a hunger, not for perishable bread, but for the heavenly manna, for the living Word of God, which abides forever! - Before I close my report, I must touch one more point. This is the great unwillingness of the Indians to live here on their present reservation. This unwillingness may well be the reason why they are often and for a long time absent from here. But what can be the cause of this unwillingness? One could cite many causes. First, it is the custom of the Indians to live together in small tribes under one chief. Where did it come from that before

10, 20, 30 years ago and further back, only small Indian tribes were to be found everywhere? This was the custom of their fathers. These individual small tribes consisted mostly of relatives, of descendants of a few tribal families united under one chief. The Indians had to renounce this custom as a result of the last treaty with the government. Furthermore, it was the way of the Indians to settle exclusively at rivers and lakes, for the sake of easier progress. The primeval forest with its savagery and the waters rich in fish have always been the food sources of the Indians. Hence the proverb: ""The red man is born for hunting and fishing, but the white man for work."" The latter, living near the water, the Indians have had to give up in accordance with that treaty, while they are on the other hand relegated deeper into the jungle than they would like. It is therefore not surprising that one often hears complaints about

the bad and unusual situation of their land. And so many other things could be mentioned that make living here unpleasant for them, and which, I fear, will gnaw away as a destructive worm at the prosperous blossoming of the mission. There is one thing, however, that I must mention, a circumstance that makes the Indians look with fearful foreboding into the future; I mean the conspicuously great mortality of this poor people in this place. Is it due to the climate or is the situation of the land to blame? I do not know. But it is a fact that the mortality here is strikingly great, and fills the Indians with anguish as often as they remember the former years when it was not so. It will be sufficient to prove this striking fact by a single example. While since the existence of the mission in Bethany, that is, since 1848, to my knowledge, not more than 20 persons had died there, a few days ago no less than 31 deaths were counted from the same small tribe, which comprised barely 100 souls in Bethany, since its resettlement here, which falls between the years 1856 and 1859. To prove with what anxious concern the Indians look into the future, may this serve that an Indian woman, who reported the death of a child to me a few days ago, knew at the same moment exactly the number of the dead in response to my statement: "Many of the Bethanian Indians have already died since their presence here". She also mentioned that there are 4 burial grounds within the reservation and that there are already many graves on each of these grounds. So it seems as if the days and years of this people were numbered, as if it was inexorably hastening towards its end. Oh that it would consider, in this its time, what serves its peace! Oh that it would buy and use the time of God's gracious visitation!

About the Indian boy Philipp, who had been attending the high school in Fort-Wayne for several years, it was already certain in the fall of 1861 that a syphilitic disease inherited from his parents was raging in his limbs, which would find its outlet in a bone erosion at the foot and which would result in his at least temporary removal from Fort-Wayne. Attempts were made in Fort-Wayne itself and in the surrounding area in Adams County to help him recover by medical treatment, but there was no improvement, but on the contrary such a growth of the disease that he soon no longer had to stand up, but had to be lifted and carried miserably. So his superiors and nurses decided to send him to the hospital, and in the spring of 1862, accompanied by 2 students, he was taken to the Fort-Wayne train station to be transported from there by rail to Detroit. Here happily arrived, he was taken on a steamboat, which happily delivered him to Saginaw City. A comfortable wagon took the sickly boy to Frankenmuth, admittedly in unspeakable pain, to Doctor Koch, who took him lovingly into his home and treated him with self-denying care for several months. He came so far in this time that his wound healed well. His mother, who had hurried from Isabella County to attend to him, as well as he himself, were then so seized with homesickness that they secretly let themselves be taken away by Indians without waiting for his complete recovery. Since then, Philip has been living in Isabella County among his fellow tribesmen, and is quite well; an Indian doctor is trying to complete the cure. Of him, Philip, it is still with pleasure to report that he has kept the word of God dear and that his cross has served him for the best. He longs for the time when he may return to Fort Wayne to study. - Missionary Mießler reports with regard to his own language studies that for some years now a monthly newspaper has been printed in Canada in the Chippeway dialect, which costs 50 cents a year and is also read by him. Its content is not of particular value and often meaningless. However, the missionary keeps it for the purpose of training in the Indian language and has already sent in a Christmas carol in the Indian language as a contribution.

That the stay in Isabella County is by far not as beneficial to health **as living** at the older mission site of **the** beautiful Bethany, which is situated about 20-30 **feet** above the Pine River, can be easily judged, especially when one considers that experience teaches everywhere that living on freshly reclaimed land is unhealthy. In addition, in the spring of 1862, the missionary's horse was severely wounded by an unfortunate accident, forcing him to walk the long distances **in his** Indian village, especially the miles of to make the long journey to church on foot. This is how it came about that Missionary Mießler had to suffer from fever for so long and had to stop the public church services. From the frequent visits and inquiries of individuals as to when these services would resume, he took great comfort in knowing that there were truly souls in need of salvation among his parishioners, of whom he could hope that the seed of the Word of God would fall on a good land. - Also in this last summer, Miss. Mießler was once again afflicted by a period of fever, which interrupted his effectiveness in office for a short time. Unfortunately, the Indians were not much to be met at their abodes last summer either. An abundant yield of berries in the woods lured them away, and for this year supported their old hemp passion of roaming. - Now is an unfavorable time for schooling among them, especially for missionary Mießler, since the government has recently appointed a teacher for the Pine River Indians to teach in the English state school, and the appointment of this teacher has turned out to be very disadvantageous for our mission. A half-Indian, at the same time Methodist preacher and interpreter, obtained the school position; a school established by the missionary would now have little or no support.-For three more years, the United States government, according to its treaty with the Indians of Michigan, has to take care of school and other matters: when this time has expired, the missionary hopes to be able to establish a Christian school among the Indians, undisturbed by the agents of the government.

Some of our Pine River Indians desire to return to Bethany, but there is not much to be said for this desire. In the background lies their dissatisfaction with what is there and the desire for change. Since the government has now provided them in Isabella County with 80 acres of land family by family and also with a mill, blacksmith shop, etc., they should be satisfied with that, better fill their time by working and get comfortable with respectable farming.

With regard to external matters, it should be mentioned that a barn was erected on the new mission site last year; preparations are also being made for the construction of a new dwelling house, since the missionary has been making do with a small log cabin. Since the land on which our mission buildings stand came on the market last summer, the missionary paid the government 200 dollars (exclusive of 6 dollars land office fees) for it (160 acres on the Chippeway River) from the mission treasury. It would be desirable that 10 more acres be cleared, both for healthy living and to provide pasture for a horse and two cows. The land is very fertile, and this year's prospect of a good harvest promised to be well worth the previous clearing costs.

Thus, dear reader, you have again an idea of the present state of our missionary activity among the Chippeway's of Minnesota and Michigan. Let us thank the Lord of all lords with all our hearts that he has graciously presided over our mission until now and allows our quiet work among the Indians to continue. May He grant our dear missionaries and us fullness of faith and love, that we may know the glory of our calling to bring the preaching of the Gospel to the Gentiles! May He especially grant to His workers in His vineyard among the Gentiles wisdom, perseverance, self-denial, humility and patience, and to work as much good as is possible in the souls of both the Gentiles and those already converted. May the words of the 126th Psalm be a comfort to you and to all of us:

"When the Lord shall redeem the captives of Zion, we shall be as those who dream. Then our mouth will be full of laughter and our tongue full of praise. Then it will be said among the Gentiles, 'The Lord has done great things for them. The Lord has done great things for us, and we will rejoice. Lord, turn our prison, as you dry the waters at noon. Those who sow with thirst will reap with joy. They go forth and weep, and bear noble seed, and come with joy, and bring forth their sheaves!'"

Note: In the mission report of the 18th volume of the Lutheran, a confusion of persons had crept into No. 7, which is corrected herewith. It was stated that Miss. Clöter had invited an understanding and sociable Indian to his house in order to learn the language better with his help; he had also come; but unfortunately it soon turned out that he was suffering from a syphilitic disease and therefore he had to be taken away from the house quickly. This was a mistake, and did not apply to this Indian, but to another who had been temporarily admitted to the mission house the year before, and who had proved to be so dangerous to the welfare of the house because of his contagious, disgusting disease. The above-mentioned Indian, on the other hand, by name Turtle, arrived at the end of the year 1861, admittedly late from Wabonabo-sagaigan-Lake with his family in Gabitawigama and was quite a harmless man, did not even take payment for his services, but only cleaned up with his own by his good appetite proficiently among the potatoes and grain that had been harvested. During the winter of 1862, Miss. Clöter worked diligently with the same on language work and made good progress with his help. Although the Indian was not able to give any grammatical explanations, the missionary could always have the living language before his eyes through him. He read the New Testament with him, as it was published in the Chippeway language, and the Turtle showed great interest when the missionary explained some things to him. By the way

it turned out that the above translation, no matter how well it is read, is hardly understood by a Chippeway Minnesota, not even according to the wording. Apart from the frequent Ottawa dialect, with which this Bible is displaced, it behaves to the right local language about as the German Bible translations before Luther to the Lutheran. For the Michigan Indian, by the way, it may be more understandable than for the Minnesota Indian.

Ferdinand Sievers, D- Z. President of the Mission Commission.

Frankenlust, September 1863.

(Submitted.)

Travelogue.

Requested to do so by several members of the Cleveland Conference, I am providing a brief report of my activities in the military hospitals in the Southwest, which I was commissioned to do by the above-mentioned Conference at its meeting in Cleveland this year. After a long wait and mostly useless negotiations with Governor Todd at Columbus, Ohio, I finally traveled, with a letter of credentials from his Honorable President Wyneken, and several letters of introduction to General Rosenkranz and several physicians in Nashville and Murfreesboro, which through Pastor Mees' efforts had been sent to me by Dr. Smith in Columbus, I left Columbus on the first of Sept. and after auditioning with Rev. King in Cincinnati and receiving a box of books and the money collected for this purpose, I arrived in Louis-villc the next morning. Provided by Dr. Newberry, *Secretary of the U. S. Sanitary Commission*, with a letter of admission to the above-mentioned hospitals, I began the work I had been ordered to do in Louisville and continued it afterwards in Nashville and Cairo. Pastor König took it upon himself to visit Camp Dennison.

On the whole, the time of my activity was a somewhat unfortunate one, since another door would have opened for me shortly after a battle. In particular, however, the advance of the armies and the daily expectation of a battle had not only set everything in motion at the time, but had also brought about an almost feverish excitement throughout the military and even in the hospitals, all of which stood in the way of my work.

The external furnishings of the hospitals and the physical care of the sick, as far as I have seen and as far as my poor judgment goes, leave little to be desired, with the exception of incompetent and unconcerned physicians. But the situation is all the sadder in spiritual and religious matters. Dost. are employed almost everywhere, but as far as I became acquainted with these gentlemen, they have hardly understood their office in the least and make it easy for themselves beyond all terms. Their

The main part of the "shüft" consists in the distribution of all kinds of newspapers and daily literature, in the holding of Drn^ermoetinZs every few days, with perhaps ten to twenty persons out of two or four hundred attending, and occasionally in a speech *on the character of the Pentateuch*, (as one announced such a speech) or in a speech which has the purpose of showing how important it is that sick soldiers behave courteously to their chaplains, to show how important it is that sick soldiers behave politely towards their chaplains, about which a gentleman clergyman, a Presbyterian preacher of the old school, perorated to me a rather long passage, which he considered very excellent, from a *speech he* recently delivered, but which is too mean to be communicated here. In short, as far as my observation went, Christ, the Crucified, is preached there only sparsely or not at all. I met only one local German chaplain, and he was, as I partly heard from others and partly saw for myself, a frivolous subject and a Catholic.

In view of all this, it is not to be expected that the sick, as far as it depends on the chaplains, are generally in a completely degenerate, most sad spiritual condition. English chaplains praised me highly for the spiritual care of the hospitals, saying that never before had an army been so well cared for as ours, in which the hospitals have been transformed into *reading rooms*. But this boast is only a proof of their own blindness. I could not do anything with preaching. Orders for preaching services were thwarted again by marching orders received. And in the hospitals, the vast majority are not seriously or fatally ill. These sick people usually have a passport given to them in the morning, with which they wander around the city during the day, or camp around the outside of the hospitals, and are difficult to bring together to hear a sermon, since they already know what is usually coming. Also, this kind of people is the most inaccessible to the Word of God. In addition, one comes into contact with the employed chaplains, who immediately invite one to a *prayer meeting*, which I did not want to do, since I was convinced that this was not the right way to do something.

I limited myself mainly, although by no means exclusively, to private instruction and conversations with seriously ill patients, mostly of German, but also of English tongue. For although the great majority of the patients are not seriously ill, but merely tired and collapsed from their exertions, the number of the fatally ill is by no means small; and if one wanted to treat them only to some extent according to need, one would have to spend several weeks in a city like Louisville or Nashville, in each of which there are over twenty hospitals.

Among them, I found only one obstinate objection to my admonitions and teachings, several indifference, and quite a number, as far as I was concerned, indifferent.

The people who could see the righteousness in the eyes of men received it willingly and warmly. Even unbelievers threw away their own righteousness and wanted to know nothing but Christ's merit and righteousness for the forgiveness of their sins, and some thanked me with tears for my visit. Individuals who were obviously nearing the end and who were tormented by fear and uncertainty in great anxiety, I succeeded, through God's grace and repeated visits, in so comforting them with the perfect merit of our Savior that they confessed with tears of joy that now they could die happy and blessed, and in this certain hope we took leave of each other. I also found that several of them really read the books distributed to them diligently, and that especially the English had the little prayer book for soldiers with them on guard duty in front of the hospitals and read in it.

On the whole, it is to be hoped that through God, who gives prosperity, this little work has not been completely in vain. Of course, it is not possible to lead sinners to Christ by the thousands and en masse, as some might think. Here, too, faith must be exercised and hope based on God's promise that His word will not return empty, but will accomplish what He sends it to do.

Those who are driven by the love of Christ to do missionary work will certainly find a rich, productive field here. Moreover, we owe it doubly to our Lutheran fellow believers, of whom I met a significant number, not to abandon them in their distress, but to faithfully seek them out and offer them the comfort of the sweet gospel on their journey through the dark valley of death.

If one could do something further in this way, then now, after **the** recent battle, would be a time **where it would be** especially necessary and where one could also do the most. If, however, the means were not lacking for this, which made us truly ashamed to have to confess, since the false believers of the Ollri8tian Commission also raise the means for a similar purpose, then it would be possible if someone could be found who would say: Here I am, send me! To petition the President for the appointment of a German chaplain in Louisville or Nashville, who could at least take care of the Germans in all the hospitals there without coming into contact with the English chaplains or interfering with their ministry.

May the merciful God give us all the right Samaritan love in this great misery that has affected our country, to help and save where we can, so that, while Satan's harvest is atrocious, the dear Savior, if he considers us worthy of it and takes pleasure in our weak service, may also gather His own into the dwellings of peace through it. Amen.

Rev. Eirich, Zanesville, Ohio.

Mission Feast.

"Behold, how fine and sweet it is for brothers to weave together in unity. Like the precious balm that pours down from Aaron's head into all his beard, that flows down into his garment, like the dew that falls from Hermon on Mount Zion. For there the LORD promises blessing and life forever and ever." Ps. 133. Our congregations from Watertown and Lebanon were able to experience the truth of this sweet word of God when their members gathered in large numbers for their annual mission feast on the 16th Sunday A.D. in the church here. It must have been pleasant for all guests of the celebration that such a large number of brethren gathered together in harmony in this very place. Especially beneficial, however, was the delicious balm and refreshing dew which the Holy Spirit, from the public sermons, let fall on the sore and dry hearts, and thus made it true that where brothers gather in unity around the divine Word, blessing and life prevail. Indeed, it was a lovely and beautiful feast. Pastor Strafen's sermon on the first petition: "Hallowed be thy name," must have gripped all believing hearts and filled them with the hot desire: Help us, dear Father in heaven, that your holy word may be preached purely and loudly in all the ends and places of the earth, that it may be rightly believed, that it may be lived by many of God's children, and that your name may thus be sanctified! The historical lecture of Pastor Lochner about the mission among the Pomeranians by Otto of Bamberg had to fill all believing hearts with praise and thanksgiving to God that he had done such great things among that people and had sanctified his name so gloriously. The exquisite performance of some songs by the Watertown Singing Society also contributed in no small measure to the exaltation of the feast. After the aforementioned congregations had been so richly blessed by God on that day and had also "offered Him a small sacrifice of K 42, 20. by raising a collection," everyone went back to his place, certainly carrying the living conviction in his heart: "Sieve, how fine and lovely it is that brothers weave together in unity. 2c. Praise be to the Lord our God for that day of blessing. Amen!

Leb au an, d. 6. Oct. 1863.

G. Link.

The Lutheran - Calendar

for the year 1864,

published by Rev. Si' K. Brobst in Allentown, Pa. has reappeared. The arrangement of the same in form and contents is the same as that hitherto popular. The price is: 1 copy 6 cents, with postage 8 cents; the dozen 50 cents^ with postage 60 cents; the hundred \$3.50, "Ut postage \$4.25; the thousand H30.00.

Receipt and thanks.

For the proseminary in Nassau: received from Mrs. Pastor Nosinalde Hoffman" in Wausau, Wis. kl.00. -from Pastor Bergt in Archibald, Fnlion Co., O. r3.00.-by Mr. Las "er Meier in Fort Wayne, Ind. rjN.M.-by Pastor Voigt in Staunton, Ill, collectirt at his inauguration there W,65.

For poor students:

byPastvrl. I. Hoffman" in Wausan. W>S. 50c. -Collected by Pastor Purkhardt on Mr. H. Ducsing in Dun- den, Ill. ZtM. - Through Paff. Franz Schmidt in Kankakee Co, Ill, on infant baptism bei Hni. Heinr. Garbs collected Z2, l5. and by the same on dcr infant baptism at Hrn. Willj. Ianke 81.00. -by Hnr. Wilh. Schaber at Columbia City, Ind. 82/ 0. -by Rev. Schwersten at Neu- Bielcfld, Mo, from Mrs. Friste 85.00. -by Rev. Wolff of the congregation at Sandy-Crerck, Mo, 82.75.

For Mr. Pastor Röbbelen:

by Pastor lüngcl 81.00. - By Pastor Voigt in Staun- ton, Ill, collected at the baptism of children at Mr. A. L. Schnaare daselbst 84.15.

For Mr. Pastor Hoffman" in Hesse:

By Mr. Cassirer Meier at Fort Wayne, Ind. 8l.00.

C. F. W. Walther.

To the travel fund of the general president:

received from Mr. L. (?) in the parish of Mr. Past.

Kähler at Dwight, Ill.

83,00

from Mr. Chr. L. in St. Louis 5

,00

Fort Wayne, Oct. 9, 1863.

F. Wyneken.

Received:

For the College Debt Settlement Fund in St. Louis:

From Mr. Past. Th. Mertens, Champaign, Ill -- 8 1.00 by Mr. Birkner in New York 25,00

by Mr. Past. Hattstädt in Monroe, Mich. 3.50 from the lungfrauen-Bcrein of the Treieinigkeits-Distriets in St. Louis, Mo. 11.60

To the Synodalcasse Western Districts:

From Mr. Teacher Erk in St. Louis, Mo. 1 .00

from the Zion congregation of Mr. Past. Hoppe in New Orleans, La. -20,00

by Hrn. Past. Hopve himself 1 , "0

by Mr. Coozelmann, New Orleans, La. 2.10 from Mr. Beyer, teacher. Altenburg, Perry Co., Mo. -- 1.00 from Mr. Teacher Winter there 1.00

from the community in Altenburg8 .33

To the College.Unterhaltscasse:

From Mr. Past. Th. Mertens, Champaign, Ill. ---- 1,00 " Hrn. Past. Fick's congregation in CollinsviUe, Ill. 10,W " an unnamed person there 1,00

For the general president:

From the cross congregation of Mr. Past. HollS, St. Clair Co, Ill 5,00

To the Synodal Missionary Fund:

From Mr. Sickmann, New Bremen, Mo. 1

.00

by an unnamed person in Collinsville, Ill. 1

.00

For inner mission:

From Mr. Past. Jick's congregation, Collinsville, Ill -- 8.80 For repairs and improvements to the school- property of the synod at Fort Wayne.

Bon Hrn. Past. Th. MertenS, Champaign, Ill. 1.00 For the congregation in New York:

By Mr. CaSpar Gehner, Washington, Mo. 1.00 By Mr. Past. Th. Mertens, Champaign, Ill.

1.00

Ed. Noschke.

Annual Report of the Agent of the Lutheran Central Bibelgesellschaft in St. Louis on the Distribution of Bibles and "New" Testaments from Michaelmas 1862 to Michaelmas 1863.

Revenue and Expense.	Full-	usual	- Altenburger	Summ
	dig	liehe	Old New	a the -
	e Bibles	New	Test. Test.	Exemp l.
Stock from last year to Michaelmas 1862	. 340	Test. 368	B. l. 9 2204	292 1
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New" T "fertilize from Germany	..1094'	574	26	169
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Summa.	. 1434		3o 2204	4615 70
Output r				
Of these, from Mich. 1862 to Mich. 1863 ver spreads, resp, sold by the agent	694	427	2169	
Given away by the company	1	27		13
Through the branch club in Collinsville, Ills.	.			
	14			
"""" Perry Co., Mo	.			
	45			
"""" Staunton, Ills	5	i		*
"""" St. Charles, Mo	6		6	
"""" Chicago, Ills.	52	20	*25	
"""" Carlinville, Ills.	8	7		
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"""" given away.	1			
By Mr. Colporteur Bollinger in St. Louis	.	12		
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Through the same given away	1			s
Summa ..	. 865	493	20228	1606
Remains stock at Michaelmas 1863. 569	449	15 1976	300 9
St. Louis, October 7, 1863.	L.	E. Cd.	Bertram, Agent.	

g der ev.-luth. Central-Bibelgcsell^ zu St. Louis von Michaelis 1862 bis Michaelis 1863.

Intake:

Balance at the end of last year	234.79
Monthly contributions from members in St. Louis	142.05
Contributions from branch societies, namely: in CollinSville, Ills8 ,20 "Columbia, "	10,00'
"Staunten,	" 14,00
"Chicago,	" 14.39
" Altenburg, "	5,00
Collects at Bible services in St. Louis	86,
For Bibles and ordinary wills sold1173	.07
" " Altenbura New Testaments	385,00

Old "

45,25

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Summa 82118.30

Issue:

To purchase for Bibles, ordinary Testaments and Old Testament. Old testaments. .1713,31
Borrowed funds repaid 85.00
Extra expenses, (operating costs) 88.65 1886,96

Remains stock: K231.34

St. Louis, October 4, 1863.

I. T. Schuricht.

Volume 20, St. Louis, Monday, November 15, 1863, No. 6.

Sermon

on the twentieth Sunday after Trinity, hatched by Prof. E. A. Brauer at the Synod at Fort Wayne, and put in print by resolution of the Synod.

Text: Matth. 22, 1. 14.

Prayer.

Gracious, merciful God! How wonderfully you take care of poor, lost people. We have deserved punishment, curse and death because of our sin, so you arrange a wedding for us and invite us to be the beloved guests, even the chosen bride herself. Not only shall we be saved from the abyss of sin and destruction, but we shall also be raised to eternal joy and glory. If only we hear the invitation, accept it and come to the wedding. O dear Lord God! open our ears, that we may hear, believe, and come; keep us from the delusion of Satan, that we may not take the food of this world for our wedding, and despise the heavenly wedding, hardening our hearts and ears against the invitation; but as you give us the wedding, give us also a believing, bridal heart and a wedding garment, that the eternal heavenly Bridegroom, the Lord Jesus Christ, may be ours and ours for time and eternity! Amen.

In Christ Jesus, beloved listeners!

Terrible is the fall of man, the tearing away of the child from the Father, of the creature from the Creator, the distrust and coldness of heart against God, who is love itself, and the inclination and trust in the devil, the liar and murderer from the beginning, terrible is this falling from holiness into iniquity, and from blessedness into damnation. Even more terrible, however, is that the merciful God, in wonderful wisdom, conceives a plan for the salvation of mankind, and carries it out in unfathomable love, giving His dearest, His Son, the precious crown of His heart, to death, in order to save lost people and make them blessed, but the majority of people do not want to be saved, do not want to be made blessed, they want to be and remain in sin, in damnation, with the devil. It is true that all sin is madness; people want their happiness through it, and yet it is their misfortune, for it remains the same: "Sin is the ruin of men;" but the top of the delusion, of the madness, is unbelief, the rejection of God's help, the pushing back of the Father's hand, which wants to save the fallen man. And one might doubt whether mankind is really so deeply broken, so much in the power of the prince of darkness, if the Word of God did not so clearly lay this terrible fact before our eyes and testify: "The Light was in the world, and the world is

This is the judgment, that the light came into the world, and men loved darkness rather than light," "he came into his own, and his own received him not," and already Isaiah himself complains with deep pain about the chosen people: "An ox knoweth his master, and an ass his master's crib: but Israel knoweth it not, and my people hear it not. It is true that the strong armored man cannot prevent his prey from being snatched away from him, that the kingdom of God is again established on earth, in the midst of the kingdom of the devil, but there are always only a few, a few in comparison with the great

Mass of lost who find the way to blessedness, accept the call of grace, take hold of salvation. "The way is broad, and the gate is wide, that leadeth to destruction, and many there be which go in thereat; and the way is strait, and the gate is narrow, that leadeth unto life, and few there be which find it," thus saith the Lord; and in the closing words of our text, in which he briefly sums up the same, he speaks again: "Many are called, but few are chosen." The same thing that is clearly taught us in these words, the Lord Jesus shows us figuratively in the parable of the king who made a wedding for his son, but which wedding is shamefully despised by the invited guests. The wedding must be very

delight, the contempt make our hearts tremble. - We contemplate:

The parable of the despised royal wedding,

and direct our attention:

I. To the wedding.

II. to the contempt of the same.

The king who gives wedding to his son is God the Father, the son who gives wedding is our Lord Jesus Christ, the guests who come to the wedding are the members of the Christian church. Who is the bride? The Christian church, the Christians cannot be it at first, since they are invited by the messengers not as bride but as guests, because although, as we will see later, the church is guest and bride at the same time, human nature is to be understood here first and foremost by the bride. The personal union of divine and human nature in Christ Jesus, is the wonderful wedding. As man and woman become one flesh through wedding and marriage, so the union of divine and human nature becomes one person, Jesus Christ. Only that in human marriages two persons are united into one flesh, but in Christ's two natures are united into one person. Just as the marriage union is indissoluble, so are the two natures in Christ indissolubly united with each other, except that the marriage union ends with death, but the personal union in Christ is not dissolved even by death, but rather lasts for all eternity. As the bride shares in the honor and goods of the bridegroom, so human nature is given truly divine and infinite gifts through this union; so that in this way poor human nature, which had been trampled into deep mire by the devil, is at once torn out and placed on the eternal throne of majesty on high. As often old family enmities and quarrels are settled by the marriage of children among themselves, so by this marriage the reconciliation of God with mankind is accomplished, and the old enmity is blotted out, "now is great peace without ceasing, all mishaps have now an end." As through a marriage between the heir to a kingdom and a dethroned king's daughter, the latter again comes into possession of a kingdom, so through the union of the Son of God with human nature, this poor beggar woman has regained the inheritance of the kingdom of heaven, which she lost through the Fall. As, finally, the wedding is preceded by the betrothal, so the Old Testament promises are the betrothal to the time of the Incarnation of God, as, then, the Son of God expressly says in Hosea: "I will betroth myself to thee for ever, I will confide in thee in righteousness and judgment, in grace and mercy." O, what incomprehensible condescension, humility, and love of the Son of God, that He would not take a bride from the angels, but from the human race, that he, as the apostle Paul expresses it Heb. 2:16: "took to himself not the angels, but the seed of Abraham."

Although the bride in this wedding is to be understood first of all as the human nature, the church, the believers, is not excluded but rather included as the bride of the King's Son, because the personal union of the two natures in Christ is the reason for the spiritual union of Jesus Christ with the believers. Therefore, the Holy Scriptures also call the believers the bride of the Son of God in many places. Thus the apostle Paul writes to his Corinthians, "For I have trusted you to a man, that I might beget a pure virgin of Christ." When John the Baptist saw the faithful gathered around Christ, he said, "He who has the bride is the bridegroom," John the Evangelist saw in one vision the Church under the twofold image of the holy city and the bride: "I saw the holy city, the new Jerusalem descending from God out of heaven, prepared as a adorned bride to her husband." The holy Psalmist also says of the Church, "The bride is at thy right hand in precious gold." - Here, too, the infinite love of the Lord Jesus shines forth, which cannot be comprehended, explored, or thought out. In order to bring this closer to our understanding, a model from the Old Testament may give us some guidance. It is said of Samson: "He went down to Timnath and saw a woman among the daughters of the Philistines, and when he came out, he told his father and his mother, saying: I saw a woman at Timnath among the daughters of the Philistines; give me nnn the same to wife. His father and his mother said: Is there not a woman among the daughters of thy brethren, and among all thy people, that thou mayest go and take a wife of the uncircumcised Philistines? Samson said to his father, "Give me this one, for she pleases my eyes." As in other pieces, Samson is a model of Jesus Christ in this one. Samson could have taken a wife from the daughters of his brothers, but he takes her from a people cursed and given over to destruction. The Son of God could have had the most beautiful, purest bride in heaven, from the heavenly people of God, from the holy angels, but he did not want to take a wife from them, but from men, from a vain cursed generation, given over to corruption. If Christ had chosen Brant from the human race when it was still in a state of innocence, it would not be so surprising, although the inequality between Creator and creature is still extraordinary; but ^that, after we have become servants of sin and enemies of God, that the Son of God should have become a bride of God, is not so surprising.

The fact that Satan's whore takes him as a bride is beyond all thinking. We might well think that the heavenly Father would have said something similar to what Simson's father said: Why do you choose a bride from the human race, are there not the heavenly angels? But the Son answers: "Give me this one, for she is pleasing to my eyes," i.e. as he expresses it in Jeremiah: "I have always loved you, therefore I have drawn you to myself out of pure goodness," and in Sprüchw. Sal.: "My delight is in the children of men." The father would like to reply: But she is dead in sins. The Son answers: I will make her alive. The father: She is cursed by the law, she belongs to wood. The Son: Oh, Father, give her to me! I will redeem her from the curse of the law, I will become a curse for her, I will die on wood instead of her. The Father: She is a prisoner of Satan. The Son: I will free her from the power of darkness and

transfer her to my kingdom. The Father: She is mine. The Son: I will reconcile her to you, give her to me, I have always loved her. The Father: She has so many debts. The Son: I will pay her, I will give my soul as a ransom for her. The father: She is so silly and foolish, so weak and feeble. The Son: I will be her physician, her strength and power, her wisdom and understanding. The Father: She is so ugly and shapeless, from the sole of her foot to the head there is nothing healthy about her, she is full of wounds and welts and boils, she is all stained with sins, she lies in her blood. The Son: Oh, Father, I have always loved her, give her to me, I will wash her from sins with my blood and I will cleanse her with the water bath in the Word, I will put on her the garment of salvation and I will adorn her with the robe of righteousness. - Oh, how great it would have been if the almighty, majestic Son of God had only turned his grace to us rejected people, all fear and sorrow would have disappeared as if with a blow; but to grace comes love, and what a love! Not an ordinary love of brothers and sisters, not a love of parents, and what higher love could the sinner possibly desire,- but a longing, yearning spousal love. The heavenly Bridegroom reaches out his hands to us, to embrace us, to draw us to his heart, to kiss us, to speak the words into our souls: I am yours and you are mine! - She must accept the courtship, she must believe the bridegroom at his word, she must believe his love to be true, to be truly serious. Of course, this is not possible with human strength; it would be difficult for a poor human maid to believe it to be true and real if a high, rich king desired her as a bride and if she were to share his honor and

Glory; how would it be possible for a sinner to believe from himself so wholeheartedly that God's Son, the complete of kings, the almighty Lord of heaven and earth loves him so fervently and bridefully. But when the Holy Spirit kindles this faith, so that the sinner, who can expect only punishment and wrath for his sins, begins to hear these words of love, begins to believe them to be true, what bliss fills the heart, what wedding joy enters the soul! Now also the bride dares to take the hand of the bridegroom, now also she begins to speak of love: Jesus, my joy, my heart's pasture, Jesus, my adornment! Lamb of God, my bridegroom, nothing else on earth shall be dearer to me than you. O Jesus, Jesus! Son of God, my brother and throne of grace, my highest joy and delight! Thou knowest that I speak truly; before thee all is as clear as day, and clearer than the sun; heartily I love thee for all: nothing on earth can or may become dearer to me. You are my righteousness, my adornment, my strength, my wisdom, my salvation, my peace, my life. Now the bride stands at the right hand of the bridegroom in precious gold, in true faith, heartfelt trust, heavenly joy. At His side the Bride also becomes glorious and powerful and proud and defiant against all enemies; what does sin want! Her Bridegroom's righteousness is like a sea that passes over all sins and sinks them into the depths. When sorrow, shame, poverty, despondency, distress, death come, she grasps the hand of her heavenly bridegroom more firmly, presses herself closer to his side, looks him in the face and says: "If I have only you, I ask nothing of heaven and earth; though my body and soul languish, you are always my heart's comfort and my portion! For she knows that his comfort, his riches, his honor, his life are incomparably stronger than all the sorrow and misery of this earth. - Behold, dear brethren, this is the marriage which the King is giving to his Son, and to which all men, both Jews and Gentiles, are invited. It would be completely incomprehensible how anyone could reject this invitation if they did not know that faith is not everyone's thing. They do not believe, therefore they do not come. Unbelief is the real cause of the scorn of the wedding, and let us look at it from another point of view.

II.

There are open and secret despisers. Of one kind of the open despisers it is said in our text: "They would not come," and "but they despised it, and went away, one to his field, the other to his handiwork." These are decent, hardworking people, they do not rant, rave, persecute. They just have something else on their minds that is more important to them, they can spend their time

They do not take the time to think calmly about the invitation and the wedding, they accept their business completely. They have already given away their heart, they already have a bridegroom, that is the field and the handicraft, and if the field yields quite a lot of wheat and the handicraft yields good and ever-increasing profit, they feel so happy and satisfied that they are already celebrating a wedding, what need is there of an additional wedding? The psalmist calls them: "People of this world, who have their portion in life," and St. Paul: "To whom the belly is their god, and their glory is put to shame, of those who are earthly minded." They care only for this world, in this world they shall have only their part; with death their part is gone, and in eternal life they have no part. Their God, their belly dies with them and their little earthly honor becomes shamefully disgraced. Understandably, they are only very rare church and communion goers, but they do it now and then, because they want to be decent, honorable people. If you tell them that their neglect of the Word and the sacraments shows that they are despisers of the heavenly wedding, they will not admit it at all: It is not a matter of going to church and going to communion, but of righteousness and respectability, they are as good and even better than those head hangers and pious people. These decent respectable people think that the kingdom of heaven is a kind of workhouse and virtue factory, because they have no spark of light in their Pharisaic head that the kingdom of heaven is like a king who made a wedding to his son, otherwise they would understand that a Christian goes to church and communion as gladly and full of longing as a bride goes to her bridegroom to hear again and again about the love of the Son of God and the invitation to the wedding. Their God is the great God Mammon, who can get them through better than the poor man of Nazareth. Christ's love and righteousness, forgiveness of sin, life and blessedness, these are things to them, since one cannot live on, so that one cannot buy a field and gain and set aside capital. What wedding! Enough waizen and good credit, that is heart joy, that brings happiness in heart and house. You see, shameful, disgraceful unbelief, that is the real state of mind of these cursed decent despisers of the royal wedding.

But another class of open despisers goes much further. Our text says, "But some took hold of his servants, and beat them, and slew them." Who find them? They do not have fields and hands, so we have to look for them among the scribes, priests, counselors, lawyers and doctors, they are the high spirits, the Pharisaic self-righteous and works saints, the wise and prudent, scientific and philosophers,

To them the gospel, the invitation to the wedding, is not only something indifferent, insignificant, useless, but they consider it the most harmful, dangerous poison. The forgiveness of sins for the sake of the bloody death of Jesus Christ alone is blasphemy and injustice to them, Christian freedom is bondage, the honor of a Christian is shame, the light is darkness, the Prince of Peace is a troublemaker, the Son of God is a devil. The gospel cannot be otherwise, because it is the word of truth, than that it rejects and condemns all wisdom, honor, godliness, power as foolishness, shame, powerlessness and sin, even of the cleverest and best natural men, and puts all wisdom, honor, joy, peace, power and strength, blessedness and holiness in Christ alone. But the world does not want that, it cannot stand that, it also wants to be something and therefore wants to trample down and destroy itself what it

strips so naked and makes into nothing. Hence the scorn, persecution and death of the messengers who preach the gospel. How these infuriated despisers have tormented Loth, the righteous soul, from day to day with their unrighteous works, revolted against Moses and tormented him greatly, sawed Isaiah in pieces, stoned Stephen, crucified Peter, beheaded Paul, burned Polycarp, thrown Ignatius before the lions, roasted Laurentius on the grate. The apostle Paul speaks of the treatment of the servants sent by God, who nevertheless only came with the message: "Come to the wedding!" Thus: "Some have suffered mockery and scourging, and bonds and imprisonment; they have been stoned, hacked to pieces, crushed, put to death by the sword; they have wandered about in furs and goatskins with want, with affliction, with adversity; they have walked in misery in the wilderness, on the mountains, and in the clefts and holes of the Erve." One should have received these messengers of peace with supreme joy, this is how one pursues them, one should have called upon them to proclaim their message from the rooftops, this is how one makes them mute, they bring life, this is how one makes them dead. - —

"When the king heard this, he was angry." These scribes, councillors, farmers and merchants have committed many sins for which God has cause to be angry, they have been stingy, cheating, hating, lying, stealing, etc., yet the king overlooked this for a while and called them to the wedding again. But when they scorned the invitation, mocked the servants, persecuted them, killed them, their patience ended and the fire of wrath began. The hard-working and decent, as well as the wild and malicious despisers in Jerusalem have finally lost their laughter. God sent out the armies of his vengeance, they encamped around the city; they could dismiss the messengers of peace at the doors and chase them away, these armies stand like iron walls; they could reject the friendly wedding invitation, they must hear the murderous screams of raging soldiers,

until the lords are shouting at them and the her; trembles; they have had no mercy on the messengers of the gospel, so they are mercilessly murdered by the messengers of the night; they have not wanted to taste the wedding feast, so their bodies shall become a meal for vultures and ravens. "The king killed these murderers, and set fire to their city."

Finally, there is a third kind of scorners, which are the secret ones, the hypocrites. They come to the wedding, look like Christians, have the appearance of godliness, the appearance of faith, the appearance of orthodoxy, therefore they cannot be rejected by the servants, they slip through, they are among the heap of Christians; but inside they wear the foul garment of their own righteousness. As a rule, they are secret mammon servants, or they are in some other hidden sinful service against the conscience. If a faithful pastor suspects that it might not be right with such a person, and he attacks him, he knows how to talk his way in, for he has learned to speak the language of Canaan well. But what does it help him, the king, who has eyes like flames of fire, before whom everything is revealed and discovered, who examines hearts and kidneys, who judges the circle of the earth with justice, goes in himself to see the guests. What will he answer when the king approaches him and says: "Friend, how did you come in and you are not dressed in a wedding garment? Will he then be able to say: I have gone to church, to confession, to Holy Communion, I have held my home services, I have paid my dues, I have given alms, etc.! His stained skirt, his faithless heart, his unchanged mind, his perverse way of life testify against him and block his mouth, no matter how much he could otherwise justify himself and defend himself with an insolent forehead, now he pales, the word dies on his lips, "but he fell silent. - Then the king said to his servants, "Bind his hands and feet and throw him out into the outer darkness, where his howling and gnashing of teeth will cease. This is the punishment of his appalling hypocrisy and insolence. Unbound in heart, unrestrained he asked to live, "let us break their bands and throw their ropes from us" has been the secret activity of his spirit with all hypocritical piety, that is why he is now beaten into buildings that he can never get rid of again. He loved the darkness and hidden being and laughed secretly that he deceived the servants and exchanged the faithful, now he is thrown out into the utter darkness and the laughter turns into eternal weeping and gnashing of teeth. Oh, it is terrible, to pretend to live here for a long time and to fall into the hands of the living God there! - —

Beloved listeners, this exposition of the despisers of marriage is also written for us, to serve as a warning. Although open We are not likely to find such contempt among us, so we must be all the more careful that the secret contempt does not light up our hearts. Oh, we can easily become cold and full, weary of faith and sure of sin, self-righteous and worldly, we have the appearance of being alive and yet are dying or even dead, we go to the wedding and yet have no wedding dress on. Therefore I want to show briefly what the wedding garment actually is, and then draw the attention of the dear synod members to some parts of it. When the apostle Paul says: "As many of you as were baptized have put on Christ," we learn from this that Jesus Christ Himself is the garment of Christians, which is already put on by God in baptism, if they believe, as children of heaven, guests and brides of His Son. Christ is therefore the wedding garment, and indeed the whole Christ both according to his righteousness and merit, and according to his spirit and life. God must therefore see in a guest at the wedding both the righteousness of His Son, which is grasped through faith, and the life of His Son, which is revealed in the fact that the Christian, as long as he lives here, daily takes off the old Adam, the sin that always clings to him, and daily puts on the new man, so that the image of God gradually shines out more and more in him, something more and more similar to Christ is worked out in him, Christ gains more and more form in him. Thus, for example, we recognize in Jesus Christ a heartfelt desire for the establishment of his kingdom: "I have come to kindle a fire on earth, and what would I rather have it burn already? Thus he speaks, and something of this spirit, of the fire of the fight against all false doctrine and all evil life, of the burning desire for the coming of the kingdom of God into one's own heart, house, congregation, synod must also stir, dear deputies, of our synodal congregations, How beautifully adorned are such deputies who have a warm heart for the kingdom affairs of their heavenly King and Bridegroom, who, because they are united with him and have his merit and righteousness through faith, now also show divine zeal as the fruit of this union. How ugly are the lukewarm and lukewarm - the Lord Jesus was not lukewarm! - —

Another time the faithful Savior says: "This is my food, that I may do the will of my Father and finish his work. It was a difficult work, the patient acceptance of a weak and agonizing death, yet he does it gladly, as gladly as if a hungry man should take food. Something at least of this heartfelt desire for the job must also be found in the servants of God, the preachers and school teachers. They have a hard, with much distastefulness

But it is a matter of bringing people out of the kingdom of darkness into the kingdom of Christ.

To lead, it is necessary to give Christ the bride, and a hearty conduit to complete this work must be the soul of their prayer, their sermons, their pastoral care, their punishment and their consolation, their intercession for the school children, all their teaching, and all their discipline. A preacher and teacher who has not only learned by heart that the King's Son has made a marriage, but who also truly believes that he has made a marriage with him, has nothing more to do here in the world, knows no more delicious work than to invite others to the wedding; this work is his food. Other professions have more appearance, more honor and profit in the world, but preachers and teachers who are believers know and have a completely different honor and profit, of which the world knows nothing. Oh, how already preachers and teachers are in such nuptial adornment. And how ugly are those wretched wage-earners, to

whom their actual office is a burden and only their salary and income are food, and who, if they could only find a good opportunity, would gladly take up another business that yields more money. What good does it do them to be able to say that they have the right faith, that they go to church and communion, and yet they have a hypocritical heart? - I also want to call attention to another item that is a special device of the devil to defile the ministers of the church so that they are thrown from the wedding into darkness. Here in America there is a sickness of the neichwerdenwolleus, sicknesses infect, especially if one is very inclined to such sicknesses and has the Anstcckungssstvff in oneself. As the congregations become more prosperous, preachers and teachers gradually begin to be better off; but it is strange that instead of becoming more contented and grateful in their hearts, the opposite often happens. A preacher and teacher, who means well, has it very bad, and yet he does not come equally far with his parishioners, who have houses, fields, flourishing businesses, live well, get more and more honor, because the world has respect for worldly goods, and can leave their children a nice portion; On the other hand, such a poor pastor and schoolteacher, who only has to huddle along in the world, cannot keep up, has no house and farm of his own, and can set aside nothing for his old age and his children; and before he knows it, the devil has done it to him, and discontent, worry, displeasure and grumbling are in his heart. Oh, happy is he who quickly comes to his senses, kicks the old snake on the head, puts out the eyes of faith, and remembers who he is, a betrothed to the Lord Jesus, and what he has, all that Jesus has. O, how beautifully adorned are poor teachers and preachers, who have a heart contented in Christ, carefree, full of joy, who with the disciples, in answer to Jesus' question, "Have ye ever lacked?" must confess in truth, "No, Lord! Never, none!" And who know for certain,

when their last hour comes, and the Lord would ask again: Have you ever lacked, you will have to answer again: O, faithful Savior! No, never none! - But how ugly are those miserable banchpfaffen and bellyschnlmeister, to whom the improvement of their place, as Hanptbestrebung of their life, is at heart, and who are driven around with everlasting strife, envy and displeasure! - —

Finally, I have one more thing to put on your hearts, dear preachers and people, and that is love for one another. The Lord Jesus says: "By this it will be known that you are my young men, if you have love for one another. Now this is not the heathen love, since one loves only the lovers, but the Christian love, since one loves also the enemies who offend us, insult us, and hurt us, who really do us wrong, with forgiving, bearing, excusing, friendly, cordial, fervent love; preachers and teachers must set an example to the congregations especially also in this love. Or should anyone think that quarrelsomeness, cantankerousness, unforgiveness, unkindness, bitterness, secret hatred and envy are a wedding garment at the wedding of the meek and heartily humble Jesus Christ? - —

Have you, dear brethren, now become heavy of heart, for who can say that he has never lacked love, that he has never been sick with envy and bellyache, that he has always had heartfelt joy and zeal for his ministry? Oh, remember the first part of our sermon. As true as the word of God endures forever, and is valid, so true am I now in this hour, when I proclaim the word to you, the messenger of God, sent to you to invite you to the wedding; so now take off the stained skirt of your flesh and clothe yourselves in the eternally valid, perfect righteousness of your heavenly bridegroom. He is coming soon and will take us home to the eternal heavenly wedding! Amen. Yes, come, Lord JEsu! Amen.

Something from two missionary sermons.

In the Hermannsburg Missionary Bulletin of August of this year, there is a report of a missionary festival which was celebrated this year in the open air on the so-called Galgenberg in the hub of Hermannsburg. Among others, Pastor Harms held a sermon there and the brother of the same, Pastor in Müden, a sermon referring to the present sad situation of the Hanoverian church. We would like to share some of these sermons with our readers.

Pastor Harms from Hermannsburg finally spoke the following:

"Now I will tell you the story of the words: Hold what you have and so on. It was in the Thirty Years' War, which raged in Germany from 1618 to 1618 between the Catholics and Protestants. In all these sad times, the congregation of Hermannsburg had the rare good fortune to have a faithful shepherd, whose name was Andreas Kruse, who became pastor in 1617 and died in 1652. His successor Paulus Boccatus gives him the testimony in the church book: "Faithful as gold, pure as silver. O pious and faithful servant, you have been faithful over a few things, I will set you over many things." For years the church at Hermannsburg was closed to him. Then he moved with his congregation into the desert and held services there. In addition, all the neighboring pastors had died of the plague, been killed or chased away, so he also took care of all these congregations, which he did for 25 years. He had a good support in an official pastor, Andreas Schütter, who died in 1643 and is buried in the churchyard at Hermannsburg, a man after God's own heart, who faithfully stood by his pastor and often hid him in his house for weeks. The pastor not only conducted services, but also protected the silver altar pieces from the robbery of the enemy. The silver ones were used during communion, after which the church servants placed pewter ones on the altar instead. But they did not want to tell a lie, because the pewter utensils were not made for fraud, but had already been there before. This continued until the year 1633, when Duke George gathered an army and marched against the emperors. His people were eager to fight, and the duke was pleased. The enemies stood near Nienburg and Hameln. When they saw the duke approaching, they retreated as far as Oldendorf in Hesse. The duke caught them in this month, June 1633. His faithful asked him: "What is the battle cry? God be with us! replied the duke, and with that he bravely set out on the enemy. Soon they were so terribly beaten that they fled on all sides; 50 enemy flags and 20 cannons remained in the Duke's hands. Among those fleeing were the two imperial generals Merode and Gronsfeld. The former was wounded to the death and died at Nienburg. Gronsfeld fled with such haste that he lost his rapier and pen. The duke took these, which were to be his share of the booty. On this flight, the imperial forces passed through Lüneburg under the most horrible atrocities". Among these, the document tells of a captain-lieutenant, named Altringer, who came to the village of Hermannsburg and plundered, also entered the rectory and asked the pastor what he had to give. I am a poor man, he replies, you can open all my boxes. They do so and - 10 shillings is all they find. Out of anger, they break doors and windows and bang: You must also have church equipment, out with it! The pastor replies wortet: Have you already been to the church? The enemies: These are pewter ones, you must have silver ones too. Where are they? Hand them over. No, says the faithful pastor, I will not. Where have you hidden them? You will not know. Then they sentenced the brave man to the Swedish potion. This terrible punishment consisted of taking a man to a dunghill, tearing open his mouth, putting a piece of plywood in his mouth, pouring dung down his throat, and then kicking his bloated belly until he either gave up the

ghost or confessed. Pastor Kruse was brought to the dung heap. There he prays before with loud voice: Lord Jesus, have mercy on me. Then the Captain Lieutenant complains and says: "No, this man shall not die by the drink of the Swede, after the gallows with him, he shall hang. Having arrived here, he is asked again: Where are the church utensils? He says: I will not tell you the place. So the order is given to carry out the sentence. Before the death he kneels down and prays also for his enemies that God may not impute this sin to them, but may give them grace to convert. When he climbed the ladder and the noose was already around his neck, a tall man stepped from behind a tree; even unseen, he watched everything. At the same moment, people from Hermannsburg came from the other side and waved a white cloth; they had the church equipment. How had they found them? They thought: Certainly the pastor has buried them in the deepest room of his house, in the cellar. But in what place? They discovered it like this: they poured out 5 or 6 buckets of water in the cellar, at first it stood for a while, then suddenly it contracted in one place and quickly shrank. Ha, ha, they think, here the earth is loose, there they lie buried. They dig up and find the church tools. When the pastor sees the tools in the hands of the enemies, tears come to his eyes. But what those people had hoped to save his life did not happen. The tough captain-lieutenant still wants to let him hang. Then that tall man emerges from behind the tree, it was General Gronsfeld, and says: "You want to kill the man who prays for his enemies in death and cries for the church utensils and not for his life? Let thou in freedom. The pastor stretches out his hands to the general and asks: Ah, General, the church utensils! He answers: I cannot give them back to you, they are a booty of my soldiers, but life is given to you. The congregation of Herrmannsburg needed the tin utensils for a long time, until silver ones were purchased again after the end of the war. Then Kruse remained pastor here until 1652. He also kept the saying in his heart: "Hold what you have. Follow this.

And, beloved, we have cause to take such examples and vow to follow them. You have already heard how the

Apostasy is rampant, especially in our country. The synod of clergy and seculars is coming up. What can be expected from it? Most of them have no faith in God and the devil, they want to have faith warfare everywhere. Won't the majority of the synod consist of unbelievers? What kind of decisions will be made there? All efforts will be aimed at abolishing the Lutheran confession. The believers, however, will say: We want to remain in the faith, we do not want to accept anything other than what is pure doctrine according to our confessional writings. Then they will say, you do not want to submit, you do not want what most people want, you are rebels, away with you from your churches and schools, out with the church utensils! Of course we have to go hunted, but not sooner, we do not want to be hunted even so willingly, but 3 points are what we want to hold on to unchangeably:

- 1) We do not want to yield one jot and leave our Augsburg Confession.
- 2) We do not want to have anything to do with a majority of votes in matters of faith, but the Scriptures alone should be authoritative and decisive.
- 3) The church property, churches and schools, etc. belong to us; we are in the right and want to preserve our rights with all legitimate means. We know well that without the church property the Lutheran church as such does not cease to exist, but without the confession it is no longer, and we must not let that go under any condition. In order to be strong, however, the believers must unite among themselves. Even if we are robbed of it by force in the end, we still have a good conscience and have kept the saying: "Hold on to what you have, so that no one takes your crown. - —"

(Conclusion follows.)

The English Lutheran congregation of St. Paul U. A. C. in Baltimore, Md., consisting of 14 members who are able to vote, among them 4 fathers of families, has urgently requested me to ask our synodal congregations for a contribution for the construction of a small church. I am very happy to do so, because I am doing a great service to both the needy and help-seeking English and our German synodal congregations. For if the request is granted, as I have no doubt it will be, then God willing, that congregation in a large city, where false Lutheranism is most shamefully on the rise, will receive a church house in which the pure beatific Word will be preached and the holy sacraments will be administered according to Christ's institution. Sacraments will be administered according to Christ's institution, and we, who reach out to our dear brethren with a cheerful heart, will put the earthly blessing, which God the Father offers us, to good and safe use for eternity, and in these uncertain, perilous times, we do not need to worry.

We do not have to fear that moths and rust will eat it, or that thieves will dig for it, but when it comes to dying in this world, we can take comfort in the fact that we have a good, abundant and never-depleting capital stored for all eternity, which the devil and his companions must leave alone; he cannot touch it. In addition, we also have the happy awareness that we are helping to set up a spiritual hostel, in which the Lord gathers the children of Germans and Lutheran parents, who no longer speak or understand German, and thus removes them from the danger to which they are exposed in their homeless wandering on the part of the infernal wolf. And what sincere Lutheran Christian would not gladly stake his little possessions to prepare such a good shelter for his own children! For however saddening it may be, we must not conceal from ourselves the fact that our descendants will come, even if only after a few generations, and will have to hear and learn God's Word no longer in the German but in the English language. Well then, let us help those who need our help now, then the Lord will also help us at the time when we need it for our children. For he that hath mercy on the poor liveth unto the Lord, and he shall repay him with good things, Prov. 19:17; but he that stoppeth his ears at the cry of the poor shall cry, and shall not be heard, Ibid. 21:13. But where the love of God is shed abroad in the heart by the faith and knowledge of our Lord Jesus Christ, there is no need of much coaxing, but it is said, "The love of Christ doth so urge us."

The dear congregation will know that this English congregation was formed about 7 years ago from the congregation of Pastor Keyl in Baltimore. They were first under the pastoral care of the dear, gracious and excellent Pastor Miller, whose untimely death is deeply mourned by the dear congregation and all who knew the dear brother personally. For a short time they were served by Pastor Wetzel and then by Pastor Schmidt, who was prepared for the ministry at our seminary in St. Louis. Since Pastor Schmidt was called away by the Norwegian Brethren as a professor at their theological institution, and since some of the most prosperous members had also left the congregation, the remaining two years have been spent in the school of Pastor Keyl. "Since the departure of Pastor Schmidt," wrote the dear brothers, "we have been standing as an abandoned herd without a shepherd, and that is too sad and too distressing, and we would not like to spend it again because of our children. We would like to dare everything so that when we one day, according to God's will, pass from this time into eternity, that for the first we ourselves will be saved, and for the second, that we will leave our children a church where they can learn and hear the pure Lutheran doctrine in their native language, and where the

sacred. Sacraments are administered according to Christ's institution. There are enough English churches here, and they are magnificent from the outside, but how is it inside with the teaching? May God have mercy! God's will is that the gospel be preached

in all the world, so he also wants it to be preached in all languages, and the American language is not exempt from this, and we do not give up hope that the good Lord will gather a small group in this city who will ask for the true God and for his word, and that we will get more Americans to join us if we get a better place where we are not so hidden. We are not externally affiliated with the Lutheran Synod of Missouri. Lutheran Synod of Missouri, Ohio, etc., but we do have One Head and One Beatificator, Jesus Christ, whom we desire to have preached purely in our own language, as He is preached in the German Lutheran Synod of Missouri, Ohio, etc. And the apostle Paul writes Gal. 6, 9-10, that we should do good mostly to our fellow believers. Because we also want to be and remain fellow believers of the German Synod, we ask 2c." . . .

The dear brethren have now bought a building lot on a nearby street for \$2500 and would now like to build a church on it with our assistance for about \$3000. They hope to get a preacher from the seminary in St. Louis, and at the same time they have the prospect that the dear congregation of Mr. Pastor Keyl in Baltimore will also help them to build. Well, I hope, beloved brother, that we do not think about it for long, but in God's name reach freshly and cheerfully into our pockets, draw out a proper contribution and send it either to our respective treasurers, who can then send it to Baltimore, if they have larger sums with each other, or directly to

Nr.!!>. Zeünmli-elier, Xo. 286 Larre 8tr., Lultiworo, or to Ilov. N. 20

L^rner 8tr., Dalumors, Nä.

mmitted to the faithful God and Lord! Fr. Wyneken, Pr.

To the ecclesiastical chronicle.

Demoralization of the Troops. One of the secretaries of the American Tractat Society reported the experiences of his 15-day stay in the Cumberland Army in a long essay, from which the "American Ambassador" of November reports, among other things, the following: "Despite all that has happened for the spiritual welfare of this army, I must believe that its character is gradually worsening and depravity is increasing daily. This conviction has forced itself upon me against my will. Proof of this is the large number of apostates from their former Christian confession in each regiment. A chaplain said to me: "Tell the congregations, when you return, that you are going to be a Christian.

We have come to the conclusion that the kind of Christianity that now prevails in many places cannot stand the urge of war. For such days we need apostolic Christianity, apostolic martyrdom. Send us men who have the core of it in them." Drunkenness prevails in this army to a conspicuous degree. Not, of course, as long as the men are on duty, for that is prevented by the rules of war, but everywhere where there is no compulsion in the way. Whatever excuses may be given for this, the consequences are frightening, and if things are not stopped, more victims will fall to drink than to the bullets of the enemy and to disease. Drunkenness is followed by nefarious talk as a faithful companion. Such a torrent of blasphemous expressions pours forth in railroad carts and inns that a devout Christian wonders how a zealous God could bless an army that so terribly abuses his name. But as ten righteous men would once have saved Sodom, so in every brigade there are men who stand before the rift and overcome with their prayers. Our hope rests on these prayers and on the baptizing ones in the homeland, that God will spare the wicked and will not make a complete mess of our country. I am sorry to add that lewd speeches are shamelessly rampant, and bad books are in the hands of young men who were carefully guarded against such things at home. May God hear the prayers of their parents and snatch them from ruin! So far, however, I must fear that in this, as in other respects, things have gone downhill. How can it be otherwise, since so many of our officers set a bad example in every respect? I have traveled hundreds of miles on railroads with such. Fortunately enough, some of them left the Army."

Our dear Brunn writes to us on October 1, among other things, the following: "The situation is still such that the funds given so far have hardly sufficed for the institution here; I still urgently wish to find participation here in ever larger circles in order to be able to expand the activities for North America more, I do not lack people whom I could send to you every year if I only had more funds, likewise the institution here could easily be expanded if only there were funds The appointment of a Hulfsprediger for me has dragged on this year, since our Nassau state government wanted to regulate our hitherto completely unorganized relationship with the state, and it has always dragged on, but now a law is to appear at the earliest, which contains the necessary provisions on this. But in 8 - IV days I will have a replacement in our dear Pastor Wüstemanu, who really wants to move here for the winter. This is an infinite **joy of my heart**, not only because of the possible relief of the work, but especially for the sake of the fellowship with him and the whole support of the church.

The new version will certainly give our American cause a boost here. American cause will get here through Wustemann. My nine new students have been here since July 1. They all give me great joy and I cannot praise God's grace enough, when I think of the various quarrels among the pupils earlier and the expulsions of individuals, which caused me so much pain in the first year, and I now see my new pupils all united in the most perfect love and harmony and not a single one who is not worthy of my complete trust. Some of them are very capable people. - Externally, the Lord has also helped quite visibly until today; my treasury had once melted down very much, as you will have read in the Pilgrim, but the Lord always helped again. In August, I was even able to send a young man from Württemberg to America as a school teacher, who contacted me personally just as their pastor Weyel wrote to me urgently asking if I could not provide him with a teacher, and so I was able to satisfy his request immediately and let the young man from Württemberg travel from Bremen on August 17. As far as the school teachers' seminar is concerned, I read in the Lutheran how there is also a lack of people there. The only thing that is always lacking is the tiresome money, money, then I could send you people to my heart's content. The two seminary directors in Hanover and Mecklenburg are our friends, faithful men of faith, with whom I already spoke about the matter last year; namely, 80-100 aspirants apply for admission there each year, of whom only about 20-30 can find admission in the seminaries mentioned; many, among them certainly also quite capable ones, are turned away. If there were only one call, there would undoubtedly be enough people who would be willing to go to America. Therefore, if the I. If only the brothers in Fort Wayne succeeded in creating funds, then with God's help their school teachers' seminary could also be better supplied from here. If something can still be raised in America for our work here for your synod, then you see that only the means are needed to be able to do more and more for America. In any case, I hope to send you a small caravan again next year, if the roads are not blocked.... On the whole, things are beginning to become a little clearer here and there. One begins to recognize the extremes and to steer them in. On September 17, at a meeting in Wies, Baden, I had the great pleasure of seeing the theses I had put forward on the office of preaching and church government unanimously accepted by Pastors Hein, Feldner, Frommel and Frischmuth. On October 22 there is to be a large pastoral conference in Berlin. Unfortunately I cannot go, but the brothers mentioned want to represent my theses there (these are not the sentences printed by Münkel, but others, shorter and more narrowly formulated). - Pastor Hoffmann in Gedern in Hesse is still hard pressed by his state government; yet his congregation is so small, barely 18-20

Souls, that it has seriously occurred to us whether it would not be advisable to call this so faithful and righteous Lutheran man to another field of work, where his beautiful gifts and powers could be better used, while his few people could easily join our Nassau congregations. I have often wished Hoffmann over to you. In doctrine he stands perfectly clear and pure. - Pastor Münkel is being won over more and more decisively for us. On the other hand, we have lost the old, dear Ehlers; he recently declared himself completely against us in the doctrine of the preaching ministry.

Announcement.

The general synod having assembled at Fort Wayne, resolved to establish an assistant teacher's office for the theological seminary at St. Louis, the electoral college has nominated two persons as candidates for the said office, namely, 1. Mr. Georg Andreas Witte at Baltimore, Md. and 2. Mr. Emil Schultz at Bay City, Mich.

In making this known to the public, the electoral college takes the liberty of reminding itself of Cap. V. B. § 4 of the Synodal Constitution, according to which the teaching staff and each congregation within the Synod has the right to present a candidate for the office in question, and calls upon the persons and congregations concerned to make use of this right without delay.

Any notifications pertaining to this are to be sent to the undersigned within the next few weeks.

St. Louis, Mo, Nov. 13, 1863.

On behalf of the Electoral College: Theodor J. Brohm, Secretary.

Friendly Reminder.

The following pastors would like to send in their parochial reports immediately.

1. from the western district: the pastors of St. Louis, Baumstark, Beyer, Birkmann, Eirich, Herd, John, Küchle, Lehmann, Heinr. Meyer, M. Meyer, Moll, Schliepsiek, Rösch, Wehrs, Wunder, Voigt (from Staunton.)
2. from the middle district: the pastors: Bauer, Eirich, Husmann, Köstering, Oestermeyer, Reichardt, Saupert, Steger, Wambsganß.
3. from the northern district: the pastors: Hahn, Horst, Kolb, Link, Müller, Sievers, Steege.
4. from the eastern district: the pastors: Bernreuther, Ernst, Kähler, St. Keyl, Muckel.

At the same time, I hereby request my esteemed correspondents to write on letters to me either all the first letters of my four names or the number of my letterbox (Letterbox 1253). This is necessary if

Letters intended for me should not, as has already happened several times - also quite recently - come into the hands of a Roman namesake of mine living here and be opened by him.

Pittsburgh, Pa, 9 Nov 1863.

J. A. F. W. Muller.

I[^]ettorbox 1233.

"Santa."

Two lovely songs with melody and pianoforte accompaniment were recently published under this title by Mr. August Wiebusch and Son in St. Louis, Mo. The first song contains "des Weihnachtsmanns Gruß, Einladung und Abschied," (Santa Claus' greeting, invitation and farewell), the other is a song for the children waiting in the closet for Christmas presents. Both text and music are by Pastor M. Weg e. Especially in families where there is a pianoforte or melodeon and where one can accompany the singing with one of these instruments, this poetic-musical gift is suitable as a Christmas present that will certainly bring great joy. The songs and melodies are as original as they are appropriate for the childlike mind. We can only recommend this first musical product from our circle to the public. It comprises three sheets in high folio with green cover. The layout leaves little to be desired. The price is 25 cents per copy and 2 cents postage.

Receipt and thanks.

For poor students:

Received with hearty thanks through Rev. H. Schmidt itt Elk Grove, Ill, from Mr. W. Meyer "as an offering of thanksgiving for the happy delivery of his wife" \$5.00.

C. F.W. Walther.

With thanksgiving and joy toward God and the benevolent givers, I certify the receipt of the following gifts for poor students and for the seminary building budget:

by Hrn Past. Lcbmaun from Phil. Merz from his parish: Kl. baar, for the Scminar budget.

from Mr. Lange of the Dreiciuigkeitsdistrict, St. Louis, 6 Bnshcl potatoes.

by Mr. Twenhoser from Mr. Past. Baumgart's Gem. 3 shoulders and 3 side sticke.

from Mr. gardener Kühnekc from Mr.?. Ha man's Gem.: 2 barrel potatoes, 1 bushel peaches, z bushel rothe Ruben, Bussel Onions.

by Mr. Past. Clans for poor students: by Mr. Sickmann, from his Gemeinte, S3rd, by Mr. Klauenberg from da K5th.

by Mr. Past. Hamann to cost money for the Brunn'- schrn Zöglinge P5.

by Mr. Past. Wagner to cost money for the Brunn'schm Zöglinge L5th, collected on the child baptism of G. Sch.; by H. R. HI- in the Seminarhanshalt.

from Mr. Philipp Ellinger from the Kreuzgemeinde of Mr. Past. HollS: 2 loads of apples; from Christ. Steindruck da- selbst: I Fuhre Aepfel und 1I> Krautkopfc.

by Mr. Past. F. M. Hahn from his wife mother: 4 pairs of stockings for poor students, two pairs of women's stockings and 2 pairs of stockings for student Lohrmann.

by Mrs. Past. Böse of the Women's Association in the Zion District 12 shirts, 1 pair of cotton stockings and 4 handkerchiefs.

of Mr. Heinz sen. from the community of Mr. Past. Claus: 10 bushels of potatoes and 2 bushels of apples.

from the gcmeiude of Mr. Past. Wagner: 38 bushels of potatoes, 38 heads of cabbage, 3 pieces of seitcn, bushels of dried apples, z bushels of beans; baar! k2.50.

dnrch Hrn. Past. Biedermann for maintenance of the Brunn'- schcu Zöglinge KII.75 harvest festival collecte his Gemeinte; Zi,35 collected on the infant baptism of Mr. Kastens; 0.55 gcs. on the infant baptism of Mr. Geith; H4.55 gcs. on the wedding of Mr. Wallmann.

8 barrels of flour and 23 sacks of bran from the millers Kalbfleisch and Lange.

from the congregation of Mr. Past. Evers \$15,35 for the maintenance of Brunn's pupils, namely by Mr. Büscher! \$2, A. Sasse \$1,60, C. Wclge, F. Schradrr, H. Norden- F. Dettmer, A. Begemann, F WolterS and F. EberS G Pl, H. Welke 75 Ctö., H. Ebers, W Brügge manu, H. Brügge- mann, W. Meicrboff, Ch. Lcmberg, H. Qpvcrrmaun, C.! Wolter jun. G 50 CtS., P. Fetdeke and N. Lt. G 25 CtS.

dnrch Hrn. Past König from the women's club of his parish i 6 Bnscnhemden, 7 Unterhemden, 6 Unterhosen, 6 Handtücher, 0 Paar wollene Socken.

By the Norwegian Past. Hagestad from his norwegi-! shy congregation at Rush-Niver, Pierce Co, WiSc.: \$49 baar for the se u nar budget.

dnrch Hrn. Past. Engelbert to the maintenance for theBrnnn'- sch n Zö ll'nge: \$5,25 from G. I. Mohn; \$4 from A. Wirth from his parish.

by Mr. Past. Speckhardt for the maintenance of the Bn.nn'schen Zö ssinge: \$2 of Hrn. Schäddel ons seiner Gem inde.

To Mr. Past. Moll's parish from Mr. G. Lückcr 3 endend eggs; from Mr. Steinmann 22 cabbages; from Mrs. Nicrmann 1 pack of hops.

A. Crämer.

The undersigned acknowledges with heartfelt thanks the receipt of the following gifts of love for the household of Con- s cordia College at Fort Wayne, Ind:

From the community at Fort Wavne, from Mr. Schaper 2 sacks of flour, 2 ounces of straw.

from Mr. Past. Stephan' parish, from Mr. Müller 1 sack of wheat, I sack of potatoes, 4 pounds of butter, 2H! Ttzd. Eggs, I Fudrr Straw; from Mr. Schlebecker 2 Bush.

Potatoes, 1 side, sack flour; from Mr. Breck 83 lbs. beef; from Mr. W. Bradmullcr 2 sack wheat, 2 sack potatoes, 10 cabbages; from Mr. C. Bradmüller 2 sack rioffclü, I sack wriße beets; from Hrn.-F. Keil > Bush. Potatoes and several cabbages;

from Mr. Past. Fritze's parish, from Mr. C. Ge Kcl and W. Kaab 1 cartload of hay; from Mr. Jacob RückerS 14 bush. Wheat.

To Mr. Past Schumann's congregation 51 pounds of bread, 2 sacks of potatoes, I barrels of preserved fruit.

from Mr. Past. Hörnicke's parish, from Mr. M. Rcn- kert I sack of sages; from Mr. Ludw. Ncirbardt 1 sack of flour, I bale of butter; from Hin. W. Hcusler I sack of wheat, a quantity of dried apples and 1 bale of butter; from Mr. Valentin Weis I sack of cabbage, 1 sack of apples; from Mr. B. Kimpc 1 sack of wheat, eiueQuan-

tity of dried apples and twine; from Mr. P. Grub > 1 sack of wheat, ectrockuekc apples and twine; from Mr. ! Philipp Sarky a quantity of meat and butter; from > Mr. H. Sarky 1 basten of butter; from Mrs. Heinckmanu ! a quantity of meat; from Mrs. A. Maria Bräuningcr s 1 sack of potatoes.
 from the congregation of Mr. Pastor Winter \$5.00.
 from the Gemeinte of Mr. Pastor Dcher, De ancc, O., by Mrs. Warneke \$2,i !>; by Mrs. Joach. Müller \$!,>0.; by Mr. Joach. Müller \$!,00.
 > Fort Wayne, November 1803.
 F. W. Reinke, property manager.
 ! ——— ———

Preservationist":

For the German rv. - luth. hospital and asylum.

Receipt of the congregation of Mr. Past. Husemann, New Mtudcu, Ill \$12.00

by Mr. Rev. G. Neichard of St. John's Parish in Whitley Co, Jud. 9 .75

! from Zion Parish, Columbia City, Whit- l ley Co, Ind, Harvest Thanksgiving.Collecte	1.75	> 1l.	50		
by Mr. Fried. Lange, Pleasant Nidge, Ill.	12,00	! dt ,ch Hrn. Kassircr Meyer in Fort Wayne	33,35	! voHrn	Carl Eisfelvt,
Milwaukee, WiSc. 20,00					
! byHm. Ernst Backmeier in St. Charles	1.00				
! from the municipality of Hin. H. Hanser, Johannesburg 7.86 ! fromHrn.	Hcrn. Steinkamp, Brownötown 0	.50			
byMr . Heim. Stockemüller, Vincennes, Ind.	1.00				
by Mr. Georg Löchlcr- in Mr. Past. Fridrich'sWem. 5,00 nirsch Hrn. Past. Lindemann on Hru. Bogcl's Kiud-					
tanfe gvsammclt	2.31)				
son 3 Unnamed in Hrn. Past. Schäfer's Gcm. G Z1 3,00)by Mr. Past. Scholz:					
from Iran Barbara Schmidt 0	,25				
from Mrs. ,, p. 0	,25				
from the dear women bercin 0,	20				
	6,70	from Mr. Past. John in Auausta, Mo. 2,00			
by Mr. Deeg, Sabiua. Mich., namely					
from Mr. I. Third-	--1	,M			
by Mr. G. Loger 1		.00			

2,00

L. E. E. Bertram, Cassirer.

He stop- rr

To the Synodal Treasury Western Districts:

From the mean of Mr. Past. Pollack. Crete, Ill. K 8,25 a s the Kingclbentcl of the same Gemnndc 18,00 from dtiGem. dcs Hrn. Past Heinckmann, Crete, Ill. 4,35
 from several members" of the Wem. of Hrn. Past. Franke,
 Aetdion, Ill, nno indeed of:
 Wittwe Heuer PG.; H. Bnchholz. H. Heumann, Wm. Heuer O P5.; D. Kornhaaß P3; Chr. Hci- demann \$2.; O. Noschwinkel, H. Marquarbt, I. Gölrckmann. H. Occlerking, W. Buchholz, H. Stnnkel, W- Böske, H. Pflug, F. Lubrs, H. No- termnd, F. Leiebcrg, L. Blecke, F. Werst, H. Köhler, F. Slünkel, Tierr Klüse, W-Picclt, W. Slünkel, E. Ahrens, W- Firne, F. Krage. sen, F. Krage, fun., (K II.; D Schallau, A.Graue, W. Drechsler, F. Kruse, sen., F. Tonne, F. Ah. rens Go.5>"; F. Barlling
 nnv H. Bergmann (K 0.25. 55 .50
 von der Gern, of Mr. Past. Nichmann, Schaumburg,
 Ill -16 ,00
 from the community of Mr. Past. Mennicke, Rock Island,
 Is. 6,45
 from theGem. of Mr. Past' Streckfuß, Grand Prairie,
 Ill. 12,60
 from the Gcm. of Mr. Past. Heid, Pcoria, Ill8 ,35
 from the branch parish of,Mr. Past. Heid near Wash.
 i gt nll 200
 by Mr. H. Munk at Wasbiugkon, Ill. 1 ,ll0
 from the comm. of Mr. Past. Wolfs, Ieffcrson Co, Mo. 2.50 from the comm. of Hm. Past. Holls, Centreville, Ill. 5.10 vvnder Gem. of Mr. Past. Husemann, Minden, Ill. 22.00 from the Dreiciuigkeiö District in Lt. Louis 11.75
 from Immanucls district ,," 11,30
 by the pastor: Metz, HciÜemann, Polla-ck,
 "Gräbner, Geyer^G. Löber, Wunderlich, H. sure, küchle. lüngel, "chwcnscn, Husemann, Heid, Franke unv Wagner (K 4r I 15.00
 From the gentlemen Mehrern: Fathaurc, Neiert, G. Bart-
 ling, Rieckel. Fnrstenaui, Hölscher, Fischer, Lücke, Büngr, Hermann G81st; H. Bartling and F. Koch G P2 14,IX)

To college maintenance coffee:

from the comm. of Mr. Past. Heinemann, Crcre, Ill. 11.00 from the comm. of Hru. Past. Gräbner, St. Charles,
 Mo. 15,60
 by Mr. Werfelmann Sr, Thornton Station, Ill - 5.00 Ernlefrstcolleclck of the congregation of Mr. Past. Küchle,
 Matieson, Ill. 7 .25
 By Mr. Chr. Heidonus' spouse, Matteso," Ill. 1.00 of the Dreicinigklits. District, St. Louis, Mo. 11,>0
 From the Immanriels District. ,,,, ll,00
 by Mr. Past. Dvdcilcin, Jackson, Mo. 3 ,n0
 by R. N-, Cape Girardcau, Mo. 5,00

For the general presiding officer:

From the Gcm. of Mr. Past. Fick, Collr'nsville, Ill. 12.75

For the widowed Prof. Biewend:

by Mr. F. Dathje, Addison, Ill. 1.00

To the Synodal Missions' Fund:

by Mr. Christ, Lvrerz in Mr. Past. Löscher s Gcm. 15,00 by ccn school children of Hin. Teacher G. Barlling,
 Matteson>Ill. 3,02
 by Mrs. Zumalleu, Thornton Station, Ill. 1 ,i0
 from Mrs. Lebning from da 1.15

from the Lrcieimgkeits District in St . Louis, Mo. 3'3l)

For inner mission:

Collecte am Missionsfeste in der Gem. des Hrn. Past.

Pollack, Crete. Will Co, Ill.

65,10

by G. P. in Matteson, Ill.

0.40

For the community in New York

by some members of the community at Paihdorf, Perry Co, Mo. 1.00

Cd. Noschke, Cassirer of the Western District.

Due to lack of space, the ouit- tungszettel of Messrs. Barthel, Past. Hattstädt as well as some others had to be left for the next issue.

Volume 20, St. Louis, Monday, December 1, 1863, No. 7.

(Sent in by Pastor Fick.)

For peace.

God, be merciful to our fatherland, Set an end to the civil war soon, Save order from the wild fire, Rebuild the welfare that fell apart; Let the sun of peace shine again And crown our fields with blessings.

Alas, it is our grave sins that have brought this misery upon us.

For it must have inflamed your wrath, That your word was so shamefully scorned; And only a few are they who ask for you, Because you have struck us so hard.

Ah! I have pulled down with

The ruin that is now consuming us;

For my flesh, so weak, corrupt, lying, Has increased the country's guilt of sin, And I have not faithfully stepped before the crack with weeping, pleading and praying.

P Instead of burning in your love, I burned in worldly lust, pride and avarice; Instead of confessing you in word and deed, I followed sin's vile! Charm; Instead of overcoming the world through you, I let myself be connected to serve the world.

Alas! I have not faithfully resisted The temptation that surrounds me; Through my evil heart; I am entangled In the guilt that urges you to punish; Instead of you, the heavenly alone, I sought the earthly, my own.

Woe is me! I have too well deserved that you should pronounce the sword upon me; But God! your Son has atoned for me, Whom you remember with eternal love.

Through him you say: Sinner, you shall live! All your sins are eternally forgiven.

If I am now in Christ your beloved child, so unspeakably dear to you, Father, ah! hear what my sorrowful heart sighs in the deepest depths: Stand! to calm the storm of war, grant us peace, ah! for JEsu's sake.

(Submitted.)

Read! Read!

Dear Lutheran brothers in faith!

Who among you would not know that in these last sorrowful times Satan exercises a mighty power, especially through newspapers which are in his service? Who among you has not heard of the Satanic press, through which the god of this world, the devil, quite freely and publicly preaches enmity against Christ, enmity against the church and its ministers, enmity against all that is holy; he pours bitter scorn and derision on everything that is dear and valuable to God's children? Most of the English and German political newspapers that appear in this country are more or less, more secretly or more openly, in the service of Satan. Unspeakably great is the profit which he makes through

The damage done to the immortal, redeemed souls of men is unspeakably great; lies, betrayal, fraud, thievery, usury, hypocrisy, swearing, blasphemy are not only reported by most newspapers without an expression of disgust, but even glossed over and recommended. The more licentious and impudent a newspaper recommends the beauty of sin, the more customers it has. How many thousands of souls have already gone astray from Christ through such newspapers; have lost their blessedness through reading them! And also in this the devil proves his cunning and shrewdness, that he not only sells his evil to arrogant and rash people under the euphonious title of science, but also offers his goods cheaply. What a mass of ungodliness one cannot have for a few dollars throughout the year! And in every possible form, in songs, romances, novellas, anecdotes, editorials, etc., etc., depending on taste. If the hostility to Christ and blasphemy does not come out in all its nakedness, so that even the dumbest person must recognize it, the tone and style is nevertheless slippery, frivolous, licking the senses and beguiling, and then all the more dangerous for those who still have some faith. And what an immense amount of arrogance, self-love, self-opinionatedness, contempt for one's neighbor, condemnation, etc., is deposited by the editors in their papers and presented to the readers as delectable

Food served up! Do they not present themselves as gods who rule the world, as those whose judgment is infallible? Are they not the ones who consider their readers to be so stupid that they think they have to tell them everything, as those who are incapable of their own judgment? Have you never noticed how they deceive the readers of their papers by flattery, by praising their education, their maturity of mind, their deep insight, etc., so that they should not notice how the editor thinks, speaks and acts for them and leads them like stupid schoolboys on a fool's rope? Have you never noticed the astonishing humility that moves newspaper writers to always speak in the name of humanity as soon as they have to express a thought about human welfare, freedom, etc. that occurs to them over a glass of beer?

Just think about it, dear fellow believers, no matter whether you are teachers or listeners. What appalling damage these people cause with their newspapers, and with what appalling presumption they tyrannize their readership.

And we - I mean us Lutherans and especially those of the Missouri Synod - how do we relate to them? - We are not only often silent about it, but also often let them lead us around by the nose and then thank them for good teaching.

Am I saying too much? I am sure that I am not saying too much. Just answer, beloved, once to these questions: Do not many in our midst read and support the satanic press? What have we ever thought, wished, done (!) to limit the influence of the satanic press? What have we done to get or maintain a political newspaper edited in the Christian spirit? Are we not guilty of lack of zeal? Has not our indifference and laziness greatly aided and abetted the satanic press?

Are we Lutherans, who alone in our synod number many thousands, so small, so weak, so foolish, that we cannot change this, that we cannot confront the satanic press? Are we not large enough in number and strength to maintain a German political newspaper that one can read without becoming ashamed - without feeling the punishing sting of conscience; that one can put into the hands of adult children with a clear conscience?

You may say, "Well, we once had such a paper, the St. Louis Volksblatt, but it died again; you see it doesn't work."

It does not go! Yes, it will not work if we do not want it seriously. Do you, my dear ones, know so little of Satan's cunning and fury that you think he will calmly put up with it if one tries to harm him in his kingdom, to reduce the influence of his press? It should be self-evident for us that he will do everything in his power to prevent the founding of a Christian political newspaper. and that we must therefore stand firm and be faithful if the work is to succeed.

I do not want to go into what external means the devil used to murder the St. Louis Volksblatt; but I want to point out to you once again that we now have a new opportunity - that God is offering us a new opportunity to own a political newspaper that is under the discipline of the Spirit of Christ, if we will only take advantage of the opportunity and grasp the hand that God is offering us.

I am talking about the "Indiana Staatszeitung", which years ago had to be counted among the satanic press, but for some time now (if I am not mistaken, for two years) has been in the hands of Christian, Lutheran people. According to the judgement of reasonable and among us wobb respected men, it is a magazine that deserves all recommendation. It brings all the news that is of some interest to a Christian citizen; it does not, however, bring all the lies and newspaper hoaxes that circulate in other papers. It leaves the judgment to the reader in matters subject to uncertain political opinions, and thus does not presume to be the reader's guardian and to have sole understanding. It brings the European news without the shameful addition of radical invective. It contains no line against which a Christian, as such, would have to protest; without, however, brewing politics and religion into one another, or making politics at the expense of religion, and vice versa, like other papers that lay claim to a Christian name. It brings decent stories, songs, anecdotes, hints for farmers, and the like; in short, everything that a modest person can ask for. Who would deny that it is still capable of significant improvement?

The editor, who is undoubtedly gifted for this work, is a member of the Lutheran congregation in Fort Wayne, Ja. and has not forced his way into this office, but has been asked and prayed into it.

How would it be if we now supported this paper to the best of our ability and thus took the opportunity to at least drive the satanic press out of our homes? - —

I want to mention one more thing, although it is certainly not the main thing and does not affect the should be the deciding factor in your decision. The previous editor has become the sole owner of the paper. I can testify to you that he did not seek this and did not ask for it. He began his work under such circumstances that no thought must have been further from his mind than that of ever being able to become the owner of the paper. God led it that way, but he became owner in such a way that he had to take over a debt burden of about 900 dollars. There is no need to say more.

Now God has brought this leaf into being among us - a man of our faith edits it - it contains nothing that would be contrary to our faith - it is a leaf that God's

honor and our best in his part; say, dear brother, is it not now for us to take care of his preservation? Is it not our duty to ensure its continuance? Wouldn't it be a shame for us if it had to die again because of our indifference, laxity and probably even because of our party passion?

But then I hear all kinds of speeches being made to the effect that the paper cannot be supported and kept. The first one says: I already have the New York state newspaper, I don't dare to publish it, and I can't keep two papers. The second and third says: We cannot have an unpartisan paper - I am a Democrat, I am a Republican - we must have papers of our party color. The Fourth: It is too expensive. The Fifth: It is only a local paper and brings me the political news too late. The sixth: It is too badly printed.

Oh, oh, oh! It looks bad there. Give me a little more of your attention, my dear reader, and let's see in a nutshell what there is to these speeches.

So you read the New York State paper. The paper has long been one of the worst. It cannot be denied that it has many advantages over other German papers. It provides a lot of reading material in relatively good condition; it brings probably the most detailed news from the old fatherland and often discusses the political situation in a detailed, perceptive manner. Almost all of the editorials in it testify to the good worldly education and astuteness of the editor. But, my dear, doesn't N. Y. St. also belong to the satanic press? Yes, is it not an audible link in the long chain on which the devil holds many politicians captive? What a quantity of moral poison is contained in every column of it! How full the European Correspondence Articles are of the most vile invective against the authorities and against God! How, especially in these articles, all that is holy is trampled underfoot! How, mostly in the so-called editorials, the authorities of this country are also reviled and belittled! Are not the novels served up in them mostly of such a kind that one must be ashamed to have read them?

That is so! And yet we (yes, we, for I have unfortunately also belonged to this number) pay for this poison; yet we read it; yet we recommend this leaf, at least by our example; yet we give it into the hands of women and children and thus help to destroy Christ's kingdom and build Satan's kingdom. Hand on heart, my brother - is this right?! Would we not have to cast down our eyes before our Lord and Savior if he suddenly appeared before us and demanded an account of us? How exact, sharp and unbending we are towards false teachers, even if they deviate from the truth by a little; and here we buy, read and promote the most shameful ungodliness! No, no!

henceforth not so! Let us rather support a leaf that is under the discipline of the Holy Spirit.

And the rest of you want either a decidedly Democratic or a Republican paper? Yes! Tell me, my beloved, have you ever found such a partisan paper, which would completely correspond to your wishes? Is your opinion the right one, which all the world must agree with? Can you really go through thick and thin with any parthei, as one is wont to say? Has not perhaps some party-holding editor already so enslaved you that you are no longer capable of your own free judgment, that you let him think for you and agree with him out of passionate party interest? Oh, I am afraid, I am afraid that politics has become religion for some people nowadays and that they imagine they are serving God by helping to push through this or that political measure in a carnal way. And finally, would you rather have this paper, which I would like to recommend to you, reinstated because it does not serve your party, since it does serve your God? Would you rather help to promote the satanic press and to stop God's press, because it does not represent your political party opinion, which after all is changeable like the moon and perishes like dry grass in the fire? Oh, do not look only at what pleases you at the moment; expand your heart a little and look at what is good for the whole. There is no doubt that Christ is much higher to you than any party hero, and the welfare of his church is more important to you than the existence of any party. Shouldn't all political differences of opinion be mutilated if it is a matter of stopping the devil and promoting Christ's kingdom?

The paper is too expensive for you. You are right, it is relatively expensive. It costs 2 dollars individually, 1-1/2 dollars in lots. But is the sum really so great that mau could not buy the blue for it? Remember: All beginnings are difficult. With a small number of readers, a paper costs more than if there are many buyers. Now, with this paper, one cannot count on the children of the world taking it; it does not serve their interests; so you, who are a Christian, participate in it, and if many would do so, the paper would soon be able to appear cheaper or significantly enlarged. If we, we readers of these words, if we seriously want to, we can soon have a paper as large and cheap as the New York Staatszeitnng. It is only up to us. We complain that such a paper costs 2 or 1-1/2 dollars; on the other hand, what efforts the children of the world and the papists make to found and maintain papers that represent their interests! Let us not be so petty and childish in this, so we too can have something proper. If you want to remain seven from afar and wait until the paper becomes more prosperous without your assistance, then it will and will probably never happen. Perhaps you have no idea of the production costs of such a newspaper. Consider that a capital is needed to purchase type and press, that the paper is very expensive, that a high house stone must be paid, and that four people have to work constantly if a paper like the one recommended is to appear weekly; not to mention other expenses.

And you don't like the paper because it is a local paper, i.e. because it contains much that only concerns people who live in Fort Wayne, and because it brings you the news too late. To reassure you, I can tell you that the supplement will no longer be sent to out-of-town readers, but the paper itself will offer only such reading material as is of interest to everyone. And as far as the delay of the news is concerned, I cannot deny that I also like to have it scalding hot. If only the scalding news were always true! How the newspaper writers have teased us this labre! We read and read, and finally - it was not wabr at all! What harm would it have done, what harm does it do today, if we do not read empty rumors, but learn the truth, even if a little later? And: Do you want to support the satanic press only to be able to satisfy your curiosity a little earlier? or do you rather want to be patient a little and help to promote a good work? Hopefully the latter.

Finally, the newspaper is also poorly printed. Yes, the last numbers were badly printed, also full of horrible printing errors. But just have a little patience, this too will get better. The last issue already has a completely different layout. Help, help, dear brothers, so we can bring it to perfection.

Let us learn from the devil and his children! How, from the devil and his children? - Yes, yes! That is, be zealous, zealous, zealous and do not sleep. Diligently for the good, so that the devil's kingdom may be destroyed.

And now, all of you, be in command of the God who first loved us. Let us love him again!

With heartfelt love to you all

Your least brother in Christ:

J. C. W. Lindemann.

Cleveland, O., on the night before Reformation Day, 1863.

Something from two mission festival sermons.

(Conclusion.)

Now I ask my brother to come here and speak a few words about this. After the song: Ein feste Burg ist unser Gott, Pastor Th. Harms from Müden appeared and based his speech on the 129th Psalm. I will only highlight the main points of his clear speech. This Psalm

is a prophecy of the Holy Spirit concerning the Lutheran Church, i.e. the Church with pure doctrine and sacrament, which was not founded on June 25, 1530, but on the first Pentecost in Jerusalem. The ploughmen have ploughed on our backs, that is the history of the church, it is soaked with blood. I expect the very worst and most extreme of affliction and persecution. For our national church has become a whitewashed grave, in which the mold of the spirit of untruth and hypocrisy. But we want to pray away the anguish. If they then plow on our backs, we must bear it. But we want to prepare ourselves with all seriousness for the worst that can come. First of all, we must hold fast to our confession and not waver one step, but we must not remain alone in this, we must also demand

it, we must not allow general freedom of teaching, that every pastor can teach what he wants. If that is the case, then our church is finished. People lie to each other: The pastors grasp the consciences, we must have freedom. Therefore we must break the pastors' rule. But if this doctrinal freedom would come, the pastors' rule would not be broken at all, but would be erected even more. The congregations would be given over to the unrestrained arbitrariness of the pastors. Therefore, the confession was firmly adhered to, that nothing else should be valid than what is in agreement with the Augsburg Confession. It is the most precious and valuable book, next to the Bible, to which pastors have been bound and sworn. Therefore it is the right protective wall against all winds of doctrine. Thus, adherence to the confession is the only thing that thoroughly overthrows and binds the pastors' rule. Secondly, we protest against the decisions of the majority in matters of faith, come what may, for here only God's Word has a say, and if there were nine-tenths against and one-tenth in favor, the latter must say: You have nothing to say to us, as once the Lutherans at the Diet of Speier in 1529 solemnly protested against the decisions of the majority, since they ran counter to God's Word, which is why they still bear the name Protestants. And finally we take up the church property. When Duke Ernst established the Lutheran church in our country, he designated the church property and buildings not for the reformers, nor for those who had fallen away from the faith, but for the Lutheran church. Therefore, we do not want to miss anything without resistance and struggle. And for this we must make a covenant with one another and stand firmly high and low with one another, so that by God's grace it will not only be successful, but also the waverers will be fortified. Here the word applies: Whoever confesses Me before men, him I will confess before My heavenly Father; but whoever denies Me before men, him I will also deny before My heavenly Father. The world must know that we stand as one man. Therefore, let us ask my brother to write down the names of those who are

I would like to be the first to sign and publish in the Missionary Gazette the names of the few who have committed themselves to these three points. I want to be the first to sign. God give us strength to be true Christians. The congregation responded with the 8th and 9th verses of the hymn: "Praise and honor to the highest good."

To the ecclesiastical chronicle.

Politics and Christianity. The local sects, which formerly had most fearfully withdrawn from the grossly unbelieving world, have since the election of our present president and during the ensuing civil war allied themselves all the more intimately with the grossly unbelieving world for the sake of the same policy. Because the soul of their same policy was abolitionism, and that on the part of the sects out of religious fanaticism, all the sectarian papers, otherwise urging so-called religious revivals, stirred up the fire of Polish agitation in each of their numbers by all possible means, even by the most fabulous lie reports and by inciting the lowest passions, vindictiveness, hatred of the enemy, cruelty, bloodlust. For this purpose they distorted the Scriptures and misused the public worship services and prayer meetings. They had no idea what seeds of hell they were sowing, what antichristian world spirit they were conjuring up. It is true that they will perceive this with horror only when, with the attainment of their purpose, the appearance of religious zeal, in which their political zeal is accompanied, will have disappeared; but some realize even now what they have done by driving the poor Christians into the maelstrom of abolitionist-political passions. Among them are the "Evangelicals," otherwise called the Albrecht people. In their paper, called "der christliche Botschafter," a contributor therefore lists in the number of Nov. 7. among the things that "hinder the work of God now," also lists fourthly the "politics of our present time" and then continues as follows: "Not that a Christian should not be concerned about the condition of his country and should look on indifferently, no; he should rather use all his influence wherever he can to help promote the welfare of his country; but in such a way that religion has priority in the heart and the same suffers no harm thereby. But do not some go further than this? Do not many at present have more politics in their hearts than true religion? Have not many drowned and sunk in politics, so that unfortunately no trace of true godliness is left? O, how far some have allowed themselves to be carried away! "When the heart is full, the mouth overflows!" How many professors of religion have come to neglect even their Christian duties! They find no taste

The religion of Jesus Christ has become a secondary matter, and politics has become the main thing. Politics goes to bed with them and gets up with them; yes, it follows them to the church door on Sabbath day - perhaps even into the church. The servant of God often reads the song while political quarrels are still going on outside; so that it would sometimes be necessary for the preacher to take a scourge and drive them into the temple. But the Savior drove the dove traders out to the temple in the time of Jerusalem, and I do not know if He would not repeat it today. In such ways the day of the Lord is desecrated, and such are a blight on the church and a hindrance to the work of God. Religion, as already said above, has become a secondary matter for many. One cares very little about the welfare of one's own soul and also not about the welfare of one's fellow men. With body and soul, one surrenders to the lust of the eyes, the lust of the flesh, and the arrogant life. Oh how some are so depraved!

With all this mau still confesses to be a child of God. But how does Christ agree with Belial! and what kind of fellowship has the "light with darkness? May the Lord open the eyes of such professors of religion, so that they may recognize their poverty before the Lord spits it out of his mouth.

H. Fischer.

The Leipzig Missionary Gazette gives the following report **about the existence of the Lutheran mission in the Tamulenland in 1862.** On 12 stations with 193 belonging places 219 from the heathen and 212 Christian children were baptized, 159 (among them 7 apostates) were received, 82 confirmed, 4392 communicated. The number of souls was 5488, missionaries 12, country preachers 2, candidates 2, catechists 60, church staff 22, deacons and chiefs 20, higher schools 5, elementary schools 50, number of pupils 1296, school teachers 66.

Spread and disunity of the united church in America. Thus the Reformirte Blatt, called "Evangelist," writes in its number of October 31: "The right wing of the Protestant Union in Cincinnati, which wants to nourish itself somewhat towards orthodoxy, held a meeting in Cincinnati on October 8, at which 12 preachers and congregational delegates were present. - It was decided to start a new paper under the title "Protestant Union". Past. E. Türke is to be the editor. Thus the number of united church bodies and church papers would have been increased by one again. - Now we have two Methodist united German church bodies and papers. The "Evangelical Fellowship," whose organ is the "Christian Ambassador" in Cleveland, and the "United Brethren," whose organ is the "Happy Ambassador" in Dayton. Further, we have the Evangelical Association of the West with the "Messenger of Peace," the Evangelical United Synod of the Northwest with the "Hausfreund," the Protestant Synod of North America with the "Union. Synod of North America with the "Union," the right wing of the

Protestant League with the "Protestant Union" and the left wing of the same League with the "Protestant Zeitblättern. This makes a total of seven German united church bodies with seven newspapers, none of which recognizes the other as quite united."

London, August. We read the following in the Stader Sonntagsblatt: "Some time ago in the Christ Church here (Samt George quarter) a quite remarkable number of children were baptized on one and the same day. There were no less than 189 of them, of which 78 were under 2 years old, 76 between 2 and 8 years old, 32 between 8 and 14 years old and 3 over 14 years old. The missionaries of the city had taken this point into consideration and visited house after house to determine the number of unbaptized children, among other things. Would you believe it? In the 36 streets of that quarter, which have a population of 11,170 souls, they found 582 children who had not yet been consecrated to God through baptism! Notwithstanding the large number of children brought to baptism by their relatives as a result of their conceptions, there remained almost 400 who have not yet been baptized up to this hour. Similar inquiries are now being made in other quarters of this immense city, probably with similar success. What a frightening new insight into the paganism in the literal sense that is growing up in our great cities!" - Should the writer of the Sunday paper receive news of the number of children of baptized nominal Christians here in America who are not baptized, it would probably cause him even greater astonishment at the paganism that is found in our "Christian" America and is growing daily.

Prayer for Peace. In England and Germany, several pious people are discussing the idea of announcing a community prayer meeting at which all Christian countries will pray at the same time for the restoration of peace in America. - So reports the "Evangelist" of November 7. According to this, there seems to be more longing for peace abroad among Christians than within our new fatherland. But if we, who are first concerned with peace, do not unite with the prayers from abroad, the prayer of the latter will come back to them with its blessing, but for us it will bring only greater judgments.

Removal from office. The pilgrim from Sacksen reports: "In Lower Lusatia and further afield, the dismissal of the Rev. Hofmeister in Straupitz (a Lutheran in the Prussian regional church) has caused a great stir. Although he had to be given the testimony of faithful fulfillment of his duties, he was even forbidden to preach in the pulpits of the regional church, because as pastor of a Lutheran congregation that was not unchurched, he was in favor of the new Lutheran church.

The church council, however, was of the opinion that such a safeguarding would be impossible, because it would make the popular union uncertain. Finally, after long negotiations, in which not everything seems to have happened in complete order, the faithful pastor was deposed, who will now present the history of his deposition in a special paper.

The village community of Balhorn near Caffel alone has established a mission house for the mission of the Jews. A student of this house, named Christian Eisenberg, is now studying at the University of Marburg at the community's expense, so that he can become a competent missionary to the Jews. After Hermannsburg, Ballwrm is the second congregation in which one can see what a single community can do for the Kingdom of God.

Our dear Röbbelen writes to Mr. I. H. Bergmann on October 26. H. Bergmann on October 26 that he has felt compelled to leave Gronau and move south with his family. He has moved to Müllheim near Freiburg in Breisgau (Grand Duchy of Baden). He writes: "Now I am again quite as well as my condition brings with it, and even seem to have become fresher through the change of air.

Heartfelt and urgent request.

At the recent meeting of the General Synod of Mo., Ohio, etc., held at Fort Wayne, Ind. in October 1863, the urgency of business was so great during the last week that there was unfortunately no room left for the report of the Missionary Commission. The hearts of probably all the Synod members are now grieving that they have not loudly testified their heartfelt thanks to God, who has so graciously sheltered our missionaries and has not left himself unwitnessed in their work; they grieve that they have not also expressed their gratitude to the missionaries who faithfully continued their laborious and sorrowful, even often seemingly unsuccessful, only preparatory solitary work among the heathen in the difficult and perilous times of the past year. Indeed, they have not even been able to speak a public word together for the further encouragement and consolation of our "dear" missionaries, and are looking forward to a new general synodal assembly in 1864, God willing, to make up for what has been neglected. The undersigned, however, feels particularly compelled to bring at least one urgent matter to the attention of the synod members in writing beforehand. It concerns our dear missionary Clöter, who has been deprived of all his private property since August 1862, when the unfortunate devastation of our Gabitawigama station took place. He, together with his family, saved just the bare life. A few pieces of bed for the youngest children were all that they happily brought with them to Fort Ripley. Everything they used to call their own was lost, including the library, the house organ, the household goods, all clothes, laundry, except what they were carrying, 2c. What bitter times of hardship they had since then,

Especially in the past winter, few of us, who are thankfully well bedded, have an idea of what we have gone through. We also know that our self-denying missionary prefers to experience hardship than to tell of hardship, and has not asked anyone for help, even shying away with the most tender consideration from drawing on the missionary treasury even for the most urgent needs. All the more it seemed to the undersigned that it was time for him to take the floor for the needy family at the Synodal Assembly, so that the Synod, as such, would do what was necessary not only to provide for the general needs of the Minnesota Mission, but also, in particular, to replace the private property of our missionary Clöter Vorsehung that had been forfeited. Since, however, the undersigned has unfortunately not been able to obtain the eagerly awaited word on the report on missionary conditions, the synodal report soon to appear in print will certainly offer some substitute with regard to the description of conditions, but with this we have not yet fulfilled our duty to remedy the great lamentation of our missionary with regard to the loss of his private property. And so the undersigned uses the columns of the present "Lutheran" to express a friendly and urgent request to all Lutheran readers who love the Lord Christ, that they will see to it, through private collections or individual gifts of love, that the missionary Clöter, now at Crowwing, Ramsey C o., Minnesota, will have his private property replaced again, and that he will also be given a helping hand in other ways, by which we will actually show him that we too have suffered what he has suffered with his own.

Missionaries fulfill a duty of the whole church, namely, to bring the gospel to the heroes; they stand as preachers of the gospel among the heathen in the name of the church, and what they do in their profession, they do in our stead, and what they suffer for the sake of their profession, they suffer not only for their persons, but they also suffer it as the fulfillers of the duty of love, which they also undertake for us. Therefore let us do good to everyone, especially to our comrades in faith. (Gal. 6, 10.)

If one member suffers, all members suffer with it, and if one member is kept glorious, all members rejoice with it (1 Cor. 12:26). - The editor of these pages, Prof. Walther, and the undersigned are requested to send gifts of love for the above purpose to the missionary Clöter and to acknowledge this in the "Lutheraner".

Ferdinand Sievers, currently Chairman of the Mission Commission.

Frankenlust, Nov. 10, 1863.

Church consecration.

On the tenth Sunday p. Trinit. my branch congregation at Richland, Morgan Co., Mo., in the midst of these war troubles, hold the great joy of consecrating to the service of the Lord their church (a stand - building, plastered inside and otherwise nicely decorated, frame from the outside, 40 feet long, 25 feet wide and 13 feet high) which had been started for years and finally completed this year. Unfortunately, Mr. ? John, partly because of

The President was unable to be present, as promised, due to illnesses and the unrest during the war. So the undersigned had to edify the numerous listeners himself from the words of God Coloss. 3, 16.17. and Rev. 21, 1-5. 3, 16.17. and Rev. 21, 1-5. This is a

belated message to the dear brethren abroad. I. M. Hahn, 2.
Lake Creek, Benton Co, Mo" Nov 15, 1863.

Church news. *)

On the third Sunday after Trinit. the Rev. H. P. Dicke, who has received a regular call from the congregations at Pelleplain, Pella, Shawano and Hardland, and with the consent of his former congregations in Dodge Co., Wisc. has been solemnly installed in his new office by the undersigned, by order of the Honorable Presidency Northern District. May the Lord of the harvest promote the work of his hands, that out of the stream of immigrants which is pouring thither, attracted by the beautiful, healthy region, the fertile, cheap soil and good market, may grow up quite valiant congregations. Amen.

Address: Rsv. II.?

Llmnano?. 0.,

Oo., 1V>80.

I N. Beyer.

*) Has been sent in before, but either not received or misplaced. D. R.

After Mr. Pastor PH. Wambsganß received a regular call from the two Lutheran congregations in Town of Theresa, Wisc., and accepted the same with the approval of his former congregation in Allen Co., Ind. hall, the same, by order of the Reverend President of the Northern District, was inducted into his new office on the twenty-third Sunday after Trinity by me, assisted by the Rev. Rnff^.

The Lord JEfids bless in grace the work of his faithful servant also on the dear souls in these two congregations.

Ms. Böling.

Address: Rov. Issi. ^Vumh8ü;:nt88.

ÄluFviUo, DostZe Oo., 1Vi8o.

Lutheran calendars

Are to be had at L. Volkening in St. Louis, Mo. and the undersigned G 50 Cts. the dozen and K 1,00 the hundred.

A. Wiebusch & Son.

Receipt and thanks.

For the proseminar in Germany: received with heartfelt thanks by Past. Taib at the wedding of Mr. I. F. Kull'S collected 52.70. - Through Pastor Stcindach in Milwaukee, Wis-, from reffen congregation 515.00 (already sent in months ago, but by mistake not yet receipted).

For poor students: by Rev. H. Loeber by his congreg. in Tbornton Station, Ist , 55th - by Mr. Wannemachcr in Mattcson, III, St. By Rev. WehrS in Iowa City by Mrs. Protz §1,00.

For Mr. Pastor Röbbelen: from Past. Heiuemann in Trete, III , 51. - by the Wem. in Calumet, III, 66 CtS. - from teacher Fakhauer in Crete, III, §1. - from Mr. Heinr. März in Sbelbvville, III, §1. from Mrs. Häftmaier in Matteson, III, §1.

C. F.W. Walther.

- k -"

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

From Mr. Friedr. Lange sen. from the community of Mr. Past. Wagner: 1 whole ox; from the municipality subsequently still 2 Bnshci and then again 5 Busbel potato".

By Mr. Fried. Meier here: \$12M for poor students gks. at the wedding of Hrn. Jricdr. Lange jun. in Pleasant Ridge, namely: \$4 for F. W. Steinmann, \$4 for E. T. Richter, u. den Nestfür die Brunnischen Zöglinge.

From Mrs. Wittwe Lauchhardt from the community of Mr. Past. Fick: 105 cabbage heads, 3 Lushel potatoes u. 6 Bush. Apples.

From Mr. Meier from the community of Mr. Past. Wagner: 14 bushei males and 2z barrels of Welschkorn.

From the women's association of the same parish: 5 quilts.

From Mr. Gardener Giesekeing from the parish of Mr. **Past.** Llaus: 4 barrels of vegetables and Kilchenkräuter.

By Mr. Heineke & Eitel from the parish of Mr. **Past.** Biedermann: 14z bushel wheat, 1 bacon side and 10 k> pearl barley.

From Mich. Merz from Mr. Past. Lehmann's parish: 2 bushels of apples and t bushels of potatoes.

By Mr. Past. Lehmann from his congregation in Baldwin: \$5 for the seminary budget; from Mr. Klostermann \$1 likewise.

From gardeners from the community of Mr. Past. Hamann: 4 barrels of all kinds of kitchen vegetables, 1 barrel of potatoes. z barrel of apples.

By Mr. Past. Wagner von C. Brunnvort from his parish \$4 for the seminary building budget, likewise vvu Fr. Döhring \$1,55 for poor students.

By Mr. Past. Birkmann \$1,25 for poor students.

By Hrn. Past. I. M. Hahn from his geplinder- teil Gemeinde: c. 22511" butter; iz Bushel Aepfelschnitzc. likewise \$10 for poor students.

From the parish of Mr. Past. Fick in CollinSVille: circa 25 sacks and 30 bushels of potatoes, 6 sacks and z bushels of dried aepse!, 1 sack of dried peaches, 4 sacks and 70 heads of cabbage, 750 w of meh', 4 sacks and 10 bushels of apples, 1 barrel and 2z sacks of males, 1 sack of yellow turnips, 12 gall. Acpfclmuß, 1 gall. Peachmuß, 1 td **green** tea, 4 hams, 3 shoulders, 2 sides, 3 pieces of bacon, l gatt. Yett, 3 sausages.

A. Crämer.

Received

the preachers' and teachers' widcn and orphans' cnssse:

I. Regular contributions from pastors and teachers:

ä. For 1860-1862:

Brose, Clötrr (2), M. Eirich, Gönner, Große, H. Hanser, Koch, (8), Lochner (2), Pfeifer, Schachameier, Scholz.

L. For 1863 G \$2.00: Auch, Lemkt, List, Nolting. Nauschert, Neissinger, Rvker, Sievers (4.50), Speckhardt, F. Steinbach, L. Steinbach, Stubnatzy.

6. (I\$1.50: Barteld, G. Bartling, Bergt, N. Beirr, Bode, Bvhling, Brackhage, K. Brauer, Brater, M. Bürger, P. Bürger, Brosr, Clöter, Detzer, Dicke, Döschor, Dulitz, P. Eirich, Engelder, Ernst, Fathauer, Prof. Fleischmann, Franke, Friedrich, Fritze, Fürstenau, Glaser, Gräbner, E. Günther, H. Hanser, Herpolsheimer, Härtel, Heid, Hermann, Holls, Husmann, lä'bker, Iox, Iungk, Kähler, Käppel, W. Keyl, Kirsch, Kvlb, Prof. Lange, Link, Loßner, L. Meier, H. Meier, L. Mießler, Mennike, Nickel, Pfeifer, Neichert, Richter, Röder, Ruff, Ruhland, Nupprecht. Sallmann, Sauer, Prof. Selle, Schöneberg, Sprengler, L. Schmidt, Strafen, Stürken, Steger, Simon, Tramm, WamdSganß, Zagrl, Th. Krumsieg (1.4I>).

V. G \$1,25: F. Krumsieg, Schachameier, Eisfeldt, Stecher, Strieter.

L. (A \$1,I>0: Albrecht,Biedermann, Th. Bünger, Conzelmann, M. Eirich, Engelbert, Fischer, Fürbringer, G. Grüber, Hoppe, Koch, Lücke, Scholz, Schuster, Seuel, Ulrich, Wichmann.

F. G 50 CtS. Allowance to the previously acknowledged contributions: W. Bartling, Geyer, Hoffmann (25). Fricke. Klinkenberg. König, Neifert, Rolf, Schäfer, Schürmann, Wagner, Weycl, Schumann, Schwan.

6. for 1864: Hattstädt (1.50), Schumann (1.00).

II. in gifts:

From the congregation of Mr. Past. Lindemann --- \$25.90 from the congregation of Dr. Sihler in Ft. Wayne- 37,111 from the congregation in Saginaw 3,I0

from Mr. W. Richter in Thornton Station

IM from the congregation of Mr. Past. Löber there 14.75 from the congregation of Mr. Past.

Sprengler in Middle-

ton. T. W. 4,00
from Mr. Past. Bühl 1,00

by Mr. Ludw. Gerke in Mr. Past. Zage's Gem. IM from an unnamed person in Past. Bernreuther'S Gem. 2,00

I. F. Bünger.

Received

In the Casse of the Eastern District:
For the Synodal Treasury:

Don Past. Tirmcnstein, Past. Nacou, Past. Grätzel O1M 3M

" **Past. O. Hanser 2,00**

„ H. Hanser, Past. Weisel, Past. Renz. Past.

Muller. Past. Föblinger, Past. Ruhland G 1.00 6.00 " E. W. Washington 1.25

" C. Notbe. H Heitmüller (I 1.00 2.00

"G. Wiedemann, Schallau, Krüger, Nördlich,

Bruse, Busse G 50c. 3,00

" Lüth, Rau, Reuthin, Gerling, Ladewig, Bor-
cherS, Buller (I 25c. 1,75

" Mara 0.12

the teachers Bürger, Knoche, Piirner, Winter-

stone. Bützow 5,00

" M Fritze \$2. I. Fritze 25e., C. Schulz \$5, H.

Spieck \$5, Nordenwesten 5lic., F. Schortz 10c.,

I. Wirtb \$4. H. Wachen \$I, Albrecht \$1, Pavrt \$2. E. Muhly \$2, N. N. \$I 23 85 " Past. Keyl, sr. 2 .00

" of the Baltimore comm. 32.86

" „ " „ Pbiladelphia 10.<0

"" „ Rainhain 5.50

" " „ Eden- 4.18

"""" West Seneca 8.5 >

"" „ Boston 17.00

"" „ Olean 7 ,50

" ,,,,,,KingSville	4.00
"" " " Longgrcen	3,00
"" " Washington	19.08

For the general presiding officer:

By Past. O. Hanser	1,00
" G. Wiedemann	1.00
" the Gem. in Pbiladelphia	10,00
" " Baltimore-	14,95

For Prof. Biewend:

By B. H. Succop, C. Dohn, Dr. Ruhland G1M	3.00
" of the Gem. in Williamsburg at the Reformation-	
fixed collected	5.00
" of the Gem. in New York on Reformation Day ges. 18,65	

For Heathen Mission:

From sresrkd in olean	1.00
" F. Blum	1.00
" A. Sieck-	2,00

For teacher salaries:

By Past. O. Hanser, C. Hengerer G 2,00	4,00
" N. N. in Pittsburg. Thank offering for the happy	
Delivery of his wife	2.00
"the Association for Love Work in Washington-- 10,00 " Stutz, F. Schulz, C. Schulz, Thielk, Schläger	
G 50c.	2,50
" Nebwald, Wieland, W- BeuthlinG 25c.	0.75
" bag	0,10
" Cook	1.00
„ the Gem. in WilliamSburg at the Reformation-	
fixed collected	4,00
For support of needy students:	
By G. Wiedemann	1,00
" C Rothe in Washingtononhischild's baptism.	
collected 2	.85
„ N. L. Laubcnschmidt	3.00
" I. Paulus, C. Bohn, I. Trapp1. 00	3.00

For Past. Brunn's seminar:

By B. H. Succop in Pittsburg	1.00
" G. Tülp	0.50
" G. Mnckcl, Thank Offering for the Happy Entbin-	
ding his wife	1.00
" I. Trapp	1,00

For the Debt Redemption Fund.

Don C. Hengerer for St. Louis	2.00
" N. N. in PittSburgfor Fort Wayne	1.00
" G. Wiedemann	0.50
" C. Seullind	2,00
"5.00 " to the Baltimore congregation for the payment of the	
Debt from \$1300 from 1862	36.78
" I Wirth	4.00

For College Undergraduates:

By G. Wiedemann	OM
" G.Tülp	1W
the Association for Love Activity in Washington-. 5M	
" F. Tincl- 1.0l>	
" Weekkffkr	1,00
" A. Winter	t',50
„ the Gern, in New York 7	.24
" " " "	7,16

For inner mission:

Von derGern	, in Boston	13.35
" G.	Wiedemann O.	50
" A.	Sieck	2.1.0
		ofWern
		. in Washington 0.26

For the California Mission:

From Stutz. Wolcottsville-	0,50
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For the school teachers' seminar:

On Lebrer Nöckcr's wedding cesanumU	4.57
by N. H. Brauer	2,00

Subsequent from the comm. in WolcottSVillc	1.00	For the Kirchkanf in New Avrk:	
Bon C. Hcngercr	1.00	For the hospital in St. Louis:	
" I. on the heath	0.9l>		
" the Wem. in ^umlcrland	5.27		
" G Tolp, H. Richter, Unnamed, I. Stutz, I.		Trapp G 1,10	5,IP
„ the comm. in Pinehill	--4 ,N		
" " " Berlin	3,25		
„ „ „ Southhampton	1,i4		
On I. Node'S child baptism collected	1.00		
From Mrs. Adrian	0,50		
" A. Sieck	5,i0		
		For Mr. Pastor Röbbelen:	
By B. H. Suecop	IM		
" C. Seullind	1,00		
" Past. Jungk	1,00		
		For Mr. Past. Summer:	
By Past. O. Hanser	1,00		
		For the widow's fund:	
By Past. O. Hanser, I. Trapp G 1,0l> 2,	00		
" of the Gem. in WilliamSburg collected at the Reformation Feast	2.21		
" of the Baltimore comm.	26.76		
		I. Wirth M, C. Schulz S2	6M
" C. Knöchele \$1,50, C. Fritze \$2, F. Bader 50c. 4,00			
New York, Nov. 1, 1863.			

2. birkner, No. 92 william st.

Received:

Don the congregation of Hrn Pastor Lnnkc	\$5,00	For the synod treasury:	
Frankenmulh		\$5,00 vou Hrn. Past. Kabmeicr for 1860, '6t and '62 ... 3,i0 on the wedding of Mr. Mich. Kern in	
collected	8,00		
To the Synodal Missionary Fund:			
from the congregation of Mr. Pastor Lcmke5	,12	collected at the wedding of Mr. G. Busch	2.25
from Mr. Forester 2	,87		
by Mr. Past. Trautmann to Mr. K. Schneiders ' /			
Infant baptism collected	5,19		
by Anna Bormann	IM		
from the school children of the community in Adrian 0	.k2		
collected in mission stuudeu in the same parish - 3.19		from the school children of the parish in Hilledale 1.lü at the mission feast;n Tvwn Hcrman, WiSc., gcs. -	
28.00 from the congregation in Monroe	15,91		
namely: on Mr. Ukclc'S child baptism gcs. 45 CtS.;			
by J. Kaumeier \$1.; by the unnamed \$5.;			
from Maria Matches as a thank offering K5.;		from the	
Soldiers Sedeldauer?>; from the school indcrn \$2,91.;		from M. Angerer 14 wool; from Leser" of the Missionblätter 45 CtS.	
For the general presiding officer:			
from the congregations of Mr. Pastor Stcege >.	4M		
		For repair of scbul eigcuth of the synod at Fort Wayne:	
from the congregation of Mr. Pastor Lemke	- " 6,00		

For the Collbge-Schiuldentilungs-Kasse in St. Louis:

MFran Pastor Also3	.50	
. For the widowed Prof. Biewend:		
' Mdtr-Gcmciude in Monroe 6	.16	
including 75 EtS. from Fr. I. S. as a thank offering.		
To maintain the teachers at both institutions:		
From the Rosville Community Women's Association9	.00	
from the Flaaenkasse ,,,, ,, Adrian----	10,60	
by Mrs. K Ängercr as a thank offering for a happy		
lich Kntdindnng	1,00	
from Mr. Past. Cock	1,00	
from kxr community in monroe	11,50	
' übdzw. vondcr Oicmeinde §8.: von Frau G-Graus		
al-Dankopsrr §2.; by Hr". Further §1.; by l.		
Schmio 5i> CtS.		
, ? For the proseminar in Nassau:		
"LN K. Schneider in Adrian	1.00	
"l" Ms. H.insciann to the travel expenses of the pro-		
sMiiaristcn from Germany 0	.50	
. For Mr. Pastor Röbbelen:		
sonder Gemeinde des Hrn. Pastor Ranschrt	4,1>0	"indem Lingverein des Hrn. Pastor St.inbach 1, 00
		For poor pupils and students:
the women's club i" Nosevillc 9	.00	
a>c>d r women's fund of tileineineinde in Adrian 5 00	"vi lbardara Meier in Monroe 2.00	
by G. MattdcS there 1	.00	
from M. Haiiselmann there	1.60	

For the German Lutheran Orphanage and Hospital in St. Louis:

from Mr. N. N. in Monroe as thank offering3	.00	from Mrs. F. P. there 1 .00
i "sn Mrs. N. N. there 2	.00	
For inner mission:		
s M G. Matches from da 1	.00	
-W. Hattstädt,		
Cassirer of the Northern District.		

Received:

For poor students:		
From fishermen\$3	.00	
For Mr. Pastor Sommer:		
Bon teacher Emrich\$2	.00	
For Mr. Pastor Hoffman":		
by teacher Emrich\$1	.00	
To the Synodal Treasury:		
Fort Wayne Community Bon - - -\$86	.00	
""ofMrPastorBede 7,24		
""""",Hcrneke 2 .00		
""""", Jäbkcr 6,00		
""",Stephan -----		
For inner mission:		
Bon H. Elke (Wordoille, Ohio)	-\$1 .25	
„, Schlebtckel	1,00	
" Thuui	0,50	
" of the congregation of Mr. Pastor Zage!	27,09	
" " " " Stephan6	.35	

For St. Louis Hospital:

Bouder parish of Mr. Pastor Jäbkcr\$48 00 W- Meyer, Cassirer of the middle district.

Received:

To the Synod Treasury:

Bonden men pastors: Fürbringer, Strafen, H. Meyer. lor, Strikter, Fox, Böbling, Lochner, Nauschert, Stecher, ' Wiincr, se§l,l)>; by He'rcn Pastors Trautmann miv		
Steinbach, each \$2,ltt>; by Mr. Pastor Auch \$2 4.5; by Mr. Pastor Dicke \$5,00; by the undersigned-		
net \$1,50.		
the municipality in Adrian\$12	.00	
"" desHerrn PastorEngelbert	9,16	
" "" inHillsdale 3	.40	
„ , comm. of Mr. Past. Steinbach in Milwankie 15.32		
By Mr. Pastor Stecher: Collecte in Wilson - - - 1.28		

To wit: Kirchcncollectie \$12,32; Ms. Eilers \$1, W (Amends \$!; Lampe and MsBogelG50CtS.

" "Moselle 1,75
" Sheboygan 6,65

From Gcm. in Grafton, WiSc.	-4	.53	
" " " " Cederburg. WiSc. 6		.3k	
" " " " of Mr. Past. Lochner in Milwankie- 56,4.' " " Eminanncls-Gem., Town Theresia "nd Her mann, Dodge Co., Wisc. 17,50			
" the Mequon Rivcr Harvest Festival Collecte dnrrch Mr. Pastor Bvbling 2.31			
„ the Gern, in Freistatt, harvest festival coll. by densclb. 14.90 And a silver spoon from an unnamed.			
„ the Gem. Frankcnmulh-	18,95		
" " " " collected from the sugar island by			
Mr. Pastor Link	8,IX)		
" the municipality of Ledanon29	.51		
By Mr. Pastor Brose	9.85		
To wit: Collected at the baptisms of children of H. >			
Nisse §1.66. Joh. Klein 45 Cts, Ad. Meyer §2,4S, Gottlob Scholz§1.15; at Stäger's wedding §3,34; by Mr. Pastor Brose himself §1,00.			
By Mr. Pastor Nuff	41,43		
To wit: Collecte of the municipality of Mequon §3,18;			
G. Lenzeudorf 50 Cts.; I. Dumstry, W- Milbrath, F. Hoppe, A. Jäger, W. Grnel, F. Milbrath, G. Büttner, A. Böhlke (K §2,00;			
F. Brueggemann §3,00; H. Hassel §5,00;			
F. Fink, Ä. Geidel, M. Müller, Ecke, H. Jäger, C. Biersch, Bärenz, W. Dumstrey, G. Knöfler, G. Schwerdt G §1.IX); G. Lenzendorf, G. Bischoff(A50Cts.; Woldt,			
Reiche, Scheunert G 25 Cts.; Wittwe Zautke §1 50; Past. R "ff §1 00.			
Of the teachersRichter §10,00, Pfeifer (for 1862 and 1863) §2,00. Bartelt, Riedel, Simon, Nüchterlein, Brater, Günter n. Hcrtel G §1,> 0- 19,00			
" A. I., through Mr. Past. Also	5,00		
Proceeds of northern synodal reports, by Mr.			
Pastor Lochner 0	.80		
Don of the municipality Frankentrost	6,00		
To the Synodical Mission Fund:			
From the municipality in Adrian	6,00		
" M. Gottfried	IM		
By Mr. Pastor Steinbach	35.29		
To wit: Collected in Missionstnndcn §17.61, from himself §3.00, E. Mariens §1.00, Mrs. Eilers §1.00, from the confirmands §6.60, N. N. §1.IX), from various members			
§1.50, from the school children of Mr. Bartelt §1.98, from the			
Mr. Glaser's schoolchildren §1.60.			
From an unnamed person in Saginaw City	0.25		
„ the municipality in Freistatt-	2.40		
Collected in missionary hours there	15.24		
Collected at a mission festival to Lebanon	20.00		
By Mr. Pastor Nuff	6.15		
To wit: Collected at Mequon in missionary hours §4.70, from W- Grnel §1.00, Mrs. Lanterbach 25 Cts, 6). Pennicr 20 Cts.			
For the general presiding officer:			
From the community in Grafton, Wisc.	5,00		
From the cent fund of the municipality of Frankenmuth	3.0I)		
From G. Lenzendorf	0,50		
" of the commune Frankentrost	5,00		
For college construction in Fort Wayne			
By Mr. Pastor Nuff	11,00		
Namely: By F Fink 55.M, G. Pennier, F. Milbrath, G. Brüggemann G §2.00. For the widowed Mrs. Prof. Biewend:			
From Mr. Past. Steinbach	2,00		
For the teachers at both institutions:			
By a Lutheran from Milwankie	30,00		
" C. Schubert	5,00		
" I. Beckmann	2.M		
„ K. Bernlhal	IM		
At a mission festival in Lrbanon by Rev.			
Link collected	19,70		
By Mr. Pastor MultanowSki	8,50		
For the proseminar in Nassau:			
Collected by Mr. Pastor Stecher	2.13		
To wit: At the infant baptism of the Mich. Rb'wat			
61 cts, on that of Friedr. Degan 52 cts; gift from an unnamed §1.00.			
From the congregation of the Lord Pastor Engelbert	9.46 "	a Lutheran in Milwankie	5.00
" Mrs. E. Hunter	1.00		
For Mr. Pastor Röbbelen:			
From Palmrenther in Frankenmuth	1.50		
By Mr. Pastor Steinbach	12,15		
Namely: By himself §5.00, by the Jraurnverrin of the municipality §7 15.			
By Mr. Pastor Jor, from the funeral. of the			
Mr. Schumacher in Graftou, Wisc.	4,00		
From Mr. Pastor Böhling	1,00		
For Mr. Pastor Wüstemann:			

At the infant baptism of Mr. Herrmann in Saginaw	
City collected	4.05
For poor pupils and students:	
From the cent fund of the municipality in Adrian	5.25
Collecte on Bodenstein's tanse	3.00
On MüUerweiss baptism collected	2.55
For the hospital in St. LouiS:	
By K. Mohr in Monroe	1.25
" a Iulhcranrr in Milwaukie 5	.00
For the orphanage in St. Louis:	
Don Mrs. Lochner in Monroe, as a thank offering	0.50
„ " L. Eichbauer in Monroe, as a thank offering - - 1.00	
For inner mission:	
From the church in Lake Ridgc, Mich.	5:25.
To the college maintenance fund in Fort Wayne:	
From a Lutheran in Milwaukie	20.00

W. Hattstädt.

For the Lutheran have bezahl:

The 14th year;

Messrs: Past. O. Clöter, C. Steege, A. Claus, H. Kollmeycr.

The 1S. Vintage:

Messrs: Past. O. Clöter, C. Steege, A. Claus, I. Rinker, Past. I. 6). F. Nütze, H. Kollmeyer, W. Scharf.

The Iv. Vintage:

The Hcrren: Past. O. Clöter, H. Hock, C. Hirte, C. Wiebusch, Z. Jostmann, Pohler, A. Köder, P. Scheiwe, C. Wilkening, A. Claus, I. Rinker, W. WLMhöfer 60c>, W- Lenz, Lörner, Hoffman", F. Becker, Past. N. Amlund, Past. I. G. F. Nütze! 2 Er-, H. Kollmeyer, G. Stolpr, I. A. Wolfram, W. Scharf.

The 17th year:

TheHcrren: C- Dörrhld, Past, I. Birkmann §3., H. Höck, Past. O. Clöter, C. Hirte, C. Wiebusch. Z. Jostmann, P. HerbrctS 50c., C. Schcpper, L- Kahle, Past. M. Merz, A. NLdcr, Past. C. Engelver §1,87., I. W. Gastrop, Past. A. Uebelacker §2., I. Beck, Past. G. Polack, P. Scheiwe, W. Bauermeister, W- Vclandt, H. Maßmann, A. Claus, F. Meier, Borchhardt, I. Rinker, C. Wilkening, W. Wdm- höfer, Naithcl, W. Lenz, Lörner, Hoffman", F. Becker, G. H. Fischer, Past. N. Amlund, Past. I. G. F. Nützet 2 Ex., C. Kröning, H. Kollmeycr, Past. A. Brandt, I. Schneider, A. Bublitz, A. Schlrtz, C- Zei'gr, G. Stolzer, Fr. Reese 2Ex , H- Lange, Tb. Häuf, I. A. Wolfram, L. Kneif, W. Scharf, C. Tiez, C. Gerken, C. L. Wegener.

The 18th year:

Messrs: Past. O. Clöter, I. Amrein, A. Schirmet 50c., C- Dörrfrld, I. Hüberle, Past. I. Bnkman, I. Lämmer, A. Weblau, Armbrnster, Arndt, Fischer, Bendel, H. Höck, H. Gilster, 50c., C. Hirte, Z. Jostmann, P. Herberts 50c., C. Müller, D. Scheppcr, C. AUSchwedt, Hartmann, C. Hennecke, L- Kahle, H. Westermann, G. Pfeiffer, Fr. Müller, L.Nöller, H. Schenze, C. Woldemath, F. Bartels, I. Bollmer, A. Röder, I. Sancr, H. Grabe 50c., F. Köl- ling 50c., Past. W- Heinemann, Past. C. Engeldcr §1,78th, H. Borrenpohl, L. Häbcrle, Past. A. Uebelacker §3., I. Bcck, Past. I. Rupprccht §2., C. HerpolSheimer, Past. I. Hoffman,., Past. G. Polack, C. Rüst, W. Vollandt, H. Maßmann, D. Haase, C. Hartmann, Borchardt, I. Nin- ker, C. Scheiwe, C- Wilkening, H. Matthes, F. Schwöppe, W- Banermeister, W. Wömhofcr 40c., I. Haushalter, Tlnelr, Sörzel 50c., I. Bcck, Schweikart, I. and L- Veit, Löwenstein, C. Mull, W. Lenz, Hoffman", I. H. Schlösser, F. Becker, G. H. Fischer, Past. I. G. F. Nützet, C. Kröning, H. Kollmeyer, Past. W- Lange, Past. A. Brandt, I. R. Bingler, H. Riege §1.78., C. Mübralh, Past. C. M ier, A. Heidorn, Hambaum, Braun, Flach, Wiedow, Maurer, Ortenburgr, Titze, Albrecht, A. Sch>etz, C. Pracht, C. Zciae, Chr. Bcyer, Fr. Capclle, G. Stolpr, Holzgräse, Fr. Ncsc 5 Ex., H. Koller, F. Kruse, L. Stün- kel. C. Tonne, H. Mönch, L- Rotermund, H. Lange, H. Jäger, Bischofs, C. L- Erb, I. A. Wolfram, Th. Häuf, C. Knies, Hinze, A. Meyer, C. Leiseberg, H. Menschting, H. Schnad, C. Tiez, R. Hanschr. F. Siekert, W. Müller, F. Zirbel, C. Gerken, C. L. Wegener.

Furthermore: Mrs. Graf and Wittwe Höfe 50c.

The 18th year:

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Messrs: F. Ellerbusch, H. Sachtleben, Prof. A. F. Schmidt.

M. C. Barthel.

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Price increase.

Since the cheap editions of the Reader are now out of print and we currently have to pay more for printing and binding than before, the committee felt compelled to set the following prices for it: The piece 45 Cts., at the dozen or hundred 40 Cts. the piece.

At the request of the Comite: M. C. Barthel.

St. Louis, Mo,

Syuodal printing house of Aug. Wiebusch u. S "b".

Volume 20, St. Louis, Monday, December 15, 1863, No. 8.

(Submitted by Prof. Dr. Sihler.)

What is the shape of our time and what future do we have to expect? *)

(Continued and concluded.)

In answering the first part of our question, we have considered, according to Nothdurft, what the character of our unbelieving times is, and how the antichristic mobs of all eras raise the same word against Christ: "We do not want this one to rule over us. We now come to answer the other part of the question. What future do we, the small army, the poor little group of believers, have to expect and how do we have to prepare and equip ourselves for this future - for this is necessarily connected with it - so that the evil time does not suddenly attack us and seize us unprepared.

First of all, in my opinion, it is necessary that we, out of enlightenment of the holy

The dear readers of the "Lutheraner" do not want to be repelled by the length of this excellent essay and be deterred from reading it. They want to consider that every piece of it in every number contains something whole. We must also confess that we have not read a single section of this lecture without being moved to humble thanksgiving to God and the dear author for the delicious teachings, revivals, warnings, punishments, and trivialities. Warnings, punishments and consolations that we have drawn from it at any time. Therefore, no one should overrule this article, but read it with an open heart, and we are sure that every such reader will join us in praising God for the light that shines in it for our present midnight.

Editorial.

We must not underestimate the greatness of the approaching danger, because after the almost general reign of rationalism, Christian faith, confession and life have been reawakened.

It is true that not a few people make much of this awakening and take from such a present a rich and joyful hope for the future, namely for a powerful growth and spread of the Christian faith and life. They rely on the increasing work of external and internal missions, on the many works of saving love for the morally degenerate young and old, the blind, the deaf and dumb, the sick, and so on. But whoever does not allow himself to be distracted and blinded by this multitude of activities and the simple, sober view of the form of these works and especially of their purpose, which is enlightened by God's Word, will hardly give room to those hopes of the expansion and spread of true Christianity in the near future. For first of all, the reawakening of the Christian faith and life in our time is by no means comparable in nature and extent to that of the Reformation era, for example. Here, it was the sun of the pure and clear Gospel, the preaching of justifying faith, which penetrated the darkness of the unbelieving and unfaithful work of the Church.

The new understanding of the works of the holy ten commandments, the teaching of all kinds of Christian virtues, and, in short, a righteous evangelical godliness, was the origin of the new attention to the works of the holy ten commandments, the teaching of all kinds of Christian virtues, and, in short, a righteous evangelical godliness. And from this came the new listening to the works of the holy ten commandments, the teaching of all kinds of Christian virtues and, in short, a righteous evangelical godliness. In particular, each one was eager to show himself as a healthy evangelical Christian in his particular secular and civic profession. Likewise, the converting power of the Gospel, which emanated from Luther in unadulterated purity and sincerity, took hold of entire countries and peoples of European Christianity. It was a great glorious time, surpassed only by that of the apostles.

But it is quite different with the newly awakened Christianity of our days. Unfortunately, the preaching of the gospel, namely the evangelical doctrine of the justification of the sinner before God by grace alone, for Christ's sake, through faith, is almost always, whether in a pietistic or unionistic or Romanistic way, mixed with the law and its works and thus most corruptly falsified. And that is where the abundance of legal, arrogant, pathological, pietistic unionism on all kinds of worlds comes from, and the lack of manly, sane, and healthy people,

Bible-bound, confessionally faithful Christians and ecclesiastical characters, people who live their faith, who are certain of the forgiveness of sin and of their state of grace, and who therefore also faithfully wait for their special calling.

But what does it help the masses of today's Christians, if they put on hopeful green glasses and in regrettable self-deception expect a special strengthening and spreading of Christianity from the forthcoming future? Considered en masse, they themselves are hardly the people who would be able to resist the cunning attempts of the devil and the destructive onslaught of the antichristian spirit of the age; their vestige of faith is hardly sufficiently guarded against this by God's Word; and even less would they be able to boldly attack Satan's bulwarks in the hearts of unbelievers with God's Word, and yet destroy them in some. Rather, it could happen that they either become prey to the Roman church in clusters, or withdraw into their own, scattered or scattered, or even fall away to and fro. And what is the increase of converts and believers in these or those heathen countries, compared to the increasing, even raging apostasy of baptized Christians in the old world! Collected droplets cannot replace trained buckets; the Gentile conversion of the present time is more a meager gleanings than a gathering of whole tribes and peoples into the church of Christ! Summa, as I said, in view of the signs of the times and the harbingers of an even more terrible and dangerous future, it is necessary to take off the rose-red or hope-green glasses from our noses and to make use of the eye ointment of the divine word, in order to recognize the greatness of the approaching danger from the existing facts of the present and the reality surrounding us with as clear and sober a view as possible. What future, then, do we have to expect? First of all, an ever more powerful outbreak of hostility against the children of Christ by the ever increasing mass of educated and uneducated unbelievers.

The history of the church is a history of Satan's war against Christ, but, praise be to God, it is also a history of Christ's victory against Satan; for how many of them were saved in Christ to eternal life, the Lord preserved in his faithful and strong hand, even under the most cruel persecutions and the most dangerous heresies, so that Satan, despite all his cunning and power, was not able to snatch them from him. But the great multitudes of the obvious enemies or the secret adversaries, namely the hypocrites, the Christians of the name and the muzzlers, the Lord, after his righteous judgment, left to the devil for their growing hardening, since they did not want to believe in him and did not consider themselves worthy of eternal life.

But this fight of Satan against Christ in earlier times, where he appeared in a great way in history, was not in the same time periods and among all nations at the same time; because while this fight (imposed by the Lord for the sifting and purification of the church) was mightily flared up in one part of the church, the other parts had peace and quiet. Similarly, the bloody persecutions of the Lutherans and Reformed by the bloodthirsty papists in the age of the Reformation were only scattered back and forth. Now, however, this struggle of Satan against the Church of Christ is becoming more and more widespread and general, and naturally all the more decisive where the testimony of Christ, verbal or written, is most decisively in the air. And because this testimony is weakest and most impure in the papist church, it is very understandable that just within the circumference of the Roman church the open persecution of the faithful by the devil and his followers is least noticeable. For as far as the Roman church is papist, it is itself anti-Christian. What, then, should the devil set his army against the pope, the Roman anti-Christ, who is his most faithful and powerful vassal on earth, and who annually fills hell in masses for him by his false teachings contrary to the Scriptures and murderous to the soul, be it that secret free spirits or obviously superstitious people die in the bosom of his church?

As the history of the day, especially in Germany, shows, the children of the devil, the liar from the beginning, are much more eager to poison the people through their satanic press down to the lowest strata and to stir up hostility against Christ and his word and church, than the children of God are to ward off the healers among the baptized Christians by oral and written testimony for Christ and his kingdom. Here too, unfortunately, the saying finds its application: "The children of this well are wiser than the children of light in their generation." And if there were the same zeal and cleverness of love on the part of the believers to preserve the endangered fellow believers and to bring back those who have already been deceived, as there is on the part of the unbelievers the zeal and cleverness of wickedness to destroy the baptized "Christians," then from these the devil would carry off a much smaller prey through his "faithful. But it seems that we are living in the very last time, and the end of the world and the day of the Lord have hurriedly approached us. And since, contrary to the desire of the faithful, the bridegroom seems to forgive, Satan tries "his" best to teach even the wise virgins a sleeping draught. And although they "resist" falling fast asleep, and their light of faith is not extinguished, their eyes do not seem to recognize so clearly and sharply the already existing great destruction and the approaching greater one, and their light of faith does not shine as brightly as it should and could.

It is true that there is a lot of babble and drivel about the education, civilization and humanity of the 19th century. But what does it matter whether the unbelieving eulogists of this time of theirs will not sow very uneducated, uncivil and inhuman on the Christians when their time has come for it. Up to now, of course, they have had to be content with beating them to death with their tongues. By all appearances, however, the time is fast approaching when they will also do it with their fists; for this is what their father, the devil, particularly desires, who, as we know, is not only a liar but also a murderer, and for whom it is a true feast to kill the true, living Christians. And that then just the righteous Lutherans, who in no way pretend with them or fear them, but "punish their evil nature forever", will have to serve, is beyond doubt.

Up to now, however, it is still the arm of the worldly authorities and the fear of their punitive regiment that restrains these gross outbreaks of the deadly hatred of the children of unbelief against the faithful. But it would be sad for the true Christians if they wanted to rely on this protection, "lean" on this cane and take flesh for their arm. For the time does not seem to be far away when the children of the devil will rise up violently against the existing regiments. And this leads us to the other part of the answer to the question: "What future do we have to expect? So there it is:

On the other hand, if God withdraws his hand and does not grant another time of grace for repentance, we have to expect a

rapidly spreading general indignation of the subjects against their authorities, instigated by the same children of unbelief, the "same" enemies of Christ and his word. For as their father, Satan, is the adversary of God also in this salutary order established by the Lord for this life for the benefit of men and their community, so are naturally also his children who carry his heart and will in them and are like him. And it is not in their evil will that in all countries and peoples the authorities have not long since been abolished and replaced by the desolate abomination of the law of the jungle and complete lawlessness and lack of discipline. What happened in France when the God-denying heroes of freedom dethroned the triune Bible God by popular decree and elevated the irrationality of their reason to God, the same "slaves" of the devil now want to do everywhere. For the sooner the last day approaches, when judgment will be executed before Christ even on the devil and his angels, and his cunning and tempting power to deceive men will be completely abolished, the more fiercely his anger will burn and the more eagerly he will seek to use the time to sow the "seed" of rebellion and indignation in the hearts of his people on all sides and to cause the same to fall.

The people of the world are not afraid of the storm, but they are ready to make violent outbursts against their authorities and at the same time against the Lord of all lords, who has set them. And whoever has eyes to see and ears to hear can already see the lightning flashing on the horizon and hear the thunder rolling from afar, as harbingers of the approaching storm that is gathering over the heads of the princes and their rulers. May God grant them grace to recognize the signs of this time and not to rely on flesh, that is, on their military power and trust in the wisdom of their advisors. Otherwise it could easily happen that they lacked both in the time of need. For as far as the attitude and mood of the armies are concerned, they might not think that they would remain untouched and unharmed by the agitated activities of the devil and his emissaries of the present time; and it could well happen that, when the storm of revolt was brewing, they would join the ranks of the rebels, some of whom are their relatives, friends and also their fellow citizens. But as far as the political wisdom of the councillors and officials is concerned, their advice to the princes against these yearly tempers would be of no help if it consisted only of either stalling their subjects with empty reassurances and loose promises for the abatement of oppressive evils or of nipping the uprising in the bud by increasing the pressure and arousing the fear of punishment. In the shape of our times, both counsels would only lead to the ruin of the princes, would not summon the spirits of the abyss, and would bring the destructive storm upon them all the more quickly.

There is only one means for them - for they all profess the Christian faith - to turn away the wrath of divine anger from them at least during their lifetime and to keep their subjects in obedience. And this consists in every prince seeking his chamber, humbling himself before the Lord of lords, confessing repentantly to God in the holy mirror of the divine law his sins, even according to his station and profession, then, in true faith in Christ, take hold of the gracious forgiveness of sins in the Gospel, and finally, in true love for his people and as a righteous father of his country, to the best of his knowledge and ability, remove all unjust burdens and unjust pressures from his countrymen. For even the princes of the earth, who are only God's servants, the Lord of lords, the heavenly majesty, wants to see righteous repentance and its fruits, if he is to help otherwise. To him, who alone directs the hearts of men like streams of water, it is then easy to turn the better part of the deceived people back to their ancestral prince, but to keep the wickedness of the seductive rebels in check, to thwart their pernicious attempts and to beat to death the God-denying, curse-worthy, impenitent ringleaders and cast them into hell.

However, it could also be that most

Princes and authorities, in spite of the threatening future, refused to humble themselves in righteous repentance under the mighty hand of God and that they despised God's word Ps. 2, 10-12, which reads: "Let yourselves therefore be instructed, ye kings, and let yourselves be chastened, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way: for his wrath shall soon be kindled. But good to all who trust in Him." It could be that instead of obeying the word of God as true Christians, they would lend their ears as unbelievers to the pernicious advice of their equally unbelieving counselors. And in such a case they would then either, out of fear of the pressure of the agitated masses and of the threat of violent uprisings, grant and promise all sorts of things, which, however, they are seriously not willing to keep, or, out of hatred and revenge, press and weigh down their subjects, as Pharaoh did the children of Israel, even more severely, in the foolish delusion that they would thereby dispel the temptation to all sorts of rebellion and nip the rebellious movements in the bud. The present time, however, as well as the near future, is hardly likely to allow the princes and lords to escape the threatening storm in one way or another. Rather, it could easily come to pass, as a noble princess, the Duchess of Orleans, is said to have said not long before her death, that "because neither princes nor peoples would sincerely repent, they would perish with each other."

Thirdly, we have to wait that Satan and the flesh will not celebrate to spoil also the social and domestic conditions more and more. First of all, as far as the former are concerned, it is quite clear and obvious that a slackening, manifold addiction to pleasure pervades all classes of society. All the club parties of the children of the day, be they singers or marksmen or gymnasts or politicians, or naturalists or teachers, etc., have above all the enjoyment, the coarser or finer carnality in mind. Eating, drinking, spectacles, singing, balls and the like come pretty much to the fore. But nowhere is there a lack of clear manifestations of that which inwardly animates and permeates them all; they may sing or shoot or do gymnastics or hold speeches, read their treatises to each other and flock together from East and West, from North and South by hundreds, even by thousands. And what is the inner cohesion of these otherwise so many and in their aspirations so diverse variegated cooperatives? Partly the increasing enmity against Christ and his word and church, partly the increasing idolatry of the flesh, that is, of the human spirit and its science, art and carnal freedom. Both come to light quite clearly in their speeches, treatises, songs, conversations, and at their banquets, and reveal the following

the prevailing unbelief of their hearts and the contempt of the divine word. But while these wretched, blinded people believe themselves to be the noble heroes of freedom and highly despise the doctrine of the personal existence of the devil as a parson's fad to scare children and old women, and try to laugh and mock away his existence, they certainly do not realize how Satan heartily rejoices in it, since he can then carry on his work in them all the more undisturbed than in the children of unbelief. He does this diligently at these festive gatherings of theirs, in that he inspires his special heroes and fighters, who are already strongly strengthened and practiced in unbelief and its wisdom, primarily to remove many doubts of conscience in the weaker ones and to promote a far-off kingdom in them by strengthening their unbelief. In this, then, these apostles of the devil take pleasure and joy of their hearts, more than in the gain of money and goods. But that these proud victors and heroes of freedom, in this very action of theirs, twist the rope ever tighter and thicker on which the devil, their prince and God, as the slaughter cattle of hell, leads them captive according to his will, they do not see and do not feel; nor should they, according to the righteous judgment of God, who at least in the display of his punitive justice is and remains their and their prince's Lord forever.

But also the ever deeper and further corruption of marital and domestic relations by the devil and the flesh we have to expect in rapid increase in the near future. The situation of the young people within the church, even of the orthodox congregations, is rather alarming, because there seem to be only a few young men and virgins among them, in spite of the larger mass, than there were 10 years ago or more, in whom a righteous earnestness of true godliness could be felt. Most of them seem to have committed the form of pure doctrine to memory and understanding and not to live in obvious works of the flesh. In my opinion, however, they are far from being untouched by the frenzy and dizziness of our day, namely, by the strong desire for worldly distraction and amusement, by the slackened and our whole time eroding and enervating manifold hedonism, The unwillingness to make serious and persistent efforts in the work of their profession, even the reluctance and secret rebellion against the teaching and discipline of the fourth commandment, which the devil has now especially poured out on young and old like a torrent.

But if the mass of the young people, who are still under the care and discipline of the pure and chaste teaching of the divine Word, are to be rejected, and if, in spite of all the teaching and the warnings, the flesh continues to spread, what can be expected of the young men and women who are outside these teachings and warnings?

Are they in a state of discipline and care? Nothing else is to be expected than that the godless, frivolous, carnal marriages will become more and more common. It is obvious, however, that from such necessarily and logically a more and more deeply and generally depraved child discipline must develop. And again, that from this a flood of corruption must come to church and state is clear and obvious.

Summa, wherever we look and rightly conclude from the signs of the times that the future is near, the time seems to be near when the devil, the prince of this world, gathers his people, the children of unbelief, whose number is like the sand on the sea, in all areas of life for a general fight against the poor little group of believers, the small army, in order to completely exterminate and destroy them wherever possible. Wherever the eye looks, we see the word of St. Paul fulfilled, who writes in 2 Tim. 3, 1 - 4: "But know this, that in the last days there will come terrible lines. For there shall be men clenching of themselves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unspiritual, troublesome, unforgiving, shudders, unchaste, wild, unkind, traitors, workers of iniquity, puffed up, loving lust more than God." And similarly St. Peter writes, "And know that in the last days there will come scoffers who walk according to their own lusts." 2 Petr. 3, 3; in the same way he writes in the 2nd chapter of "false teachers" (but it is quite the same whether they have office and profession in the church, or whether they raise themselves up in writing to be teachers of the people and spew out their poison through the Satanic press), "who shall bring in beside them corrupt sects, and shall deny the Lord that bought them, and shall bring upon themselves swift condemnation. And many shall follow their destruction, by whom the way of truth shall be blasphemed." He also says of them in v. 10: that they are people "who walk after the flesh in unclean lusts, despising the rulers, foolish (insolent and bold), headstrong, not trembling to blaspheme the majesties." V. 17-10. Ninth them: "Fountains without water and clouds driven by the wind, to whom is kept a dark gloom forever. For they speak proud words, when there is nothing behind, and provoke by fornication to carnal lust those who were rightly escaped, and now walk in error, and promise them liberty, if they themselves are servants of destruction; for by whomsoever one is overcome, of him is he become servant."

Then the Holy Spirit has drawn the present antichristian free apostles inside and outside the church. The Holy Spirit, through St. Peter and Paul, has masterfully drawn the present antichristian apostles of liberty within and without the Church; and there is no doubt that their time has come to gather their lying and murderous forces, in order, where possible, to throw the Church and the secular regiment everywhere over the hansom and, as Satan's instruments on the ruins, to carry out their desolate To set up atrocity rule after the procedure of the French revolutionary heroes and bloodhounds.

How should the righteous Christians prepare themselves for this future, so that, even if they are outwardly defeated, they will still be victorious?

First of all, they should not rely on the secular authorities and their protective regiment when the struggle is first directed covertly against the church and its confession.

The events in the Palatinate, Baden and recently in Hanover show clearly enough that the secular regiment either secretly sympathizes with the anti-church and anti-christian agitators and stormers - for Ps. 2. says: "The kings of the land revolt, and the lords counsel with one another against the Lord and his anointed"-or is too weak and cowardly to resist the pressure of the agitated masses and the urging of the anti-church demagogues in a manly manner and to preserve the right of the church against them within its territory.

Rather, in view of the battle with the devil and his people, which has already begun and is expected to become even more serious, it behooves Christians to show themselves as good fighters of Jesus Christ, whose armor and knighthood are not carnal. They must be armed with the armor of God, which the Lord Christ acquired for his people through his suffering, death and resurrection and which the Holy Spirit puts on believers. The Holy Spirit puts this armor on the believers so that they can resist in the evil day and do everything well and keep the field. For only then can they be strong in the Lord and in the power of His might. St. Paul writes Ephesians 6:14-17 first: "Stand therefore, girding up your loins with truth. The men of war in the Orient were required to unbuckle their long garments and fasten them over their loins with a girdle, in order to be quivering and skillful to attack the enemy, or to meet his attack in a festive manner. By virtue, however, so that Christians should be girded, the apostle understands the righteous character in Christ Jesus, the prevailing integrity, sincerity and simplicity of their whole attitude, that they in no way seek their own honor, but only and exclusively in all their doings and actions first and last the honor of God; then further, that they nowhere and never desire their own benefit and advantage with the neighbor's harm and disadvantage; finally, that they in no way strive for good life and human days. This "dignity" of Christians is all the more necessary in view of the lie of the antichristian spirit of the times in the lying antichristian so-called Christians, who, although they promise freedom, are nevertheless servants of destruction, and who in all the efforts of their unbelief, in their enmity against Christ in word and deed, seek nothing but their own honor, benefit and well-being. In the face of this lie, then, is "truthfulness," so that the Christians may

The words of the people, who are girded all around, are, as it were, a silent and yet very eloquent sermon and a bright light that

reveals the darkness of this lie.

Further, St. Paul writes: "and clothed with the cancer of righteousness." By this, according to Luther's interpretation, in connection with what follows, is not to be understood the righteousness of Christ imputed to the poor sinner by faith, as in the judgment of God, but the righteousness of life, the blamelessness of conduct. As, then, "the righteousness" indicates the disposition of the heart, so here the crab (i.e., the breastplate, which often had the figure of a crab) of righteousness indicates the rightness of the walk according to the holy ten commandments. This does not mean that true Christians do not always remain poor sinners before God; rather, the first part of their growing sanctification or renewal consists in the fact that the longer and more thoroughly they look into the demands of God's law, the greater sinners they become, even each one "the most noble," in their own eyes, in that they recognize more and more deeply and repentantly the inherited sinful nature in them. In the sight of men, however, it behooves true Christians to be guarded with the breastplate of righteousness, that is, of a godly walk, so that the devil and his people cannot inflict on them any standing, popular and habitual sin, and so that they have a good conscience and, with St. Paul, are able to repent of their sins. Paul 2 Cor. 1, 12: "Our glory is this, that our conscience bears witness, that we have walked in the world in simplicity and godly integrity, not in carnal wisdom, but in the grace of God."

This breastplate is then strong enough against all kinds of ropes and spears of abuse and blasphemy, which are directed against them by tongue and pen of the children of unbelief. Powerless to wound them inwardly and ricocheting off this breastplate, these projectiles are only a testimony to the evil conscience of Christ's enemies, which they try in vain to numb by such intensified rage and malice.

"But above all," St. Paul continues, "take hold of the shield of faith, with which you can quench all the fiery darts of the evil one." It is true that this shield of faith is the most powerful weapon against the devil himself, when he plagues Christians with spiritual temptations, when he exposes to them the defilement of even their best works, when he drives the holiness of the law into their conscience and seeks to drive Christ out of it, when he drives hostile, hateful and blasphemous thoughts against God through their souls, in short, when he wants to tear the forgiveness of sins from their hearts and plunge them into the unbelief of despair. Then, of all things, it is important for Christians to hold Christ up to the accuser as their righteousness before God, as the shield of faith, and to be certain that in Christ there is nothing condemnable about them.

but that they are declared righteous, holy, pure and innocent in the judgment of God. But even against the children of the devil, this shield of faith is necessary for the children of God, so that they may keep an undaunted heart and cheerful courage even against the enemies of Christ, knowing that they, as the saints, beloved and elect, are also the apple of the Lord's eye, which no one may touch with impunity, and that all the hairs on their head are numbered.

This blessed and joyful certainty of the forgiveness of sins, of their state of grace and their childship with God, gives them more and more desire and strength, while they hold on to this shield of faith with their left hand, to wield with their right hand "the sword of the spirit, namely the word of God" also against these children of wickedness, who, as new heavenly storms, presume to overthrow Christ the Lord from his throne, to disturb his gospel, to blaspheme even the earthly majesties, to throw divine and human order over the heap and to erect on the ruins of the same the desolate gray of their reign of terror.

And if in the general battle between the children of God and the children of the devil, which may soon be imminent, the former should also be defeated outwardly and be slain as the slaughter sheep of Christ, they nevertheless remain covered with the "helmet of salvation," namely with the hope of eternal life.

But when the persecuting wickedness of the devil and his children, as well as the crucifixion of the church is completed and the last elect is born and the execution of the judgment on the devil and his angels as well as on the unbelievers is present, then also "the Lord Jesus will be revealed from heaven with the angels of his power, and with flames of fire, to execute vengeance on those who do not recognize Gort and on those who have not been obedient to the gospel of our Lord Jesus Christ, who will suffer torment, eternal destruction from the presence of the Lord and from His glorious power, when He comes to appear glorious with His saints and marvelous with His believers." 2 Thessal. 1, 710 .

Until then, the warriors and good fighters of Jesus Christ must always pray in all matters with prayer and supplication in the spirit, and be vigilant and sober, so that they may be worthy to escape from all these things that are about to happen and stand before the Son of Man.

But we, who by God's grace through His gospel persevere in faith in Christ, will then, according to Christ's command, cheerfully lift up our heads, so that our salvation may draw near and the Lord may help us to His heavenly kingdom, to which be glory and power forever and ever. Amen.

To the ecclesiastical chronicle.

Mr. Pastor Habel, according to the 6th number of his paper, called "Philadelphia," seems to be concerned that he has not yet reported for readmission to the Missouri Synod after his resignation from the Buffalo Synod. To justify himself about this, he even makes all kinds of blue smoke to his readers. This is a completely unnecessary effort, since, as lukewarm as Pastor Habel is about his slanderous statements against the Missouri Synod, its doctrine and practice, blasted out by the "Informatorium", he shows no sincere repentance, so there can be no question of its readmission to our Synod. If, however, he wants to accept advice from a member of our synod for the time being, we recommend that he take it into consideration: to realize that he lacks the necessary stuff to publish an ecclesiastical journal, since this requires more than just letting off a passable joke.

Wisconsin Synod. We find the following as a contribution to the enlightenment of local church conditions in Mr. Pastor Löhe's "Kirchliche Mittheilungen" of September 1863, under the following heading: "The missionary work of the Lutheran Church, undermined by unrighteous endeavors, which protect unrighteous beings. "One of our pastors - so writes Rev. Löhe - in the Iowa Synod, Rev. Aug. Rohrlack in Westfield, Wisc, has sent us a suppressed testimony against the Wisconsin Synod, that is, against one of its traveling preachers named Moldehnke (now creirt by his synod as professor), who published the following report in the fliegende Blätter aus dem Rauben Hause zu Horn month of June 1862, which asked for the subject of his activity at the congregation of Pastor Rohrlack, which was derogatory for the sake of discipline: "'On Oct. 7, I (Moldehnke) ... went to Portage City. There are said to be 100 German families there, most Catholic, many unbelieving. The previous pastor, belonging to the Iowa Synod, had 13 families and in the neighboring settlement of Lewistown 15 families. However, his congregation has now broken away from him because of his imperiousness. In addition, he made the confirmands vow to renounce dancing, theater, games, etc., and banished a woman because (?) she had danced once. I discussed with the congregation the measures to be taken to regulate their relationship with the pastor. (that is, disassociate from him) ""and instructed them to write to our synod. The other families, about 12, who would join if our synod sent a pastor, are not bound by anything. From Lewistown, 20 families would also join."" On this subject, Rev. Löhe makes the following remarks: "This communication must serve to throw light on the conditions of the Lutheran Church in America and on the dishonest activities of those who call themselves servants of the Lutheran Church, but who in reality are behaving as wolves, who live in sheep's clothing in break into Christ's army and destroy the souls. I think the report is judging itself. If this is supposed to be a reproach for a Lutheran

pastor, that he makes his confirmands vow to renounce dance, theater, play, etc., then one can already conclude whose brainchild the aforementioned traveling preacher is. The man does not seem to know the renunciation of the nature of the devil (*pompa diaboli*) at baptism, by which the old church understood nothing other than worldly amusements. From this one can conclude how it stands with the other reproaches of the woman banned for the sake of a one-time dance *) and because of the priest's imperiousness, Every man sees that here stands a shepherd who is serious about the salvation of his congregation and who exercises discipline according to the command of our Lord Jesus Christ Matth. 18. to old and young, and that there comes a wolf who leads the sheep to fall away from their rightful shepherd and from the narrow way of godliness, so that they follow him and under his leadership pursue the lust of the world undisturbed. These are the right preachers, who make fortune everywhere in America and in Germany. But woe to those who have no conscience to intervene in a foreign ministry 1 Petr. 4, 15, where such are placed alongside thieves and murderers! - This is how the Wisconsin Synod, which calls itself Lutheran and has already carried away many souls with this nameplate, missions, but which is in fact unrighteous, and not only as far as the distinctive doctrines of the confessions are concerned, but in such a way that it also unrighteous church and world. Other Lutheran synods, especially the Missouri Synod, had to raise their complaining and punishing voices against it. The Wisconsin Synod is richly and powerfully supported by the united church in northern Germany. †) Whether this is done in the sense of the latter?-Anyway, it is a pity that the missionary work of the Lutheran Church in America is undermined by those who also do missionary work, but not in the sense of Jesus, even though under his name. May this testimony not fade away without effect, especially in Germany, and may it contribute something to the cessation of such abominable practices in the mission field!

(Submitted by Prof. Seile.)

Regarding our school seminar.

Mr. Rev. Brunn in Nassau has long been known to all Lutheran readers as a faithful friend of the Lutheran Church in America, who has already inspired a not insignificant number of devout and devoted Lutherans.

*) We note, however, that according to the exact report of Father Rohrlack, the cases of discipline, which resulted in the apostasy of the congregation, especially the case with the wife, are quite different from the above-mentioned letter, in which the matter is completely discontinued. The woman had left her husband badly, and would not listen to the pastor's despicable admonition in front of witnesses. (Note)

†) Also by Pastor Harms. Luth.

We hope that God's love will help us to receive the same help from time to time in the future, so that, if God grants grace, we will soon be able to respond to the most urgent requests for the public proclamation of the Word of God at any time. Who among us will not thank the faithful God from the bottom of his heart for this? But His undeserved goodness and mercy will prove itself in this last and often so saddened time in another way, namely again through the same dear Mr. Rev. Brunn au will prove himself to us. The latter is ready, as already reported in No. 6 of the Lutheran, to recruit suitable young people for our school seminary, if we can procure the means for their transportation. Now hardly a week goes by in which we are not forced, to our deepest regret, to turn down requests for the supply of a school teacher, often even for very important schools. Many congregations have therefore had to experience in recent times how the number of our seminarians is so far from meeting the needs of our church here. Unfortunately, with the temptations to mammon service, especially in America, and with the undeniably alarming increase in the worldly mind of our youth, it is hardly to be hoped that we will receive the desired number of students from our congregations, for whose admission the dear congregations are already eagerly working by promoting the seminary building in Addison. Where shall they come from? God has now shown us the way out of such a truly not insignificant need! Let us then, dear congregations, put our hands to work! Love never tires, and our dear Lord, besides all the spiritual blessings that He so abundantly bestows upon us here, does not lack the earthly ones that enable us to once again prove our love for Him, for His kingdom, for the lambs of Christ purchased with His own precious blood. Four young people are, as we hear, immediately ready to come. A collect in each of our congregations would make this possible immediately. Is there a single one of the congregations served by pastors of our synod that would refuse to do so, or that would not gladly offer it, and that would not be willing to contribute its mite to such a godly and blessed work from time to time later on? Certainly not! - But you, dear Christian youths, who have experienced the riches of God's grace in yourselves, do not think now that we no longer need your loving activity for our school seminary, but rather stir yourselves up among yourselves to right zeal in the same. To whom among you God has given the necessary gifts and the measure of faith and love required for this purpose. If you have any experience in the field of education, please apply as a pupil of the seminary as soon as possible! Acquaintance with American conditions and some previous knowledge of the English language are advantages which you will have over the students who come here directly from Germany, and which, with the same loyalty, let us expect a richer fruit of your later work. But whoever among you cannot come himself, let him at least help to promote the work by the encouragement of others, by financial support and by his prayers! Rich blessings will flow back to you.

The relevant contributions from congregations and individuals can be sent to Dr. Sihler here, who will be so kind as to acknowledge them from time to time in the "Lutheraner".

Church News.

On behalf of the President of the Middle District, Mr. Past. Schwan's, I have sent my brother, Rev. P Eirich, at his new congregation at Zanesville, O., assisted by Messrs. Past. Oestermeyer on the 22nd Sunday n. Tr.

Likewise, on behalf of the President of the Western District, I have sent Mr. Past. Bun- ger's, Mr. Rev. Besel at his church near Perryville, Mo., instituted on the 25th Sunday a. Tr.

May the Lord make both of them a blessing for many!

M. Eirich.

The Rev. Friedrich Wilhelm Gotthilf Matuschka having received a regular appointment from the Calv. Parish at New-Melle, St. Charles Co., Mo. and having accepted with the consent of his former parish at Washington and on condition that he continue to serve the latter as a Filial; the same was installed on the 25th of Sonnt, n. Tr., by order of the venerable Mr. Praeses I. F. Bünger, by the undersigned, with the assistance of Mr. John, into his new office. May the faithful God help that the dear brother builds on the already laid foundation in blessing and that his work remains.

F. H. Ph. Gräbner.

The addr. of the I. brother is:

Nev. ^V. 6. ^latnsohha,

Ren- called I>. 0., 8t. Obarles Oo., ölo.

Rev. Frd. Ottmann, formerly of New Melle, Mo., having, with the consent of his former congregation, accepted a call to the congregations at Sheboygan Falls and Plymouth, Sheboygan Co., Wis. was, by order of the Presidency of the Northern District of our Synod, installed in his new office in the former congregation by the undersigned, on the 23rd Sunday, A.D., Nov. 8. May the Lord richly bless the work of this under-shepherd for the glory of His holy name and the salvation of many souls. Name's honor and the blessedness of many souls.

A. D. S t e c h e r.

Addr.: Rev. ^rä. Ottmann,

8hebovAct,n I'aNZ,

6c>., >Vi86.

Church dedications.

On the 13th Sunday after Trinity we had the great joy of being able to solemnly dedicate our dear church, newly built with the Lord's faithful help, to the service of the Triune God.

Besides the brethren officemates PP. Dulitz, H. Hanser, Röder and Bernreuther, many dear guests from the neighboring communities had come to the beautiful celebration. The church, made of wood and as much as possible in Gothic style, with altar chancel, adjacent sacristy, lancet windows, etc., had a length of 75 feet by 40 do. Width and 20 do. Height and is adorned with a pretty 80 foot high tower. So that the dear readers of the "Lutheran" have cause to praise with us a mercy of God that happened especially to us during the building of the church, I still note that on Sunday after New Year's Day 1863 in the afternoon a truly terrible whirlwind lifted the church, which had only recently been erected from the strongest beams and in part was already roofed over, suddenly out of all its joints and threw it together, And this to the side where only a few steps away our congregation was gathered in a small log church in quite large numbers at the service, so that we only have to regard and praise it as a miracle of divine omnipotence and goodness that we were not all buried under the debris of the collapsing house. Ps. 118, 23. 28. 29.

May the Lord our God, who is praised for all his faithful help and undeserved kindness, continue to be kind to us and promote the work of our hands with us; indeed, may he promote the work of our hands. Amen.

C. F. Th. Ruhland, pastor of St. Michael's Lutheran Parish in Wolcottsville, N.Y.

On the 24th Sunday after Trinity, the recently organized ev. luth. St. John's congregation in South Hampton Township, Somerset Co, Pa, had the joy of consecrating their newly built St. John's Church to the service of the Triune God. As there are unfortunately no preachers of our Synod in our neighborhood as yet, the undersigned had to perform the official duties alone. In the morning the Gospel of the consecration of the church was preached and in the afternoon Joh. 3, 16.

Although the weather was very unfavorable, some of the dear brethren from Berlin and Pine Hill, nine miles away, came to share in the joy of the congregation. The Singchor zu Berlin added to the festivity by singing a few four-part songs.

The congregation owes its origin, next to God, to some dear brethren who, driven by a sincere love for God's Word, came quite diligently to the church nine miles away at the time when Pastors Blitz and Steger served the congregation at Pine Hill. When asked by these people, Pastor Steger preached a few times in a church in their neighborhood that belonged to the Lutherans and Reformed together, where we had also celebrated our services until now. So the Lutherans in the neighborhood, who not only call themselves Lutherans, but are Lutherans as well, were won over for the good sack - and a pretty log church, 10 feet long and 36 feet wide, was built by them.

While in other places of our new fatherland churches were destroyed or turned into hospitals by the unfortunate war

While in some places the unfortunate Parhelwulh is tearing apart congregations, the good Lord has given us the grace to build here, far from the noise of the world, in our beautiful Alleghany Mountains, for the glory of His name and for our salvation, a little church where we can gather in peace and unity to hear the word of the cross, the holy and precious gospel, the good news of Christ "crucified" and risen, and to use the holy sacraments, baptism and communion, according to the institution of our Lord Christ. The sacraments, baptism and the Lord's Supper, are to be used according to the institution of our Lord Christ. To the faithful Savior, who has so kindly allowed His grace to shine upon us, be praise, worship, glory and honor, that He still creates places for Himself, where His Gospel is preached, which makes our souls blessed! W m. A. Kähler.

It must be a special joy and strengthening of faith for us Lutherans to hear from the many reports of church dedications within our synodal district how the Lutheran Church of this country is spreading ever more witheringly, becoming more and more a power of the Lord, and also appearing ever more dignified in its outward form, in its houses of worship. - —

Churches are also monuments of faith, and because they should be so, it is an honor to the Lord if the church of orthodox confession, where God has blessed it with outward prosperity, is not content with the erection of makeshift places of worship, which in their outward appearance differ little from the meeting places of the sects or other profane houses, but that, following the example of the ancient fathers, whose churches survived the storms of centuries and still fill us, their late-born grandchildren, with awe today, they now also begin to build worthy houses of prayer from the "offered" blessing of God out of gratitude, in His honor. - Although God does not dwell in temples made with hands, but in the hearts of his Christians, it is nevertheless certain that he is blessedly present where his name is remembered, where his sum resounds and through word and sacrament children are born to him like the dew from the dawn, Isa. 57, 15. 57, 15. It is therefore right to conclude that where people live in abundance, in paneled houses, while their houses of worship stand desolate or are only poorly prepared, their hearts are not given to the Lord as a dwelling place. The Lord was born in the stable, of course, and wants to live with his poor Christians in the stable, if need be (otherwise he will not find a place to stay in the world), but with his wealthy and rich brethren he certainly does not want to be sent to live in the stable, or even to move out. He is, after all, the Lord of heaven and earth, the King of honors, to whom royal honor is to be paid. As such, he does not want to dwell in the stable, not in the barn, but in the master's house in wealthy communities; indeed, the most beautiful, most precious and most glorious house belongs to him. Solomon's temple serves as an example. - See also Haggai I.

Mindful of this honor, the Lutheran congregation of St. Peter's in Schaumburg, Cook Co, Ills, has built such a church to the Lord that it believes it is equal to the magnificent houses of worship recently erected by sister congregations in Cleveland, Indianapolis, Addison,

Adrian 2c. worthy of the side. - The length of the building from the tower to the choir is 85, the width 40, the height 22 and that of the thume 118 feet. The church is built in Byzantine style of bricks and all the arches of the windows, doors 2c. as well as the cornices 2c. are of massive cut stones. - It is divided into tower and porch, nave and choir, had a vaulted ceiling and one end and two side galleries. The interior decoration, which was done by the women of the congregation and cost over 500 dollars, is in keeping with the exterior of the building. Two bells ring from the steeple and the organ sounds inside the church. The construction costs (including our work) amount to 12,000 dollars.

After building the church for a whole year, we had the joy of consecrating it to the service of the Lord on November 4 of this year. In the morning, Pastor Beyer of Chicago preached on Gen. 28, 16, 17: "The Right Consecration of the Church," while Pastor Wunder performed the liturgical part of the service; in the evening, Rev. Küchle preached on Ps. 84, 2-4: "On the Loveliness of the Dwellings of the Lord." 1) What does a dwelling place of the Lord mean? 2) In what way is a dwelling place of the Lord so lovely? 3) What does this sweetness of the Lord's dwelling encourage us to do? In addition to the pastors mentioned above and numerous guests, the celebration was also graced by the presence of Pastors Franke, Niethhammer, Schmidt, Meyer, and the teachers Bartling, Furstenau, Garwisch, Zacharias, and Engelke.

May the faithful, gracious and merciful Savior grant that His word may always be preached purely and loudly in this church, so that we may hear it gladly, keep it and thereby be saved. May he dwell with us, not only in our church, but also in our school, in our homes and in our hearts, so that one day we may also dwell with him again in his heaven, in the eternal tabernacles of God. Amen.

F. W. Richmann, P.

To Professor and Doctor of Theology G. Seiffarth

In response to his impertinence in the "Epistle to the Members of the Synod of Missouri, Ohio, etc.," the following resolution, passed unanimously at the last meeting of the said Synod, serves as an answer:

"it (the Synod) is completely satisfied with the editing that has taken place since then, offers its heartfelt thanks to the editor for his faithful work, and asks him, in God's name, as much as God may give grace, to continue as before."

Br. Wyneken, Pr.

Conference - Display.

The Fort Wayner Pastoral Conference is assembled Tuesday morning the 5th to Friday noon the 8th of January, 1864. It is still remembered that each conference member will receive an Aus

work on the Ariom: "Except the church is no light" has to bring.

At Fort Wayne, Nov. 26, 1863.

M. ^Stephan.

Two and eighty short consolations to the challenged of all kinds by

Dr. Joh. Lassenius.

After the first edition of this excellent work was out of print, the publisher not only procured a new one, but also embellished it by adding the portrait of the author. Those who do not yet own the book should not neglect to acquire it. We would also like to point out that it is an excellent New Year's gift for sick soldiers in military hospitals. The price of the copy is 90 Cts, with postage Kl., and it

can be obtained at the following address:

No. I., VoliiiSninA, 8t. Iwuis, No.

Slavery viewed in the light of scripture.

by Dr. W. Sihler.

This contemporary writing is still available from the undersigned, at the following prices (postage added to me): 1 copy 15 Cts, the dozen G1,15., the hundred H8,00.

A. Schlitt,

Iwtter Dox 1471 Laltimore, Nä.

Receipt and thanks.

For the proseminar in Germany:

received through Pastor Hamann from Mr. Deuser in Carondr- let, Mo., 50 Cts. - from Mrs. Christiane Schmidt in St. Louis 50 Cts.

For poor students:

by Past. Burckhardt in Dundee, Ill, collected at the wedding of Mr. H. Henk 82.05. - collected at Mr. Notte's wedding in Centreville, Ill. 82.50.

For Missionair Clöter:

collected on Kirchweihstag from Mr. Christian Lange in St. Louis 58.15. - from Prof. Brauer 82.00. - from Mrs. Pauline Tschirpe in St. Louis 82.00. - from Pastor Ledmann in St. Louis Co. 82.00 - through the same from Mr. A. Bopv 25 Cts., Gfr. Merz 50 Cts. H. Niedrügge 81, P. Wehcmir 81, Gl. Merz 75 Cts, I. H. Grob 50 Cts. H. Clostermaun 82.50, Minna Lorberg 25 Cts, Emilie Ohly 25 Cts. C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and poor students:

From Mr. Gottfried Mertz from Mr. Past. Lehmanns parish: 2 Busch. Potatoes, 50 cabbages and 2 peck onions.

From the parish of Mr. Past. Gräbner in St. Charles: 812.20.

From Mr. Aug. Fodder, from the parish of Mr. Past. Fick: 3 barrels of potatoes, 2 Busch. Ruben, 1 bag cabbage heads and 1 peck dried apples.

From Mr. Heinrich Künecke from the parish of Mr. Past. Hamann: 1 barrel of potatoes and 1 barrel of turnips, 2 quarters of beef, 25 heads of cabbage, 1 peck of dried peaches, 1 gallon of peach butter.

By Hrn. Past. Lehman: from Ed. Dürschlen from his parish in Balwin: 82.

By Mr. Past. Dorn, by C. H. C. from the Port Hudson community 810, and by Heinr. Schröder 81 for the maintenance of poor students.

Ans of the municipality of Mr. Past. Baumgart: from the local mill company 1500 w flour.

Don Mr. Christ, Lange from the Zion District here: 2 bushels of potatoes, H bushels of beans, i bushels of peas.
 From the parish of Mr. Past. Moll: from Mr. Vogelsang: 2 sacks of potatoes; from Mr. Jsenberg 2 pigs.
 Bon Mr. Nhde sen. here: 2 bunches of potatoes and 2 bunches of males.
 From Mr. Past. Hamann, on boarding fees for a Brunni pupil, \$4.
 From the St. Paul parish of Mr. Past. Lrhmann: from himself: 1 pock beans, 1 peck onions, 2 gall. Aepfeldutter, 4 bunches of apples, 3 Buschei white males;
 from I. CorsdanS: 1 bunch of potatoes, 1 peck Arpfri- schnitze; from Jakob Wörther: 28 cabbage heads.
 From Mr. Georg Vetter here: I aar \$1.
 From the millers Kalbfleisch and Lange here: 32 sacks of bran.
 By Mr. Past. Biedermann: \$t,2tt, collected on F. Wachter's baptism of children, for the maintenance of Brunnian pupils. A. Crämer.

For the Concordia College budget to Fort Wayne, Ind:

IT is with heartfelt thanks that the undersigned certifies receipt of the following gifts of love:
 From Mr. Past. Stepban's grm.: 1 quart beef, 1 gallon lard, 1 sack potatoes, 1 sack grain, 1 sack white turnips, 3 sacks cabbage, 5 Bush. Wheat.
 From the commune of Mr. Past. Kuehn in Wilshire, O>: 16 gallons of preserved grain, 1 bag of oats, 2 bags of wheat, 2 bags of grain, 1 bag of rye, 1 bag of potatoes, 2 bags of cabbage, 2 sides of bacon, 6 quarters of beef.
 Ans der Gem. des Hrn. Past. Bode: 5 quarters of beef. 2 sack potatoes, 6 bush. Wheat, 1 sack of white reuben, 4 sack of grain, 1 bush. Rye, 45 head of cabbage; a "S the Filial-Gem: From Mr. Busse 1 sack of wheat, 1 sack of car- toffeln, 2 sack of white turnips.
 From Mr. Past. Zage!S Gem.: From Mr. Trier 2 Bush. Rye, from Hin. Frosch 1 quart of beef, from Mr. Wcstenfeld 70 cops of cabbage, 1 sack of white reuben, from Mr. Tornbeck 1 bush. Wheat, 2 Bush. Potatoes, 1 Bush, white reuben, H Bush, red turnips, from Mr. Engeldcrg 1 Bush. Wheat, H bush, white reuben, 4 bush. Potatoes, H Bush, yellow beets, by Mr. Pröste 1 quarter indfleisch.
 From the former grm. of Mr. Past. Wamdsngans: 2 sacks of grain, 2 sacks of white males, 2 quarters of beef.
 From Mr. Past. Berg's Grm.: By Mr. Lnninger \$1,00.
 From Mr. Past. Husmaun's former communities: from Mr. Valentin Meyer 1 sack of wheat, from Mr. Tönjes 1 sack of potatoes, from Mr. Docter and Mr. Kaiser 5 bnsh. Kar- toffeln, 3 sack grain, 1 sack wheat, 3 Bush. Oats, 1 sack of cabbages.
 From the parish of Mr. Past. Friedrich in Hnntington: Don Hrn. Jüngel 1 Bnsh. Potatoes, from Mr. Jülling 1 quarter beef.
 From the Grm. of Mr. Past. Rrichardt r Don Hrn. C. Lücke 2 sack wheat, 1 sack potatoes, bush. Beans, 1 quarter beef, from Mr. W. Lücke 2 sacks of wheat, 1 quarter beef, from the Filial-Gem.: From Mr. W. Schaper 2 sacks of grain, 1 quarter beef.
 From the collection of Mr. Past. Schumann: from Mr. AhrrnS 2 Bnsh. Wheat, 2 Bush. Potatoes.
 From the community of Mr. Past. Jäbker 13 sacks of potatoes, 9 sacks of rye, 16 sacks of white reuben, 7 sacks of wheat, 15 sacks of grain, 3 sacks of cabbage heads, H Bnsh. rothe reuben, H Bush, dried apples, j Busch. Beans, 1 sack of apples, 3 quarters of beef.
 From the farm here: From Mr. Rose 2 sacks of wheat, 1 sack of grain, 1 quarter of beef.
 From the grm. of Mr. Past. Wunder, Chicago: From the **first** women's club 12 bust shirts.
 Dom Frauenverein in der Gem. des Hrn. Past. Geyer, Earlinvillr, Ill, 2 busrnshirts and 1 pair of woolen stockings for Fr. Rogge; 2 buscnhrmde for M. E. Bar- thel; 1 busrnshirt for A. Brömer; 1 busrnshirt for A. Pobl; 2 pairs of woolen stockings for I. and A. Geyer.
 Fort Wayne, late Nov, 1863.

F. W. Reinke.

Don the dear women's association in the parish of Mr. Past. Stephan \$7,00 for the support of poor pupils, certifies with gratitude in the name of the local association

M. Stubnatzy:
gort Wayne, Ind, Nov. 27, 1863.

For the construction of the school teachers' seminary at Addison, Ill:

By members of the congregation of Mr. Past. C. Meyer, Proviso, Cook Co., Ill. HU1 .75
 namely: By H. Msenbrinkjun. and F. De- gener G \$25. - H. Mesenbrink sen. and A. Hcidorn (I \$2) -H. Volberding and Fr. Weiß G \$5.-A. Krumwirde, H. Behrns, F. Hanse, L. Wiebe, Ch. Weiß. Ch. Tbiclc G \$1.-Ch. Joachim and John Schert G \$2. - L. Meyer, Jürgen Strnberg, A. Rathmann G \$0.50.- F. Stünkel 25 Cts.
 H. Bartling.

(Delayed.)

From dear women from the congregation of St. Jacob of the Rev. Daib: 7 pillowcases, 2 skeins of wool yarn.
 Don dear women from the Dreicinigkcits - parish of Mr. Past. Daib 6 skeins of wool yarn.
 For the college - construction in Fort Wayne by Mr. Past. Daib by Mr. G. Jürgensmeier \$2,00.

Wm. Meyer.

Received:

For the German ev. - luth. hospital and asylum.

From Mr. Pastor R.	\$1,(0
" ,, Heini I Erbmeier 2	.00
" " Stigler in St. Lonis	10,00
Collected at the wedding of Mr. John Heinz in St. Louis 6	,go
By Mr. E. Noshkefrom Mr. W. Steinmcier Carondclet Mo. 1	,00
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From the Virgin Vei one in the Concordia District! St.	
Louis --	10.00
From Mr. Ernst Plackemcier in St. Cbarles 5	,00
" a UugenanInnen in VinrenncS Ja. 1	,nO
"Mr. Bärensmeier in Bethlehem Yes.	4,90
L. E. E d. Bertram, Cassirer.	
In the penultimate number of the Lutheran read:	

Instead of rock garbagerr, shock garbagecr.
"Ernst Plackemeier, Wilb. Hagrmann St. Charles.

Obtain:

For the Collkge-Sänildentilgungs-Kasse in St. Louis:

By Mr. G. Emmert, Washington, D. C. \$10.00 By Mr. I. Bnkncr, New York, . A. I. 0.28

To the Synodalcasse Western Districts:

From TrinityS T istr. in St. Louis, Mo. 11.60 „ ImmanuelS " " „ „ n.ZO
Don of the municipality of Mr. Past. Neisingrr, Pekin, Ill. 7,00 "Hrn. Past. Rcisingcr, Pekin, Ill. 2,110
" " „ John, Augusta, Mo. 1.00
" "Bünger, St. Louis, Mo. 2.00
" "HollS, Centreville, Ill. 1.00

"of the Gem. of Mr. Past. Miracle, Chicago, Ill. 17.75

Collecte at the infant baptism of Mr. Thomas, Chicago, Ill. 2.20

From the community of Mr. Past. Wagner, Pleasant

Ridge, Ill. 12.25

" Mr. Past. List, New Orleans, La. 1,00

To the college maintenance fund:

From TrcieinigkcitS Distr. in St. Louis, Mo. 11.00 " ImmanuelS " " " 11.00

Collecte on the Reformation Day of the Gcm. of Hrn.

Past. Hamann, Carondrlet, Mo. 17,10

Don of the Gem. dcS Hrn. Past. Br. Schaller, Red

Bud, Ill. 10,70

" Mr. F. Knoll in Glencoe, Ill. 1,00

" Mrs. Heßler in Glencoe, Ill. 0.50

" Mr. Joh. Georg Detter in St. Louis, Mo. - -3.00

" of the community in Altenburg, Perry Co., Mo. - - 25.00

Collecte on the Reformation feast drr Gem. of the Lord

Past. Baumgart, Elkhorn Prairie, Ill. 7,00

For the widowed Prof. Biewend:

From the second Frnum-Vrrcin dcr Grm. of Hrn. Past.

Miracle, Chicago, Ill. 2.55

To the Synodical Mission Fund:

Collecte der Grm. des Hrn. Past. Biltz, Lafayette Co, Mo. 8,M

Dom Drcieimgkn'ts-Distr. in St. Louis, Mo. 235 From Mr. G. Nclte's wedding grs. in Centreville, Ill. 3,ii) From the missioncbiichsc of the Gcm. of Mr. Past. ,

Miracle, Chicago, Ill -- - 3,50*

Don of the comm. of Hr". Past. C. F. Magelsrn in

Long Prairie, WiSc. - - 9.87

Don of the Gem. of the Hrn. Past. C. F. Mazelssen in

Jcfferon, Wisr. 20.45

From the Grm. trs Hrn. Past. C. F. Magclsscn at Rock River, WiSc. 15.55

AlS Thank offering by Mr. K. Eiseld rn in Pckm, Ill. 10,(0

For inner mission:

AlS Darkopfr of Hcrn K Eiselrbcn in Pckin, Ill. 10.00 For the community in New York:

From drr Grm. at Pertyville, Mo. by Mr. Past.

Td. Grüber 5.08

For the English community in Baltimore:

tiatur Schmidt, St. Louis, Mo. - - - 0.58 Ev. Roschke.

Get

For the Synodal Casse:

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Donder wem. of Hrn. Past. Detzcrsfröher forgotten \$1M During drr Synodalzeit is iclge-des money with me for Synodaizwcckc received:

" the community of Mr. Past. Kühn, Wilshire---- 5,28 „ him solbst 2M

By Mr. Past. Kühn by F. Scheuerer 2,00

"""" C. Germann 2,110

From Mr. President Wymkc, Surplus of the Travel

costcn --41 ,00

„ the comm. of Mr. Past. Oestermeyer 6,50 " „ " Fricke 17,25

From the bell gutter of the same Gcm. U,SZ

From the comm. of Mr. Past. Friedlich, harvest festival

Collecte 5 75

" the EmanuclS Gem. dcS Hrn. Past. Frickrich- 1,b5 " " Gem. dcS Past. Schumann DeKalb Co. -- - 17.30 """"""Kcndalville ----4.50

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" , Past. Fricke		1,00	
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"Hrn Past. Bühl		1,00	
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" Hrn. Past. ^u^u aun		IM	

W. Meyer.

(The continuation of these receipts will follow in the next number).

Changed addresses:

Rev. I?. Iluxxreelw, Nintteayolis,

I?.ev. k. VoiZt, LLLuuwu, NLoouxiu Oo., III.

Volume 20, St. Louis, Mon. January 1, 1864, No. 9.

(Sent in by Past. Baumstark.)

The ecclesiastical union and its practical fruits.

When we once again address this enemy of our Lutheran Church in these pages, we do not believe that we are doing anything superfluous or unnecessary; For we are not dealing with a danger that is long behind us, or with an enemy that has long since been overcome, but rather with one that surrounds us on all sides in our present time as well as in any other, and in the form of several ecclesiastical bodies that exist here in this country, such as the "Evangelical Association of the West" and the "General Synod," which calls itself Lutheran, often interferes with our congregations and, through its beautiful glittering appearance in the garb of innocence and brotherly love, keeps so many children of the Lutheran church in its soul-dangerous clutches and still draws several into it; Yes, with an enemy who is all the more worthy of attention because she is rooted in the spirit of the age and therefore has the natural inclination of the great mass of the people. Thus the "Lutheran" will also come into the hands of some readers who are not yet clear on this point and yet do not have a firm heart in it; for all of them, however, it should not be useless and unimportant to point out the anti-Christian nature and the pernicious consequences.

It is important that attention be drawn from time to time to this false ecclesiastical union, partly for its own fortification and partly to ward off opposing attacks and objections.

That the ecclesiastical union between the Lutheran and Reformed Churches is an ungodly thing is certain from the outset to every righteous, even somewhat informed Lutheran, whether he considers the essence of the union itself, as it is flatly contrary to the clear word of God, or whether he considers the history of its origin.

As far as the first point is concerned, one only needs to know the teachings of the Reformed concerning the election of grace, Christ's person and office, the word of God and especially the two holy sacraments, baptism and the Lord's Supper, and then add scriptural passages such as Match. 7, 15: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves," 2 Cor. 6, 14: "Do not pull on a strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness?" 2 Tim. 2:19: "Let him depart from unrighteousness who calls on the name of Christ;" Titus 3:10: "Avoid a heretical man when he is once and again admonished." Gal. 5:9: "A little leaven leaveneth the whole lump"-so the conclusion must arise of itself to every sincere, orthodox Christian: God's word forbids me to associate with false believers.

The so-called reformed churches have many false teachings that are dangerous to the soul: therefore, according to God's Word, it is my sacred duty to avoid fellowship with the reformed sects.

And as far as the history of the origin of the Union is concerned, church history shows that it is a building for which the unbelieving enemies of Christ actually dug the foundation. For after the glorious heyday of our Lutheran Church, when the pure, sound doctrine of our pious fathers, as presented in the Concordia Book, had the undisputed upper hand within the Lutheran Church, dominated theological science and the entire administration of the sacred office of preaching, the whole of the Lutheran Church was in the hands of the unbelievers. After this time, the old evil enemy made a new mighty start and began to ransack the ground and soil of the church through an infernal seed of unbelieving worldlings and freethinkers, who brought the poison of their unbelief to the people through many writings and spread it among them. Unfortunately, these freethinkers were given a helping hand by the so-called Pietists, a party that arose within the church itself and, in its emphasis on the Christian life in contrast to the dead faith of the mouth, was not wrong, but from the very beginning it disregarded doctrine above life, with all kinds of false

The people of the world were in the midst of the sectarian community and finally fell more and more into fanaticism and sectarianism. Satan needed this, against their own will, in order to break the way for the crowd of unbelieving deniers of God and Christ. Unbelief soon ousted its pioneer, Pietism, gradually took over all the university chairs and thus also the preaching chairs, and from there penetrated into the poor people.

The natural consequence of this was that the faith of the fathers was more and more lost to the newly growing generation and an impudent unbelief took its place: and although since the heavy chastisement of God over the German people and the other peoples of Europe by the French Emperor Napoleon a time of repentance, reawakening faith and spiritual life dawned, the former healthy, firm and ecclesiastical faith did not return, but the new Pietists suffered from the same errors as the earlier ones, as the earlier ones, and made common cause in one piece with the unbelieving rationalists, namely in indifference to the teaching of divine truth, and so it came about that both, rationalists and pietists, joined hands to create in this ruined, desolate church field, in this ground ransacked by the sows (Ps. 80.) to plant a large, outwardly stately-looking tree, under the best foliage all kinds of birds, namely nationalists, pantheists, pietists and enthusiasts, in short everything that does not want to hold firmly and faithfully to the pure truth and does not want to confess the same in spite of the world and the devil, have found shade, i.e. peace and quiet. In short, everything that does not hold firmly to the pure truth and does not want to confess it in spite of the world and the devil, has found shadow, i.e. peace and tranquility, not divine peace, of course, but world peace, peace with the unbelieving princes and the apostate people, tranquility from the serious doctrinal discipline of the orthodox church and full freedom to mix up light and darkness, truth and lies, right and wrong doctrine at will and to conduct the ministry of preaching and its Christian confession in such a way that one does not come into conflict with the world.

From this brief account of the origin of the Union, you can see, dear reader, that its very origin does not bode well, but throws a very ambiguous light on its character. For a church, for which the obvious enemies of truth have dug the foundation, by spreading indifference, that is, indifference to divine truth among the people -: such a church can certainly - already considered according to its historical origin - not be a divine work, not a plant planted by the heavenly Father.

But what, as we have now seen, is a foregone conclusion for every right Lutheran, if he considers the nature of the Union itself and the history of its origin, namely that it is a repugnant

This is also confirmed to an attentive observer who is enlightened by God's spirit, when he looks at the actual fruits of this work. Here, of course, the adversaries will counter us from the outset: "How dare you reproach the fruits of the Union, of this great work of peace? What, then, were the practical fruits of the strictly Lutheran leadership of the sacred ministry? What were the practical fruits of the strict Lutheran leadership of the holy preaching ministry in that heyday of Lutheran orthodoxy that you praise so much? Were they not a dead orthodoxy, a carnal trust in outward membership of the church and the outward use of the means of grace without true repentance and living faith, in short a general sleep of death in the church, as the writings of Joh. Arndt, Spener, Heinrich Müller and other men of God are full of these complaints? On the other hand, was it not the unrighteous Pietism that brought spiritual life into the dead church in the 18th century and again at the beginning of this century, that reawakened the bones of the dead?"

The answer to this objection is twofold: first of all, as far as the fruits of orthodox ministry in the 16th and 17th centuries are concerned, rationalists and pietists put them in a completely false, unfavorable light, and we confidently assert that there was more true Christian life among the people in those times than there is today. This is evidenced, among other things, by the widespread distribution of those wonderful, old devotional books, which even in times of unbelief have been preserved in the families as a precious heirloom from the forefathers; for this general distribution of such writings also presupposes a general need and desire for them, and cannot remain without blessing. - If, on the other hand, it must be admitted that toward the end of that period a state of security, of spiritual death through abuse of grace, began to spread in many cases, so that men such as Heinrich Müller, Arndt, and Spener felt compelled to make well-founded, bitter complaints, it must be noted that such complaints were made not only in that time, but in all and especially in the best times of the church, e.g., as early as the time of the A.D.D., but also in the time of the Church of the Apostles. For example already in the time of the apostles (1 Cor. 4, 8. Jac. 2, 14 ff. Revelation 2, 4; 3, 1. 15.) But as little as the carnal abuse of the preaching of the apostles for security, the muzzling faith, which was already frequent at that time, can be laid to the charge of the apostles themselves and their preaching, just as little can the damage to the church in that time of the rule of pure doctrine be laid to the charge of the orthodox teachers and shepherds of our church and the orientation of their office on the whole, but every impartial man will admit that the same were not the consequence of the use, but of the abuse, which the devil, the world, and the evil flesh caused, and all the more so because the more glorious the church flourishes, the busier Satan is in corrupting it. But where the orthodox preaching Whenever the word of God is in the air and is properly used by the listeners, it has always brought only glorious, divine, blessed fruit.

But as far as the much praised spiritual blessing of Pietism and the Union is concerned, the preachers associated with it and the administration of the ministry established according to its principles have produced such blessed fruits, not insofar as they were unconverted or pietistically minded preachers, but insofar as they still retained as much of divine truth as is absolutely necessary for salvation, and indeed often preached with power and zeal and thus partially aligned their ministry correctly, thus not through the union, but through God's special saving and sustaining grace despite the union, not insofar as they were hostile to the orthodox Lutheran ministry, but insofar as they still partially agreed with it. - Those fruits, however, which they have produced and are still producing precisely as friends of the Union and through the promotion of the same, were and are by no means and never ever divine, but earthly, human, diabolical, as we will now see, in that we will deal with the essential principles or tenets of the Union individually.

The main principle on which the union is based and the main principle of pietism is indifferentism, i.e. indifference to the truth and disregard for doctrine. It is not the doctrine that matters, they say, but the right life, that a person stands in true repentance and living faith in Christ. Whoever has this, whoever truly believes in Christ as his Savior, will be blessed, and the other doctrines are therefore not important; of the election of grace, of the holy sacraments, of the last things. The same is true of the election of grace, the holy sacraments, the last things, and the like, which make no great difference, and for the sake of such secondary matters one should not quarrel and separate. These are more or less the opinions and speeches of the Unionists and the pietistically minded, whereby

they do not consider that doctrine is the source and root of right spiritual life, that a healthy spiritual life can no more come from false doctrine than pure water can come from an impure spring or good fruit from a rotten tree, that all the truths revealed by God are not secondary matters, but very great and important main matters, that all the articles of faith, like the members of a body, are closely related, and therefore the falsification of one also has a harmful effect on the whole doctrine, in short, that the doctrine is as important for the Christian life as the foundation for a house or the seed for a plant.

But what are the practical consequences of this principle? What effects must it have if the preachers conduct their ministry according to these principles, preach to the people at every opportunity that the doctrine is not important, and by their own example teach their church children

What can be the consequence if the whole administration of the sacraments and pastoral care is permeated by this spirit of indifference and the children are brought up in it from their youth and trained in the war of faith and fellowship with all kinds of sects and false believers? - Nothing else can be the consequence of this than that Christians become more and more indifferent to divine truth, to the teaching of the Gospel, that the sense for truth is dulled and the honest striving for knowledge of it becomes more and more slack and finally ceases altogether; for what need is there to worry and strive much about a matter that is not of any importance? What is the use of eager striving for something that is indifferent, that does not matter much? - It is true that the "better" among the pietist indifferentists, i.e., among the indifferent, "make no difference. among the indifferentists, i.e., among the indifferent, make a distinction between essential doctrines, to which one must hold fast (to which one usually counts nothing more than faith in the Savior, no matter what one actually imagines by the same and by what means we enjoy it), and between non-essential doctrines (by which one usually understands all others except the one mentioned above); But this distinction is so vague and general, and the boundaries between "essential" and "non-essential" doctrines are so blurred, that it is left to the arbitrary taste of each individual to decide, from the content of the revealed truth, whether to reject them as non-essential or to retain them as essential. And how can it be otherwise, when the love for truth becomes colder and colder, than that the indifference in the field of Christian doctrine extends further and further, that more and more is thrown overboard as unessential and the essential is reduced to less and less and finally to zero? But where have we arrived then? At the total unbelief. And where can one come also on this way differently? Is it not a frightening impudence and ingratitude, does it not mean to reach out to the devil already, if mau against the divine truth, which the Lord revealed to us in such infinite grace, with such deep condescension, over which he watched with such great faithfulness and which he wonderfully preserved against so many and terrible storms of the enemies?

What is the point of being indifferent to this beatific truth and not considering it worth anything to mix it with all kinds of human and devilish errors, to "throw lies and truth together" and thus to offer it as food to the immortal souls whom only truth can make blessed? Can this bring other than hopeless fruits? No, nothing more dangerous for the souls can be thought than this. No matter how deeply a man has fallen and sunk into unbelief or the cesspool of vice, if he still has a sense of truth and a striving at the bottom of his heart to recognize it, there is still hope of salvation for him.

indifferent and blunt against the truth

His heart is closed and can hardly be made accessible to it.

Another fruit of the unirt-pietistic nature, which arises from the same principle of indifference to doctrine, and which goes hand in hand with the aforementioned deadening against truth to the point of total unbelief, is the lack of Christian knowledge and thorough experience.

The knowledge of the "Christian" doctrine is regarded as an indifferent, unimportant matter and is treated accordingly by "preachers" and listeners. The unintelligent preachers think: "Nothing depends on the exact knowledge of the doctrine".

if people only love the Savior," and for this reason they deliberately do not want to introduce their listeners to right knowledge at all; they do not even make an effort to do so in their sermons,

(as the apostle demands from a "right" preacher 1 Tim. 3, 2.; 2 Tim. 2, 24.), but are content to present a general, unclear talk about the divine teachings contained in the text, which is only calculated to the feeling and not to the understanding of the listeners, and in this way they can only produce children in Christ, who still let themselves be weighed and lulled by all kinds of wind of doctrine through the mischievousness of men and deceit, Eph. 4,14. Scripture and the false doctrines of heretics and false prophets, and to warn them of the false prophets and their deception - in short, while according to Scripture the first task of a preacher should be to diligently teach the gospel (1 Tim. 4, 16. Tit. 1,9. 2, 1. Matth. 5, 2., 7, 28.) and to bring his church children to the right knowledge of the truth, to the right knowledge of the law and thereby of themselves, to the right knowledge of the grace of God in Christ. Instead of this, the pietists seek to bring their church children to the right knowledge of the law and thereby of themselves, to the right knowledge of God's grace in Christ, which stands in the forgiveness of sins, and to the knowledge of the whole context of Christian doctrine in its various articles, just as the first use of Scripture itself, according to its own statement, is that it is useful for teaching, 2 Tim. 3:16. Instead, the pietistic-uninspired preachers neither seek to gain an accurate and thorough knowledge of Christian doctrine themselves (as is generally the case with the doctrine of God), nor do they make an effort to bring about such a knowledge in their listeners and church children, but leave it aside as an unimportant side issue. Instead, they leave it aside as an unimportant side issue and, on the other hand, spend all their time and effort on all kinds of other things that, according to God's word, are just things, on arousing the emotions, on external orders, constitution, and the like.

And in this perverse and unhealthy nature the listeners agree with the teachers, the sheep with the shepherds. After all, we human children all suffer by nature from

Inertia and unwillingness to search diligently in God's Word, to penetrate the meaning of the Scriptures, to consider their teachings carefully, and thus to attain a thorough knowledge of the salvific divine truth through diligent research and reflection! For this very reason, awakened Christians are all too inclined to content themselves with the first child's state of knowledge, with a merely

superficial understanding of the truth that is the only means of salvation. In addition to this, where indifference to doctrine and the ignorance and lack of clarity that result from it prevail, doctrinal battles also fall away, and everything remains nicely on an even keel and lazy world peace, the aggravation of the cross ceases, and the great multitude, together with its purse, can be won over much better. No wonder, then, that in the bosom of the indifferent Union Church there is no concern for a thorough knowledge of doctrine; no wonder that in such places, where the unrighteous nature prevails, the actual experience is that even the "old Christians" in old unrighteous congregations have a very weak knowledge. While in older Lutheran congregations, which have been under the pasture of faithful Lutheran leadership for a long time, one often finds people who have a splendid knowledge of the whole Christian doctrine, even in the more difficult doctrinal questions, with which they can put many a superficially educated preacher to shame, and a thorough, solid experience, through which they are true spiritual fathers: As can be observed everywhere, the old members of old united congregations also remain, as it were, in the lowest class, are not at all at home in Christian doctrine, have no weapons to defend their Christian faith against the opponents of it, no "eyes" to "recognize" the doctrinal differences of the various confessions and to see through the Scriptural falseness of the false teachings. But is this lack of knowledge and this lack of concern for its growth pleasing to God and appropriate to the Scriptures? Not at all. On the contrary, God's Word places great emphasis on knowledge and exhorts us to strive for it. The Lord says John 17:3: "This is life eternal, that they may know thee, that thou alone art true God, and that thou hast sent Jesus Christ. John the Baptist had to go before the Lord and prepare the way for Him, "so that He might give knowledge of salvation to His people," Luc. 1, 77. St. Paul feels compelled to thank God in particular for making His Christians in Corinth "so rich in all things, in all doctrine and in all knowledge. 1 Cor. 1, 5. And to the Philippians he writes 1, 9: "Therefore I pray that your love may abound more and more in all knowledge and experience, that you may consider what is best," thus teaching that knowledge is the main means to increase love, and praising it as a special grace of God for which one must pray, as St. James also exhorts,

that we should call upon God for the same, as a great and important gift of grace, 1:5: "If any of you lacks wisdom, let him ask of God, who gives it to everyone with simplicity. St. Peter exhorts us II, 3, 18: "Grow in the grace and knowledge of our Lord Jesus Christ," and St. Paul testifies that knowledge is a main means to strengthen faith, when he says Philem 6: "That your faith, which we have with one another, may be strengthened in you through the knowledge of all the good things that you have in Christ Jesus. Col. 1, 9.

I Tim. 2, 4. and many other scriptures teach the same, which would be far too extensive to mention.

But if, according to Scripture, Christian knowledge is a most important and necessary thing for every Christian, then indifference to it and the self-inflicted lack of it can certainly not remain without harmful consequences and ruinous fruits. For while a discerning Christian is like a man who walks confidently and safely along a dangerous path in the dark of night and reaches the goal without harm, because he has a bright light with him that lets him recognize all the cliffs and dangers and shows him how to avoid them: A Christian who lacks understanding and knowledge is like a man who has to walk on the same path, but because his light burns dimly and poorly, he easily makes an unfortunate mistake, misses the right path and reaches the goal much more difficult than the latter. While a discerning Christian knows how to recognize all the various hopeless heresies, which are often difficult to recognize because of their pious appearance, that are creeping around today and may still arise, by virtue of his mind, which is brightly enlightened by the Holy Spirit, and by virtue of his thorough knowledge of the Scriptures, and therefore knows how to guard against them: A Christian who is weak in knowledge is easily duped and caught by some clever and skillful heretic, because he does not know how to recognize the devil's lie hidden in his doctrine, does not know how to judge the doctrine according to the Scriptures, and is therefore easily seduced by the holy appearance into errors that are dangerous to the soul. While a discerning Christian does not waver from his faith even in the most difficult temptations and darkest hours, when the night of doubt surrounds him, because he knows these temptations and God's fatherly intention from the teachings and examples of Scripture, and also knows quite well that it does not depend, for example, on the feeling of grace and the forgiveness of sins, that it depends on the immediate help, etc., etc., etc., etc., etc., etc. A Christian who is poor in knowledge is helpless and disconsolate in such hours of tribulation, does not know how to find his way, despairs of his blessedness because he does not feel grace, despairs of God's help because it is not immediately available, and is therefore such a lazy Christian who is indifferent to knowledge.

to lose his blessedness through his own fault in a thousand dangers, either through false doctrine or despair in temptation, while a wise child of God, founded in knowledge, finds his way safely through God's grace. - —

Thus we have considered the two main fruits of the first principle of union, indifference to the truth, namely, the ever-increasing blunting against the truth to the point of unbelief and the lack of Christian knowledge.

But there is another, much more pernicious principle at the basis of the unrighteous being, that is doubtfulness, unbelief. The Union asked the same principle as the Roman governor Pontius Pilate, who said to the Lord Jesus: "What is truth? It is thought that God the Lord has not clearly revealed many important doctrines closely connected with the foundation of faith, but that the teaching of Scripture about them is obscure and uncertain, so that of several opposing opinions about them, any one could possibly be true or false. The doctrine of Holy Communion, for example, is said not to be so clearly revealed in Scripture that one can be quite certain about it, and it is therefore still questionable whether the Lutheran Church or the Calvinists or the Roman Church has the right doctrine about it. This uncertainty and doubtfulness is nothing other than unbelief and abominable blasphemy, with which the Word of God is slammed in the face, which says that the Holy Scriptures are a very bright light and clear teaching of the truth, from which every simple-minded person, if he honestly and eagerly searches therein, can find the truth and become certain of it. For St. David says in the 19th Psalm: "The testimony of the Lord is sure, and makes the foolish wise. The commandments of the Lord are clear and enlighten the eyes," and in the 119th Psalm: "Your word is a lamp to my feet and a light to my path," and St. Paul says in Titus 1:9 that an elder should "hold fast to the word that is sure. And what kind of God would that be, who, through his holy prophets and apostles, would have revealed to us the counsel to salvation, the divine truth, without our being able to find the truth from it with certainty, but would still have to hover in uncertainty and doubt the matter, as people who are led by the nose? Is it not, then, blaspheming God to make the truth of the sacred Scriptures an uncertain, doubtful thing? - And oh, what evil fruits must such a blasphemous opinion and such an after-church founded on unbelief and doubt, the antithesis of the church founded on the rock of faith, produce! It educates its children even in unbelief and doubt, never lets them be sure and glad of their faith, never lets the heart become firm. For while a Lutheran Christian is undoubtedly sure of his faith according to his catechism from God's Word, he is not sure of his faith at all.

If a person is absolutely certain that he would swear about it before he would let go of or doubt only one link of the great chain of Christian doctrinal articles taught in God's Word, and defies the world, death and the devil on the rod and staff of his faith, then an unspiritual person, if he is still attached to the Lutheran doctrine, thinks thus: "I now believe as the Lutheran church teaches, because it seems most likely to me, but it could also be otherwise," and therefore resembles an unreliable citizen, who, when his

king is at war, does not hold firmly and steadfastly to his banner, but easily goes over to the enemy's camp; For how easily can it happen that such a doubter, under the great pretense of holiness, divine zeal and truth, which all sects from the papal church to the grossest enthusiasts know how to give themselves, allows himself to be persuaded and beguiled that in the end the truth is with them, and thinks: Whether I believe about the Lord's Supper or about baptism in one way or another, that will do me no harm in my blessedness. Yes, how easy it can happen that such a one goes on giving, and finally doubts and abandons other doctrines, too, which hit the very center of salvation! Or has this not happened yet? Does it not often happen, indeed, is it not the order of the day in predominantly unchurched places here in this country, that people run from one sect to another, change their religion like a worn skirt, and progress to ever more "unbelieving" sects, from the unchurched church to the Methodists, and when their heads are completely confused and their hearts are made uncertain, to the Swedenborgians or another unbelieving sect, who also believe in the Lord Jehovah Christ, as one thinks - but in a man-made idol, which can make no man blessed.

Behold, this wavering and vacillation in matters of faith, this wandering about in the various sects, even to the point of complete unbelief, is nurtured and nourished by the Union through its doubt about divine truth, which is cultivated not only by not instructing people about the right, certain teaching of Scripture, but also by occasionally saying in sermons or otherwise that this or that teaching of Scripture is not so certain, that one must allow different opinions about it.

In these few words, I, Christian reader, you may, as far as such a weak presentation makes it possible, recognize to some extent the most important unholy fruits of the Union Church, as they necessarily result from the principles of the same and also show themselves in deed, or be reminded and made aware of them anew, and see from this what an ungodly work the same is, at the foundation of which unbelief has already worked in preference and which is so completely against God's clear word, which most severely denies us fellowship with the false-believing sects. If God wanted that the abomination of the

The Lord is the one who has made it possible to recognize, to punish and to shun the faith mongering more and more by Christianity, for the salvation of many souls and for the honor of His most holy name! Amen.

(Sent in by Past. Lochner.)

Walking through our hymnal.

(Continued.)

No. 40. Look, look, what miracles are presented.

Also a Christmas carol of Paul Gerhardt, which, starting from the appearance of the "clarity of the Lord," which made the dark night light, sings in faithful appropriation of the miracle of Christmas.

As lovely as this song is, however, there is a couple next to it to which one is immediately drawn. The one is

No. 41. From Heaven on High, Here I Come.

The following is told about the origin of this well-known, unsurpassable lullaby of the incarnate Savior. Every year, Dr. Luther used to prepare a merry Christmas Eve for his family, during which many wonderful things about the Incarnation of God were spoken and sung. For such a celebration of Christmas Eve Dr. Luther wrote this song for his children in 1535, which he also entitled in the first editions of his *Gesangbüchlein* as a "Kinderlieb aus dem 2. Cap. St. Lucä gezogen". At such Christmas Eve celebrations in the circle of the Seirügen he had the first five verses sung as words of the angel by a man dressed as an angel alone, whereupon the whole house assembly in believing connection with the shepherds with the 6th verse: "Let us all be glad 2c.". In a similar way, therefore, in the following time, of course without disguise, the song was sung in the church service in the holy Christmas or in the early mass. Christmas or at early mass. Schreiber knows from his own experience of several years what an impression this makes, especially when the congregation responding to the angel's announcement is large.

Luther composed the well-known melody for his song about five years later. Until then, and for some time thereafter, the melody of the secular folk song "Aus fremden Landen komm ich her" ("I come from foreign lands") was borrowed for the song, and Luther's song is obviously based on this melody. Whoever wants to get to know this melody, which was later also included in melody collections under the inscription: "Vom Himmel kam der Engel Schaar", will find it in the 3rd edition of Layritz's "Kern des deutschen Kirchengesangs" Abth. II, No. 48, likewise also in v. Tucher's "Schatz des evangelischen Kirchengesangs" No. 54. As sweet and lovely as it now sounds, it was more and more displaced by Luther's even more beautiful original melody, and the magnificent settings, which various masters composed from 1597 to 1612, alone prove how this early melody was held in high honor.

So original and delicious is our song that it was even included in several papist hymnals in the past, which is why it was rightly remembered that the papists, by using this and several other songs of Luther, had to confess that Luther deserved to be their teacher and precentor. No wonder that this song is also sung in other languages, even now in the Chippeway language of our converted Indians, for whom it was translated by our former missionary Baierlein.

About the content of the whole song and its individual verses, a number of reflections are available from ancient times in sermons and writings. However, we will not go further into the content and will only comment on the "Sussaninne" of the 14th verse. This word is an expression that has been in use for lullabies from time immemorial. Therefore, in former times, the Christmas night was called the "cradle night" and sang:

Su su, dear little child, Sleep, my dear little brother, You most dear little Jesus, and so on.

When Luther speaks of the "sweet tone" in which he joyfully wants to sing "the right Sussaninne already with heart's desire", he means the way in which the song was sung first and for a while, but we mean the sweet melody which he created and in which the church now sings it.

Finally, I want to tell the reader a few uplifting stories.

An old man of seventy sang the whole song at his departure and went to heaven singing joyfully like a child.

When M. Samuel Auerbach, pastor in Schenkenberg, received the Holy Communion shortly before his death in 1628, he prayed. When he received Holy Communion shortly before his death in 1628, he clasped his hands together, looked up to heaven and prayed the 8th verse:

Till you come, you noble guest, Who have not spurned the sinner, And come here to me in misery, How shall I always thank you?

Schamelius rightly describes the 13th verse "Ach mein herzliebes Jesulein 2c." as a little saying with which everyone should go to bed in the evening and get up again in the morning, as even now many a pious mother puts her child to bed with this little verse.

Once in Meissen, however, a 12-year-old boy blessed himself to sleep with it. On his deathbed, he once cried over another: "Come death, I am not afraid of you; even if you see green, black or yellow, I am not afraid of anything. As often as he did this, he repeated these words: "Oh, my dear Jesus, 2c." At this the bystanders were amazed, and God was amazed at the effect of the Holy Spirit on the heart of this boy. Spirit's effect on the heart of this boy. - —

An abbreviation of this song is the other:

No. 42: From heaven came a host of angels.

This "call to rejoice in Jesus' birth" is the last of the songs composed by Dr. Luther and dates from 1543. The basic idea is expressed in v. 3: God is your flesh and blood, the eternal good your brother. What we now have of it, the angels teach in the three remaining verses. Especially the last verse is to be considered:

In the end you must be right, You have now become God's generation, Give thanks to God forever, Patiently, joyfully all the time.

So the old serpent has been thwarted by the birth of Christ also in that God's mercy and wisdom knew how to make true what the serpent had lied to mankind in a wicked trick: "You will be like God. May the angels encourage us to thank God for eternity and to be "patient and joyful always" during the short pilgrimage through the valley of tears to the reopened paradise - patient in tribulation and joyful in hope.

A writing from the year 1682 reports that a musician, plagued by great melancholy, was afflicted with so many medicines that he finally could not take anything at all. When, during a new violent attack, he begged his physician, Dr. Fehre, with deep sighs, for a single remedy, he wrote these words for him: "patiently, cheerfully at all times" and even added the notes on a piece of paper. Then the sick man began to laugh out loud, rose from his bed rejoicing, and his melancholy was gone forever.

To the ecclesiastical chronicle.

Saxony. In August of last. In August of the previous year, a mission festival was celebrated in Lichtenstein, at which, as the "Pilgrim" reports, "the North American mission was also commemorated with all warmth," and this was confirmed by an abundant collection made immediately after the meeting.

The Uniate and Methodist Church. In the Methodist Apologist of Nov. 30, a letter is printed which the local Methodist preacher Will had written to a woman who had converted from the Methodist to the Methodist Church. From the letter and what the Methodists say in reply to it, one can see quite clearly in what an embarrassing situation a Methodist must find himself when his church members, who have been taught according to Union principles, leave his church and join another so-called Protestant community. The poor Uniate does not have the only resounding weapon, that the other community is in false doctrine; so he has to look for other weapons. But these do not help. Preacher Will had written to the woman who had fallen away from the Protestant church that it was a great sin for her to join the Protestant community.

had left the church. The apologist answers him: "You note that Mrs. S. has left the 'Protestant church'. What do you mean by the word evangelical? Is only the Lutheran Church Protestant or is only the Reformed Church exclusively entitled to this predicate, or do we in the end only have to understand by the Protestant Church the Union enforced by royal Prussian decree? We Methodists include in the Evangelical Church all those denominations which declare and recognize the Bible as the sole and only guide of their faith, and this view is shared by all the various preachers and congregations which form the 'Evangelical Alliance'. What does the poor unitarian want to say to this? His union compels him to say yes to all this. - Preacher Will, however, had used a second weapon. He had written to the woman: "In no church have I seen more hypocrisy with the holiest than in this (Methodist) church, and that under the guise of brotherhood and sisterhood. This I can confirm before secular and divine court with proofs and evidences -from my own view." And what does the apologist answer to this? He writes: "You dare to offer this to a sister church, which by virtue of the number of its members, by virtue of the earnest striving for piety, is counted among the first in the land, in which the blessing of God is visible, of which every unpartisan church historian admits that it is a child of divine providence, and of which even opponents claim that it was a powerful wake-up voice for other church denominations! The Methodist Church numbers over 900,000 members and about 7000 preachers, and of this you claim that nowhere is more hypocrisy practiced with the Most Holy than among these hundreds of thousands! - We appeal to the sense of justice of the congregation served by Pastor Will, and ask them: is it their wish and will that their pastor should make a mockery of all justice and so brazenly strike the truth in the face? We ask those members of Pastor Will's congregation who have experienced the Son of God as their Savior in their souls, whether you should not blush at the blasphemies your preacher has allowed himself? We appeal to the ""Association of the West,"" of which Pastor Will is a member and, as we have heard, Vice-President, and ask him if he approves of such spiteful attacks being made against a sister church? But you have proofs and evidence; well then, out with your proofs and evidence, out with them before the public." What does the poor unitarian want to say to this? And even if he proves his assertions as clearly as he can, he has not yet won; for it is not the ungodly life of individual members of a church that makes it false, but the false teaching from which the ungodly life flows. Thus nothing remains for an unrighteous fighter against any fellowship belonging to the Evangelical Alliance but to drive his unionist principles.

and to place the decisive weight on the purity of the teaching. If he does not do this, he has nothing to do but to recant in disgrace.

The dear readers of the "Lutheran" have not heard anything about **the Buffalo Informatorium** for a long time, and yet one likes to have news from an old, trusted acquaintance now and then. So let it be known herewith that it is still well and its attachment to Missouri is quite the same as before. The good, cheerful Andres lets his gentle spirit and the gracious Herr von Rohr his condescending, gracious dispositions weave and float abundantly back and forth in it. Particularly No. 5 sighs again neatly from pure love, health

and well-being. The first piece in this number is a solid, powerful, mighty Reformation sermon by von Rohr, the highest peak and center of which is a true heroic thrust against the Missourians: "the most dangerous anti-Christians in this last time, in the last quarter of the last hour." Herr von Rohr, as an old, proven sword, knows how to use this last important moment of time splendidly, and he stabs the Missourian monstrosity so that it lies in the meadow. Such a final thrust in the last quarter of the last hour, even if only read, is already very good, how must the heroic, death-defying expression of strength of this old military man in the pulpit have turned out? Such a thing cannot fail to have an effect on any listener or spectator, much less on the "Lutheran Church emigrated from Prussia. It remains true that von Rohr is quite a powerful man; and not only in the thrust, but also in other gentle virtues, e.g. in patience, so that he can boast with the angel and all faithful preachers: "Here on our side in the holy contending church there is the patience of the saints!" - In the second article, Mr. von Rohr wants to answer the question where the Missourians taught that one can be saved in the faith of any sect. At the end, he cites a passage from the Lutheran; but for the refutation of it, on which everything depended, he refers back to the seventh volume of the Informatorium.

But even though love is capable of much, it is too much to expect it to collect and suspend the Informatorium. Who would be able to do that, that would have to be a very peculiar character! - In the third essay, dear Andrew himself comes and says in his good-natured way: "Among the knowing heretics of the truth, and those who, out of hatred for the sake of their belly, go over to the false believers - that is, fall away - we can justifiably understand the whole Missourian heretic and Red Synod!" O! the pleasant, dear, old, kindly, sensible, honest, splendid Andres! What a wealth of ideas, what a soulfulness, what a spiritual elasticity is to be found in the remarkable

worthy man! And yet he is still so physically spry, he promises to want to see Prof. Walther's "arts from the front as well as from the back, and from the back as well as from the front. Who would have believed dear old Andres to have such astonishing agility? For to see something "from the front as well as from the back, and from the back as well as from the front," really requires youthful agility and jumping power. And from this, from Rohr's thrusts and from Grabau's oscillations from the back to the front and backward, the

dear readers will see what I wanted to prove, that well-being is good. On the last page there is even a quite pleasant joke. It smells a bit of the barn and of draught cattle, but nevertheless testifies to a cheerful disposition. It reads: "We can't shut the mouths of all the oxen and donkeys that yell at us, we would have to have too much hay and straw! Really as cutely said as wittily invented. - The Informatorium reads more and more pleasantly from year to year, but we would like to add one more wish. Please grant our request! In earlier volumes, the most outstanding deeds and perpetrators of the latest church history were often elegiacally sung about in such beautiful verses, called Knittel-, Knüttel-, also Knüppel-Verse. That was beautiful! Really very beautiful! If only such poetic works of art would appear again, and especially Missouri would be covered quite abundantly. Oh! it does the mind so much good to be sung to from time to time!

B.

Even godless authority comes from God.

The ancient Greek chronicler Cedrenus reports that at the time of the reign of the wicked Emperor Phocas in Constantinople, a monk had a quarrel with God about why he had given the Christians such a godless emperor. In the midst of this grumbling with the Most High, however, the monk, without being able to see anyone, heard a voice calling out to him: No worse could have been found, but Constantinople deserved this with its sins and vices.

Church News.

After Mr. Pastor Reinhold Voigt, with the consent of his former congregation, accepted a regular appointment from the Lutheran congregation of unchanged A. C. in Staunton, Ill, he was solemnly installed in his new office by the undersigned in the presence of the congregation on the 18th Sunday after Trinity with the assistance of Mr. Pastor T. Rösch with a commitment to all the symbols of our church.

May the Lord also adorn this teacher with many blessings!

Joh. M. Moll.

Address:

Rov. Reinkolä VoiZt,

Ltaunton, NuouopiQ 6o., III.

After Rev. Krumsieg, who had since been active in Eau Claire Co., Wisc. had received a regular call from two Lutheran congregations in Fond du Lac Co., Wisc. Dicke had collected and supplied for some years with Won and Sacrament, which had then also been served for some time by Mr. Pastor Brose and the undersigned, - so he was appointed by order of the Reverend Presidium of the Northern District of the Synod of Missouri, Ohio, etc., by the undersigned with the assistance of Mr. Pastor Brose, on the 3rd Sunday of Advent, Dec. 13.

May the Lord be true to the shepherd and the flock, so that the glory of His name may be great even in these places.

Kirchhayn, Miss., Dec. 17, 1863.

S. H. Jox.

Address:

kov. Lli. O. KrumsisZ, Kervuskum l>- 0.

^VuslünZton 6o., ^Viso.

Rev. Ernst Rolf, who has received a regular appointment from the Lutheran Zion congregation at St. Paul, Minn. and has accepted the same with the approval of his former congregations in Indiana, 'has, by order of the Reverend Presidency Northern District, been installed in his new office on the third Sunday of Advent by the undersigned, assisted by Rev. Rupprecht.

The Lord, who wants all men to be saved and to come to the knowledge of the truth, see to it that in this place also many souls are transferred from the kingdom of Satan to the kingdom of God, from the kingdom of darkness to the kingdom of light, through the preaching of the truthful gospel, so that they may see the wonders of his law. Amen.

I. Horst.

Red Wing, Minn. 16 Dec. 1863.

Addr.: kov. LUK,

8t.?uul, Dettorbox 1336,

Man.

The Rev. I. L. Daib, of the cv. Lutheran congregation at Grand Raprds, Michigan, and its Ftialen, having received a regular call, and having also accepted the same with the consent of his former congregations in Ohio, was solemnly installed in his new office by the undersigned, by order of the Presidency of our Synod, N. D., on the 3rd Sunday, of Advent, Dec. 13.

Let the Lord also bless the exit and entrance of His servant in His churches.

I. A. Huegli.

Addr.: Lov. I. I., vmd,

Orană kupiäs, Nieü.

Conference - Display.

As the St. Louis Pastoral Conference has not yet determined the exact place of its next meeting, the congregation at Carlinville, Ill, hereby humbly invites the honored pastors to hold their meeting in their midst. All pastors of this district are therefore requested to cast their votes

to be sent to the undersigned within four weeks. If the majority of votes are in favor of Carlinville, it will be announced in due course.

L. Geyer.

Receipt and thanks.

For poor students

received with heartfelt thanks from the women's club in Bremen. Mo., H dozen upper shirts. H dozen undershirts, 4 dozen lower leg klcider and z dozen woolen stockings - from the Women's Association in the ZionSdstrict at St. Louis 1i> pc. upper shirts, 3 pairs of lower leg dresses and 3 pairs of stockings - by Past. Lindemann in Cleveland, O., collected at Mr. Fr. Brakcfnhler's wedding (for the Brunn- see Sendlings) \$8.00. - collected at Mr. Theodor Freuud'S in St. Louis wedding \$5.00. - by Rev. Bcyer, collected at Mr. A. Möller'S wedding in Chicago, \$4.75. - by the same, collected at Mr. Th. Bünger's choirfrst there, \$2.25. - by Mrs. N. in Elkgrove, Ill, \$1.00.

For missionary Clöter

by Magdalena Opel of the Nähverrin in the ImmanuelS- Gemeinde zu St. Louis \$10.00. -by Pastor I. M. Halm in Benton Co., Mo., \$3 00. - by Mr. H. Bünger in St. Louis \$5.00. - by Mr. Friedrich Scheel in St. Louis \$2.00. - by Pastor Jox at the wedding of Hm. Ferd. Groth in Kirchhapn, Wis. collected, \$16.00. - by Mr. W. Schröder and Ch. Kurth there (GCin dollars)\$2.00. - at Pastor Krumsicg's introduction to Lbleville, Wisc, collected, \$6.00. - by Rev. Junget in Cooper Co, Mo, \$2.00. - by the same from Mr. G. H. Meyer \$2 00, and from Mr. H. Mcpcr § 1 00. - by Mr. I. Jäger in Milwaukee \$1.00. - by Rev. Lehmann in St. Louis Co, Mo, from Mr. Fried. Koch 50 Cts, from Mr. Seb. Lufi 50 CtS., by Mr. I. Jockei 75 Cts, from Mr. Mich. Mertz 50 Cts. - from Mr. G>ob. Weise in St. Lonis \$1,00. - from Mr. Martin and Hrmiette Gerken in Carondelet' Mo. \$2.00. - from N. N. there \$1.00. - by Rev. Lehmann in St. Louis Co., Mo., from Messrs: H. Pa- pendorf \$1.00, H. Löhr \$1.00, M. Botsch 50 CtS., H. Geb- hardt50Cts., and from his Fili 'lgcmeine in Bollvie \$4.80.

For Mr. Pastor Röbbelen

by Rev. I. M. Hahn in Benton Co., Mo., \$2.00. - collected by Rev. Jor at a baptismal feast of Mr. H. Hecken- dorf in Kirchhayn, Wisc., \$12.00. - by Mr. BoS \$5.00 (in silver).

For the proseminar in Nassau

by Rev. E. Rolf in St. Paul, Minn. \$3.00. - by Rev. Hügli in Detroit, Mich. from Mr. Gfr. Born. \$1,00.

C. F. W. Walther.

The undersigned, with heartfelt thanks to God and the kind givers, further acknowledge receipt of the following contributions for the church purchase of this parish:

Bon Past. Meyer and comm. Leavenworth, Kansas-	§13.00	""	Brackhage "Croß Plains, Ind.	---7	.75
"" Nützet	" Marysville, O.	20,00			
"" Bergt	" Archibald, O.	12.00			
" „ King	" Cineinnati O.	night 4,00			
„ Jabker					
" Adams Co., Ind.	„	50,00			
"" Speckhardt	" Hillsdale, Mich.	"	3,70		
"" Gräbner	" St. Charles, Mo.	"	5,00		
"" Dctzer	" Defiance, O.	"	2.00		
"" Husemann	" Minden Ill.	50,00			
"" Youngcl	„ GookS Mills, „	Mo.----	25,tv		
" Mr . K. Beur			2,00		
"" E. A. Schürmann			5,00		
"" G. H. Schneider			1,00		
" " H. Steinkamp		"...	1,00		
"" Herm. Steinkamp			1,00		
"" Gchr. gate hole			1,00		
"" H. Tormöhle-			0.25		
" Past. Sauer and Gem. Dudleytown Ind.	----	54.00			
"" Klinkenberg	" Jonesvite Ind.	65,1>0			
"" Horst	" Wittenberg, O.	13.75			
"" Saupert	" EvanSville, Ind.	posttr.	3 50		
"" Kuntz	" Cumberland,"	„	15,60		
"" Shepherd	" Indianapolis, Ind.		8,75		
Don Past. Scholz & Co. New Boston, Ind.			3,50		
" " Biedermann, „ Perry Co. mo.		10,00			
N.			10,00		
By Mr. Meyer in Fort Wayne, Ind.		42.83		,,,, Teacher Noschke in St. Louis, Mo.	111,25

Zus. §54133

In the name and on behalf of the Lutheran Trinity Church U. A. C.
New York, Dec. 4, 1863.

Frederick spelt)
M. Meyer j
H. Hartwig > Trustees.
F. W. Gomgner I
M. Wm. WittuenS)

Received:

For the College Debt Settlement Fund in St. Louis:

From the Virgin Vcrein of the Trinity Distr.			
in St. Louis, Mo.	-\$11	.20	
To the Synodalcasse Western Districts:			
From Zion Distr. in St. Louis, Mo.	-	3.65	
By Mr. F. Buchholz, Addison, Ill.		0.50	
Collecte der St. Paulsgem. des Hrn. Past. Leh			
man near Manchester, Mo. - 7		.25	
Bon Hrn. Past. Lehmann near Manchester		1,00	
Collecte der Gem. des Hrn. Past. Schmidt, Elk- grove, Ill.	9,30		
From the Gem. of Mr. Past. Wunder, Chicago, Ill.	3,25	" Hrn. Past. Wunder, Chicago, Ill.	1,00
From Trinity St. in St. Louis, Mo.	10.95	„ ImmauuetS " " " "	12.75
From the Gem. of the Hrn. Past. C. Meyer, Proviso, Ill.	13,25		
To college maintenance coffee:			
From Trinity St. in St. LouiS, Mon.---	- - 11.00	" ImmanuelS " " " "	11.00
To the Synodical Mission Fund:			
From ZionS tistr. in St. Louis, Mo.		4.65	
From Hrn. Gvtfr. Mertz by Mr. Past. Lehmann	0.50		
From Trinityö Distr. in St. Louis, Mo.		2,40	
For the English community in Baltimore:			
Don Mr. W. Buchholz, Addison, Ill.		1.00	
For college construction in Fort Wayne:			
From the Zion congregation of Mr. Past. Hoppe, New Orleans, La.	- 13,50		
For the construction of the school teachers' seminary at Addison, Ill:			
From Wittwe Charlotte Rönnebeck in Hrn. Past.			
Moll'S Gem., New Gehlenbeck, Ill.	3,00	" Hrn. Christian Brase in Hrn. Past. Moll'S	
Gem., New Gehlenbeck, Ill	-4	.00	

- 1,00

Received:

From the comm. of Mr. Past. Shepherd	6.35			
" himself 2.00				
" of the Gem. of Mr. Past. Kunz	9.80			
" himself 1 .00				
By Mr. Past. Heidmiiller by Mr. Haag	5,00	By Mr. Past.	Schumann	2,00
"" "" Rupprecht	1.00			
" of the congregation of Mr. Past. WambsganS	33,92	By Past. Seuel by Mr. Hackmeyer	5,00	By the congregation of Mr. Past. Husmann 5,00 By Mr.
Past. Hnsmann by Mr. Rolf	5,00			
From Mr. Past. Ernst	IM			
" the Gem. of Mr. Past. Bergt, Henry Co. - - 1.50 """"Fulton	"	3.60-		
" " " "	"" 1,95			
""""""Henry " --2 .75				
"" , """"Napoleon--1 ,45				
" Mr. Mrs. Leinmeyer	1,00			
" " Past. Bergt itself	2,00			
" " Saupert	1,00			
"the congregation of Mr. Past. Hörneke	3,00	,, him himself-	-	1,00

" Pastor King (gold) 1 .00
By Pastor T. Wichmann from Mrs. H. Dröge as a thank offering for the recovery of her sick child 10,00

For Mr. Pastor Wüstemann:

Bon Mr. Dr. L- Mcindermann 45,00
,,, Pastor Scholz at the wedding of the sister Tailor 1 .10

For Mr. Pastor Röbbelen:

By Past. Scholz at the wedding of the 2 sisters
Taylor 41,00
By Past. Heitmüller by Mr. H. Keller 2 .00
"" " L. L. Quick.. . 1,00
"" " C. Dagger 1,00
Bon the Gem. of the Past. Nütze! 5,00

Repair - Casse:

From the Gem. of the Past. Merz 44,00
" Mrs. Dr. Brucker through Past. Scholz 1 .00

For the proseminar in Nassau:

From the branch - congregation of the Past. H. Horst (for travel expenses) - 43,35
Collected at KLHllinger's wedding 6 .00
By Past. Fricke and Gem 1,00

For Mr. Pastor Sommer:

By Pastor Scholz at the wedding of the 2 sisters Taylor 41,10

For the general presiding officer:

From the comm. of the Past. Scholz 43,89
"" "" ""Stürken 6 .00
"" "" ""Klinkenberg 10,00
"" "" ""WamSganS 7 .12
From the Cent Casse of the Gem of the Past. King 15,00

College Construction:

From N. N. by Past. King 41,50
By Past. Saupert by Godl. Tzchoppe 5,85
From the comm. of the Past. Ruprecht 1 .50

For the community in New Nork:

From the Filial Gemeinde of the Pastor Husmann \$9,00 " " Gem. of the Past. Fricke 2 .50

For the Debt Redemption Fund.

By Past. Sauer "" 42,50
From "" 1,00
" Heitz and Wilhelm 2 .00

W. Mey er.

Receive

for the distribution of edifying religious writings to sick soldiers:

By Mr. Pastor A. Lehmann44 .00
Namely from: Mich. Merz, C. Köster, M. Haus
halter gun. and G. Merz G 25c., I. H. Greb, Klostermann, Fr. Koch, Seb. Luft, H. Niere, L. Vesper, H. Äleinsorge and Fr. Niere G 50c.

M. C. Barthel.

For the Lutheran have paid:

The 13th and 14th year".

Mr. L. Goetz.
DenIS. Vintage"

The men: H. Hermeling, W. Horstmann, Fr. Sträub, A. Bär, I. Noll.

The 16th year:

The men: H. Hermeling, W. Horstmann, Obermeyer, Fr. Sträub, W. Jürgen, A. Bär, I. Noll.

The 17th year:

The men: H. Hermeling, W. Horstmann, Obermeyer, Keisker, Fr. Sträub, H. Kurth, W. Jürgen, A. Bar, I. Noll.

The 18th year:

The gentlemen: W. Stockmann, H. Hermeling, W- Horstmann, Obermeyer, Keisker, W. Böse, Past. I. Birkmann, 4 ex., C. Bracher, H. Kurth, L. Götz, Past. P. Rupprcht, W. n. F. Kollmann, Past. H. Lemke, W. Jürgen, I. Noll, P. Meisel, C. Dreyer, Fr. Dreyer, H. u. W- Frerking, H. Stünkel, Fr. Huchthausen, W. Linse, M. Ambrosius, H. Albrecht, L. Jung, Past. H. Hanser 5 Er., H. Niemann, A. Oesterlein, EggcrS, Sprötze, Klose, Fritz, Huhn, Toy.

The 19th year:

The gentlemen: C. Müller, W. Lohmeyer, G. Steinman", W. Stockmann, W- Böse, A. Horn, M. Hanselmann, I. V. Fehd, I. Knoll, L. Nitschkowsky, C. Bracher, G. Lorenz, Tr. Schlimpart, C. Kühnert, I. Hofstetter, Lehrer Müller, G. Beck, Past. H. Horst, M. Fladt nen. u. zun., C. P. Sammet, C. Brüggmann, W. Wesche, Bergmann, H. Kurth, L. Götz 50c., H. Brockschmidt, Past. W. Hattstädt, 14 Ex, Past. P. Rupprcht, W. u. F. Kollmann, W. Brune, H. Scheersun., Past. W. Wier, R. Schindeldeckr, W. Lutkemeyer, Past. H. Lemke 2 ex, H. Borges, I. Noll, P. Meisel, L. u. F. Dreyer, L. Stünkel, W. Frerking, H. Stünkel, I. Wolters, Past. L. Daib 43,56, Fr. Huchthausen, W. Linse, Dammier, M. Ambrosius, Eigenbrodt, M. u. H. Albrecht, Metz, Past. I. F. Jsensee, H. L. Biermann, K. Bergmann, I. Schuhrks, G. Scholz, H. Wendler, A. Oesterlein, A. AhlerS, H. Mesenbrink jun., H. Volberding, F. Degener, Kessel, Goldbeck, Biudig, Fritz, Waldow, Rodel, Zimmermann, Schall, Past. F. Steinbach 41.78.

The 20th year:

The gentlemen: L. Lückcr, G. Lückcr, C. Brase, H. Stein- mann, Fr. Worthmann, W. Stockmann, Past. O. I. K. Hagkstadt, A. Gockel, Past. F. O. Wolff, W. Böse, H. Th. Bethc, Johanning, C. Guinther, M. Hanselmann, Past. M. Bnrk, Past. S.JBechler, G. Nudolph, H. Berger, M. Fleischer 50c., C. Kühuert, Gottfr. Schmidt, Gottl. Krause, H. Grebing, C. Stolpcr, I. Hoffstetter, C. and I. Roth, I. Boß, H. Holle, W. Busch, Past. H. EverS 3 ex., Past. P. Bredow, Past. S. Fritschel, Past. P. Seue. 43.72, H. Brockschmidt, Past. G. Ncisinger 3 Ex-, A. Heyl, L. Siewers, Past. M. Stcphan2Ex-, H. Trcttin, I. Hoppe, Past. P. Rupprcht, L. Lippold, W. and F. Kollmann, A. Schnaare, A. Schön, C. Fischer, Past. C. Popp, P. Baar, F. Spitze, W. Brune, H. Scheersun , W- Polster, H. Volte, Obermüller, Menke, Brch, Past. W. Wier, R. Schindel- becker, F. Storck, D. Matten, Past. I. C. Schulze, Past. F. C. Clausscn, R. Körner, H. Kammeyer, L. Stünkel, H. D. Bruns, A. Frerking, H. Brinckhoff, H. Nd'pe, Past. D. I. Warns, G. Bishops, Past. L. .Daib 15 Ex., Past. C. F. Magelsen, Past. I. F. Nuoffer, I. Stähle, A. Bieder, G. Meyer, W. Linse, Past. I. P. Müller, C. Seim, M. Schnell, G. Richter, Kicnzle, M. Ambrosius, Schau, M. Albrecht, A. Junghaus, Past. T. Johnson, A. Peter- sohn, Past. T. Rösch6 Ex., Past. A. Tetzcr22 Ex., Past. I. F. Jsensee, Fr. Budahn. C. Müller, H. L. Biekmann, K. Bergmann, Past. A. D. Stecher, W. Krüger, Fr. Köhn, C. Loßner, H. Wier, Fr. Kaufmann, W. Schneidcrwind, F. Piepert, G. Zimmermann, Kitzerow, Past. I. L. Hahn, 4 Er., I. H. Scheer, C. Luttje, W. Puscheck, G. Müller, Past. H. Wunder, Sauberson, F. Klitzke, H. Wendler, A. Wendler, A. Oesterlein, I. I. Kirchner, M. Bernhard, H. Mesenbrink sen., G. Gräser, Rodel, Sander, Fischer, L. Weiß, Past. G. Link 26 ex., Past. F. Steinbach 41.78.

Furthermore: Mrs. Liesemeyer and Wittwe Klügcl.

M. C. Barthel.

Changed address:

R.6V. "I. L. koeäer,

l'isderville, Huläimovä Oo., 0.

St. Louis, Mon

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Synobal printing house of Aug. Wiebusch r. Son. - 1

Volume 20, St. Louis, Mo. 15 January 1864, No. 10.

(Submitted by Dr. Sihler.)

On the beneficial cooperation of home and school for the benefit and welfare of children. *)

It is a general and irrefutable truth in all areas of human life that those who, according to God's will, buy and use the present properly, take the best care of the future. Now for church and state, science and art, the children are undeniably the hope of the future. But how can this hope be fulfilled in the future if Christian parents do not first and foremost use the present properly according to God's word, that is, if they do not raise their children from an early age in discipline and admonition to the Lord? How can this hope be realized in the children later on, if Christian-minded schoolteachers, who take it seriously, do not live their profession, which is so glorious and worthy in the eyes of God, with all their heart and soul, and set about with honest and persistent zeal to teach their schoolchildren according to God's Word, no matter what the subject matter may be? And finally, how could this hope be fulfilled in the children by God's grace and under His blessing in the most pleasant and joyful way, namely that these children will be godly in their time?

*) Sent in at the request of the Fort - Wayne Pastoral District- Conference for the "Lutheran".

would become wise and vigorous men in the fields of church and state, science and art, pious, skilful, chaste wives, wise and vigorous mothers in the field of domestic life, if home and school did not work together in harmony for this purpose?

Of course - and this is to be taken to heart at all times and always remembered before God - of course, even in such cooperation, as far as it is possible, the happy success is everywhere and always God's free, almighty grace; The family history of the archfathers, who were fathers and teachers in one person, already shows sufficiently that with the same faithfulness in teaching and discipline, children sometimes went astray; for although Ishmael, Esau and the ten older sons of Jacob received the same teaching and discipline as Isaac, Jacob and Joseph, they did not turn out in the same way.

Such cooperation of parents and school teachers in the area of Christian schools and especially parochial schools is all the more important and urgent at the present time; for, as it seems to me at least, the devil, the more hurriedly the dear last day is approaching and the faster its time is running out, has in many ways already directed his cunning attempts and dangerous plots quite powerfully into the work, also with regard to parents, teachers and children, and has strengthened the flesh mightily by his secret work. How few parents who are members of Christian congregations,

How few there seem to be who would take it a high, holy seriousness to "wait" for their Christian profession in this with all fidelity and to turn much more diligence to raising their children in discipline and admonition to the Lord than to collect money and property for them and to leave it to them when they die! How few there seem to be who daily call upon the Lord for grace, wisdom and strength for the guidance of this so highly necessary and important profession, and at the same time make earnest and persistent intercession to the Lord for their children, that He may crown their teaching and discipline with His blessing, that they may all turn out well! How few parents seem to be carried and imbued with the dignity and glory of their profession, so that they are God's helpers and co-workers in pointing their children, the work of His hands, to Him! How few parents seem to be mindful of the fact that they bear God's image and glory and are enlightened by the majesty of the fourth commandment, so that its splendor may shine into the hearts of their children. How few parents seem to have their fatherly love for their children thoroughly sanctified by their Christian love for their fellow redeemed and baptized and fellow heirs of the same grace of life, which the Lord has given them as stewards to teach and discipline according to his will and word, and to put them at God's service! How few parents know how to teach their children the following

even, caught in a dangerous conceit, to detach the school from the supervision of the congregations and their pastors and seem to take up a kind of counter-position against them with like-minded school teachers?

Finally, it can be seen as if the devil in the present time is also directly targeting the poor dear youth and especially the school children. At least it seems to me that now there is an impetuous addiction to pleasure, a secret or repeatedly manifested resistance to all wholesome discipline and restraint, an untimely anticipation of the permissible pleasures of your later years, a very low eagerness for the vigorous acquisition of the subject matter, a tremendous slackness of will, a distracted, careless nature in and out of school, and in regard to the conduct of God's word, partly a great volatility and forgetfulness of memory, partly a certain dullness of mind and conscience to a greater extent and more widespread than before. And there is no doubt that the sin of secret fornication and self-abuse, which unfortunately is now so widespread and destroys soul and body, is largely to blame for this weakening and slackening. And what could be better for the devil and his "unclean spirits" than to drive the poor young people deeper and deeper into this abominable sin and to destroy the expected fruit already in the blossom by this pernicious poison? Fresh, original boys and young men of strong educational instinct and peculiar striving, and in whose hearts and consciences God's word is visibly at work, so that, in spite of all the works of the flesh and the temperament, one could still give room to a cheerful hope for their future faithfulness and efficiency for church or state - such "boys" and young men have, at least according to my perception and experience, become almost a rarity. On the other hand, there seems to me to be in abundance a dull and flabby kind, which is rather shy of persistent exertion of the soul's powers to acquire thorough knowledge and skill, and which rather clearly shows more heart and inclination to enjoy than to work.

If, then, the devil and the flesh have such a corrupting influence on many parents, school teachers and children in this last afflicted time of ours, it is all the more the task of the more serious-minded parents and school teachers, for the good of the dear children, to do the work of love together with them as much as possible and to do everything possible to ensure that the baptized Christian children, these tender little plants of God, become trees of righteousness by the grace of the Lord, and to do everything humanly possible so that the baptized Christian children, these tender little plants of God, may become trees of righteousness by the grace of the Lord, taking root among themselves and bearing fruit above themselves, to the glory of God the Lord, and so that both the ecclesiastical and the civic community may enjoy these fruits in the future.

So, after the above introduction, we come to the

To hold up the law and the gospel wholesomely, to paint Moses and Christ rightly before the eyes, to accompany both doctrines with discipline and admonition, and to direct their attention to original sin and baptismal grace at the same time, so that through God's grace their children may become ever more complete in repentance toward God, in faith in their Savior, and in obedience to the holy ten commandments.

Instead, it is quite obvious at present that unfortunately so many otherwise seemingly Christian-minded parents, even in our congregations, give themselves over to a pernicious and reprehensible laxity in child rearing. And as a result of this, they love their flesh and blood in their children more than the creature redeemed by Christ and the new man produced by faith in baptism; that they therefore, as it were in soft self-preservation, do not attack the old man in their children with the law, this rod of woe, in teaching and discipline with earnestness, and only reject the grosser outbreaks of original sinful corruption. And again, this is the reason why their reference to Christ is only a weak and lame one and does not particularly appeal to their children's hearts. Thus also their instruction to the children themselves to call upon their Lord and Savior "in repentance and faith" for forgiveness of sins in the closet and then to comfort themselves with forgiveness in word, is rather scanty and lukewarm, or even non-existent; and it almost seems as if they thought that their outward punishment of grosser transgressions would also obtain forgiveness of them from God for the children. Just as they do not take their own sin seriously enough, and a righteous zeal for sanctification is not particularly evident in them, so they do the same with their children and tend more and more to walk in the footsteps of Eli. And so they are far from coming and remaining in fellowship with the teachers for the good of their children.

But if the devil sometimes gives a sleeping draught to these or those parents who are by no means obvious unbelievers, he does the same to many a teacher who is thoroughly orthodox in confession and doctrine and not an obvious hireling, who also does not walk before men offensively and angrily, but does not watch and pray earnestly and persistently enough against the cunning and malice of Satan and does not fight against his flesh faithfully enough. Or are there not school teachers who are more legal disciplinarians than evangelically minded teaching fathers toward their school children, or who do not live exclusively their profession, but have and cultivate various disturbing hobbies and avocations, which are not works of necessity and serving love, or who do not prepare themselves faithfully enough for their school lessons, or who do not preside well over their own house and do not have obedient children, or who are not seriously concerned about their further education, or who keep questionable social intercourse, or who do not have a good education.

actual solution of our task and first ask the following question:

1) How do Christian-minded parents have to work on their children of the school already?

Indirectly, this preparatory work already reaches back into the first years of parental discipline. Faithful and careful fathers and mothers are justified in their early efforts to break the children's self-will as soon as they understand their words, and to apply the rod diligently where necessary. But to the extent that self-will is broken, the children are also accustomed to obedience; for, while they learn to refrain from doing and not doing according to their will what is harmful to them, they should at the same time learn to do and not do according to their parents' will what is wholesome to them. Of course, wisdom in the parents must be the leader of

attractive love in this; for unconditional restriction is everywhere and always just as dangerous and pernicious as unconditional freedom. Law and gospel must also work together here in a certain degree and sense.

But where such breaking of disobedience and such habituation to obedience is begun early and persistently continued, the school is well prepared; and the schoolchildren from the homes of such parents have a quite different and better attitude and give the "teacher" much less trouble and labor in regard to discipline than such children whose parents, through lack of knowledge or Christian earnestness, have not practiced that wholesome discipline in the home at all, or have not persistently done so.

Then, Christian-minded parents "work" salutary ahead of the school by persistently and salutary habituating and pulling their children in the area of this general habituation to obey also in individual things with the increasing age, and according to the stage of the same. This includes, for example, paying attention to easy and sweet children's verses, repeating them line by line exactly and correctly, and in this way gradually memorizing and retaining them; likewise the text of the Lord's Prayer, the 10 Commandments and the Christian faith. It is also necessary to teach the children gratitude, sincerity and truthfulness, order and cleanliness, compatibility with one another, a humble and chaste nature, respectful shyness toward older persons, small works of servant love, and what is more. And the possible reasons of the children under such discipline and habituation can only be answered thus: "Because God so wills it," without going into unprofitable applications.

Thirdly, Christian-minded parents work in favor of the school by persistently regulating the social intercourse of their children. Unfortunately, it is the common custom in this country for even young children, before they are ready for school, to hang out with other children for hours on end, playing games and having fun, without their parents knowing where they are and what they are doing. And

Unfortunately, there are enough other Christian-minded parents who allow their children similar freedom in this respect, so that they, to their guilty gratitude, increase in crude, immoral behavior and make the teacher all the more work and trouble after their entry into school. It also happens not infrequently that their children are thus entangled by seduction in the shameful atrocity of onanism. This should not be considered exaggerated; I speak from experience, although, praise God, not with my own children. The fact is, however, that even before they enter school, through the negligence of their parents and through the seduction of other children, children fall into this terrible sin and remain stuck in it for a long time.

We now come to the other question: 2) Do Christian-minded parents work on their children after they have already entered the parochial school? So from this the answer is:

First, it will be appropriate for them to conduct their home worship in such a way that their children, considered as schoolchildren, will also receive proper benefit. However, the reading of the mere morning and evening blessings from a orthodox prayer book would not create this benefit. On the other hand, it would be useful if, for example, a whole or half chapter of the biblical story from the Old Testament and then from the New Testament were read aloud in the morning from the Altenburg Bible by the father or mother of the house, whoever is most familiar with reading. And it would be very nice if, before the reading of the new story from the previous morning, a few questions were asked of the children; for in this way the story would be all the more firmly impressed on their memory, and in part their attention would be all the more stimulated during the reading. At the same time, it would be fine if the singing of our wonderful spiritual songs, which had fallen silent in the homes during the time of rationalism, were to come to life again in the Christian-minded families and be practiced daily with joy and zeal as an essential part of the home service. Just as these songs are for the younger children a kind of spiritual lust for life for their believing minds, so they are for their older brothers and sisters, the school children, who already grasp and understand the Christian thoughts expressed in the Word, a sweet milk and sweet food. And as it is the same great deeds of God that in the biblical story, both in the home and at school, approach the souls of the children in their power and simplicity and move the hearts of the children, so it is also mostly the same spiritual songs that, as in the family, so in the home, so in the school.

In the school, too, as a response to those great deeds, they should sound out from a faithful perspective and in an appropriate tone and resonate in the minds of the children.

Likewise, work is done on the children in the house at the same time as the school when

For example, in the evening the father of the house has the children recite a main passage of the Lutheran Small Catechism and, depending on the circumstances and his own skill, attaches to it this and that fatherly instruction and exhortation, which the children also receive in essence and in further execution from their teaching father at school. And since in this way the children receive the same Christian teaching and heavenly truth from both their fathers at home and at school, and experience essentially the same application to their hearts and consciences, their hearts, minds and wills are undeniably permeated by the wholesome cooperation of home and school for their own good.

On the other hand, it would be reasonable for Christian-minded parents to discuss with the teachers of their children. to be in closer communion with them for their benefit and piety. It is not enough for parents to take due note of the annual or semi-annual written reports that their children receive from the school teachers.

The parents should take a closer look and try to make a beneficial application of the contents of these reports on the hearts of their children. Rather, it is urgently desirable that the parents also inquire more closely from time to time with the teachers about the progress, diligence and behavior of their children at school; and likewise it is advisable that they in turn inform the teachers, as much as is necessary for the teachers and children, of their behavior at home, their temperamental idiosyncrasies and the like. And the more the children become aware of the fact that parents and teachers are concerned about their welfare and are on friendly terms with each other, the more beneficial the impression on the children will be and the love and respect for parents and teachers will increase in them. More serious cases of sin can also occur at school, since it seems wise and salutary that the parents and the school teacher, after the child has received his due punishment, admonish him at the same time with kindness and earnestness, with law and gospel; and here, too, the child receives the lovely and blessed impression that the parents and the teacher are unanimous for his welfare and salvation and work together in harmony.

Thirdly, it would also be beneficial for the schoolchildren from a social point of view if the Christian-minded parents drew the schoolteachers into their immediate social circle. For the children do not benefit from the fact that the teachers are invited by such parents to weddings and similar festive events in the home. The opinion is rather that these parents should come into friendly and lasting contact with their children's teachers and into a loyal social relationship. If the teacher is a friend of the parents, then he is also closer to his schoolchildren, not only in the home, but even in school, and his discipline and Even here, the admonition is received all the more willingly, as the children get used to looking at him as a kind of uncle and older relative. Also, when reading an instructive and amusing book together with parents and children in the evening, the teacher would

have several opportunities to get close to the children by appropriate remarks, explanations, applications, and so on. And the more spiritually minded he is, and the more knowledge, wisdom and experience he possesses, the more he will understand, as a good householder, to bring forth old and new things from the good treasure of his heart, for God's glory and also for the benefit and piety of his schoolchildren.

Fourthly, it behooves Christian parents to do the opposite in their relationship with their children's teacher than carnally minded parents are wont to do. For these are in the habit, when their children have had to receive a quite just and severe punishment at school, of taking a carnal part for them afterwards, because they are their flesh and blood. Then they either, without first being informed of the course of events from the teacher's mouth, immediately reproach him in an angry and unjust manner, or they accuse him of injustice and harshness in his absence at home, and indeed in front of the ears of the punished child. And even without special incidents with their children, they not infrequently speak of the absent teacher before their ears in such a disdainful or disliked manner that the respect and reputation of the teacher in the hearts of their children is inevitably noticeably weakened.

On the other hand, Christian-minded parents take every opportunity to show their children's teacher all respect, reverence and gratitude in his presence and in front of their children in gestures and words, especially when he is already older and has served them faithfully; then they do their best to acknowledge the value of his faithful work on their souls in heartfelt gratitude, even in his absence, wherever and however it is convenient in the conversation. And it is quite natural to mention to their children how, next to righteous Christian pastors and parents, faithful and efficient school teachers are the greatest benefactors of the human race in Christendom; for - so they teach their children - the peasants, for example, only worked the earth. For example, the peasants worked only the soil and planted perishable seeds for temporal nourishment; similarly, the craftsmen worked only a raw, dead material, wood, iron, stone, etc., in order to give it a form suitable for earthly use. The Christian school teacher, however, works on immortal souls that have been bought with the blood of the Son of God, plows with the plowshare of the law the hearts of the children that are always covered with the weeds of original sin, and then sows the seeds of the world.

the imperishable seed of the Gospel and water the sprouting seed with the water of life from the well of salvation in the Scriptures. With the knife of Christian discipline, also cut off the horny water shoots and side shoots of the fruit trees and vines planted by Holy Baptism, flatten them and bind them, so that the main trunk will grow and become strong. Furthermore, a faithful and skilful school teacher does not, like the craftsman, form a dead material, but living human souls through the appropriately imparted and by the children suitable teaching material of public knowledge and skills, so that they, as on the first most necessary basis of all further human education, can later become useful, useful tools and members of the ecclesiastical and civic community.

Similarly, the service of a pious and skillful schoolteacher is more important before God than, for example, that of a like-minded doctor and warrior. The service of the latter two, however, is mostly directed only against moral and civil injustice; The service of the latter two, however, is usually directed only against moral and civil injustice and is capable of nothing more than to keep civil law and justice alive through fear of punishment and to protect and pacify the body, wife and property of the subjects or fellow citizens against the unlawful intrusions and encroachments of the cunning or violent unjust. The godly, doctrinal and educational community school teacher, however, is, insofar as he acts according to God's word, a helper and co-worker of God, the Holy Spirit, in order to live in communion with the pastor. The teacher, however, is a helper and co-worker of God, of the Holy Spirit, in order to help the young souls, in communion with the pastor and the Christian-minded parents, through faith in Christ, to righteousness, which is valid before God, and therein to true peace and the right spiritual health.

Through such and similar teachings, sensible Christian parents also contribute their share to making the service and profession of a righteous school teacher high and dear in the eyes of their children, who are at the same time his schoolchildren.

Fifth, it is incumbent upon Christian parents to attend the public examinations of school children, where such exist, and to cooperate in the proper perception of the oral or written certificates of their children at home for the school. Furthermore, they must carefully supervise their children's diligence at home in learning and working out what they have been given to do at school. In the case of sluggish or volatile children, it will also be well done that they are first regularly overheard at home before they set off on their way to school.

Sixth, or rather first and last, it behooves rightly Christian-minded parents to diligently lift up their intercession for the teacher of their children to the Lord, that He may preserve him in His grace, and give him daily more and more love, wisdom, and patience to direct his so

I hope that you will give your children the gift of a difficult and arduous, but before God glorious and great office that is also sweetly blessed by God. They should not forget to give thanks for the precious gift of a pious and skilful teacher and to encourage their children to give thanks to God.

Now this would be the multiple answer, as far as the writer of this dermal recognizes, to the question, "How are Christian-minded parents to work on their children in connection with school?"

Now follows the other question, namely, "How are Christian-minded teachers, and especially parochial school teachers, to work in community with parents for the benefit and piety of the children?"

So the answer to that is:

First of all, according to God's word, they should strongly emphasize to their schoolchildren the high honor and dignity of their natural parents, and they should paint before their eyes the blessing and curse that, depending on the children's behavior against the fourth commandment, has already struck them and, according to God's promise and threat, will always strike them. Here, then, the right understanding of the fourth commandment, according to the interpretation of our small Lutheran catechism, is to be thoroughly sharpened for the school children with regard to the natural parents in what God does not want and what he wants. If the teachers want to work properly into the hands of the parents, they must take special care here that they do not content themselves with a mere formal interpretation, as they should not do at all, but rather seek to strike the heart and conscience of the children thoroughly with the holy majesty of the divine will according to the fourth commandment, and to bring the original sinfulness of their nature, as opposed to the divine demand of this commandment, powerfully before their eyes; For the children must be inwardly convinced, as is the case with the teacher, that by nature they have neither the desire nor the strength to refrain from doing what is forbidden and to do what is commanded, and that the curse of the law and the wrath of God eternally afflict them with justification. For only to the extent that the children come to a penitent knowledge of sin through the fourth commandment and are salutarly wounded in their conscience, to the same extent does it become a disciplinarian of Christ for them, so that they may become and remain righteous through faith in Him and then begin, also enticed by the promise of this commandment, to keep it in the power of faith and through the effect of the Holy Spirit. Spirit.

In addition, it is extremely important for the teacher and beneficial for the parents to accompany the teaching with history and to illustrate the merciful and punishing will of God in his holy actions and rule. Among those enticing examples of filial obedience are

those of Isaac, Jacob, Joseph, David and the Rechabites;

Among these warnings are those of Esau, Joseph's brothers, especially Reuben, Simeon and Levi, the sons of Eli and Absalom. The daily behavior of the children in their small circle of life offers the teacher many opportunities to sharpen and impress upon them the teaching of the fourth commandment.

On the other hand, Christian-minded teachers work together with the similarly-minded parents of their schoolchildren for the benefit and good of the children by showing a fatherly heart toward them in gestures, words and deeds. It is quite erroneous to think that some schoolteachers, in order to gain and maintain the respect of the children, especially in larger schools, must adopt a particularly serious, severe and measured attitude toward them and, as it were, give themselves a grave prestige and official dignity as monarchs of the school and lend all the more emphasis to their words of teaching and discipline by a solemn anointing. It is also easy for them to apply the blows too often for the same purpose, if they are also of a wrathful nature, even in the case of minor transgressions. But neither by this artificial officialdom, nor by this untimely severity, will the goal be reached and the desired respect be gained among the children. For the children have too much natural sense of truth for the authority they have been given to have any effect on them and to produce true filial respect in their hearts; on the contrary, the teacher's such charges seem strange and alien to them, disgust them, and turn their hearts away from the teacher. And just as much, too great severity only awakens a servile fear of the teacher's punishing hand, but pure true respect for his person in them. Wholesome fear will only come about when the teacher and educator places himself more and more in the discipline and teaching of his heavenly Father, and the fear of God and the love of Christ increase in him through faithful use of the means of grace and earnest prayer. Then he will have a fatherly heart for his schoolchildren and show himself similar to them in the teaching and discipline of the school, as their biological father at home in the teaching and discipline of the house. And if the children then sense from their teacher that in all his teaching and training he walks before the Lord in deed and truth, and that his school conduct is a constant service of God to him, then a similar reverent awe and at the same time childlike love will arise and exist in their hearts as they cherish the same toward their physical father at home. But if this attitude of the schoolchildren's hearts toward their teacher, as their schoolmaster, is present, there will be no lack of the right desire and willingness to acquire from him the necessary knowledge and ability, even if he were not a schoolmaster true to form. That in school and home there be as similar a paternal discipline as possible and a serious and friendly attitude, supported and permeated by faith and love,

The most important thing is to exercise wise and strong rule over the children.

Thirdly, it is also up to the school teachers, for their part, to consult with the parents concerned about certain occurrences with some children for the benefit of the children. For example, there are children who habitually miss a lot of school. In such cases, it is necessary for the teacher to ask the parents whether they themselves keep the children from school or whether the parents send them to school. In the former case, only the teacher has the opportunity to help the parents to better knowledge or greater willingness through fraternal punishment; in the latter case, the children will be revealed in such a serious sin sooner than would otherwise happen if the teacher omitted such notification. But the sooner such a habitual sin is revealed and punished with and according to God's word, the better it is for the child. Again, other children are habitually either sluggish and lazy, or careless and absent-minded, or even lying and denying, or they are involved in secret sins of immorality, which only become apparent to the attentive and experienced teacher, and so on. In all these and similar cases, the teacher naturally has the duty of love to go to the parents concerned and to act with them in a Christian way and to discuss how the poor children can be helped. Finally, individual serious cases of sin occur at school with these or those children, in that the devil and evil desire never celebrate, and sometimes even otherwise God-fearing children of devout Christian parents are suddenly swept away. Or just such children, especially if they are well gifted and diligent, can fall into arrogance, haughtiness and contempt of their weaker classmates. How important it is under these circumstances that the teacher informs the parents more precisely; and how salutary and beneficial it can be here, if finally the father of the home and the father of the school together warmly and movingly admonish the child in question according to God's word!

Fourthly, it is certainly wise and well-disposed on the part of the teacher to avoid the above-mentioned sociable community with serious parents of school children and also for their benefit, just as little as conversely to seek out and cultivate contact and sociable intercourse with frivolous families. For, as a result of this tendency, many a younger schoolteacher has been burdened with spouses whom he or she has to bear all his or her life or who have even entangled him or her in the nature of this world. A cloistered and monastic manner, however, does not befit a schoolteacher; but to make himself equal to the world in social respects even less so. On the other hand, a serious and cheerful nature befits him in this respect; and love for his schoolchildren will already put into his heart what is instructive and entertaining for parents and children in the cultivation of sociable intercourse with their parents.

Fifth, it is also quite sweet and ge

It is a great pleasure for the school teachers and the parents of their schoolchildren to organize annual schoolchildren's festivals in good season, and the young people, who learn to feel that they are part of a larger or smaller school community in these shared pleasures and joys, can be entertained in a variety of ways. They may then sing and gobble, wrestle and jump, run competitively, climb, pull a rope, beat a pot, play blind man's buffalo, shoot at a target with a blowpipe or at a bird with a bolt or a crossbow, and whatever else there is. But here, too, it is important for parents and teachers, as well as for the supervisors and attendants, as the assistants of both, to combine the restriction and release of the dear children with each other, so that neither a wild, unrestrained, boisterous nature, nor a stiff, pedantic confinement takes place. Too fast or too slow a change of games is also not to be advised, nor that the hours of this amusement be too many or too few. Boredom and over-saturation are both to be kept at bay, so that the children retain a happy memory of their last school festival and look forward to its annual renewal with heartfelt desire. They also retain the impression that their parents and teachers have united in love for the amusement of the children, and the childlike gratitude towards both is nourished in them.

Finally, and again first and last, it is certainly very fine and lovely when Christian-minded school teachers diligently lift up their intercession to the Lord not only for their schoolchildren, but also for their parents, that He may also grant them ever more grace and wisdom to cooperate with them more and more in the love of Christ for the benefit and piety of the children.

These are the most important points, as far as the writer can see, how Christian-minded school teachers in community with the parents have to do the work of faith and the work of love on the children.

This and that, however, the cooperation of home and school and school and home for the welfare of the children also requires the access and service of the church. Yes, as the spiritual mother of the faithful, be they parents, school teachers or children, she has already preceded them by giving birth to them from the divine seed of the Gospel and baptism. Now, however, it is also her task to show herself as a nurse and educator of parents and school teachers, and to feed and guide both with the word of God, according to their particular vocation. It is incumbent upon the minister of the church to publicly and specially act the right understanding of the words of discipline and exhortation to the Lord on his own authority and otherwise to help and serve in pastoral care, for example, by encouraging the lax parents and teachers, by moderating the impetuous zeal of the legal ones and striving to transform them evangelically, by helping the challenged parents and school teachers, and by helping them in their work.

Parents and teachers comforts, punishes the slack and strengthens the weak.

If church, home and school faithfully stand together and cooperate in this and similar ways for the benefit and welfare of the dear

children, then everything that can happen in a human way on Christian ground and soil will happen. The salutary and blessed success, however, is and always remains an effect of the always free, undeserved and undeserving grace of God.

To the ecclesiastical chronicle.

Our dear sick Röbbelen writes the following from Müllheim near Freiburg on December 7 of last year to Mr. J. H. Bergmann: "The friendly information that I can expect a gift of love again in two months' time really takes my mind off a worry. worry. The journey as well as the stay here cost far more than I expected. It is unfortunately the case that I have to claim the love of my friends and benefactors and have become a "dear" brother to them. brother to them. What is the use of my pouring out exclaiming how difficult it is for me to weigh down those from whom I would so gladly take burdens? May God be a rich rewarder".

Heathen Mission. In the Sächsisches Kirchen- und Schulblatt (Saxon Church and School Gazette) of November 26 of last year, a preacher from the Voigtland region of Saxony reported that when he first called for participation in the work of converting the Gentiles, a member of the congregation expressed his astonishment to the teacher by saying, "The Gentiles have long since run out!

Luther's writings. How the reading of these writings still stands in Germany at present, says Dr. Weber, the editor of the "Freimund," in the number of Nov. 26 of last year, where he writes: "It is an undeniable fact that despite all the enthusiasm for Luther and the great teachers of the Lutheran church, their writings are read little more by the people. There are areas where this is different, e.g. in Sweden and Norway, where Luther's Postille is very much used and is still a popular book. But seen on the whole of the Lutheran Church, this is an exception. As a rule, people in Lutheran circles stay away from the writings of Luther and the Lutheran fathers. This, however, is not something to rejoice over or to be reassured about. It is to be wished from the bottom of our hearts, and for more than one reason, that the Lutheran books should not be left aside." Indeed, nothing should show as clearly as this that the actual Lutheran Christianity has not yet taken root again in the German people, even in the believing part.

Hanover. As we can see from the Stader Sonntagsblatt of November 29 last year, the members of the Hannover-

The people of the "Sturmpartei" (storm party), thank God, are not at all satisfied with the negotiations and the results of the synod, which was only demanded so vehemently and has now finally come into being. In that paper we read the following: "In various cities of our country, in Hildesheim, Göttingen, Harburg, Nienburg and other places, meetings have been held in the last few days, in which people have expressed themselves very displeased about the course of the negotiations at the presynod and then put their "demands" on paper," The petition reads, among other things: "We express our demands unreservedly, because we are of the opinion that no one should and may be compelled by nature and constitutionally to submit in matters of faith to any other statutes than those which owe their origin to the church itself, that is, to the members of the church congregations in their entirety. *) Our demands are the following: 1) The regional synod, as the highest ecclesiastical authority, must emerge from direct elections of the members of the church congregations of the country. All "independent" members of the Lutheran Church of full age are entitled to vote and to stand for election, unless they have been declared unworthy of further fellowship by the congregation concerned. The extent to which and the manner in which such a declaration can be made may be reserved for further determination. Whether a part of the members of the regional synod, and which, should and must consist of clergymen, we consider at present still an open question. 2) The district synods, as well as the boards of the individual parishes, shall be elected according to the same principles. 3) The consistories are abolished. The church boards are subordinate to the district synods, these to the regional synod. The Ministry shall be responsible for the supervision of the church authorities. Changes in the church constitution as well as in the cultus itself can be validly ordered only by the regional synod with the consent of the royal ministry. 4) If, however, the consistories were to be retained, the men who supported the activities of the ultra-Orthodox and domineering preachers and thus deprived the consistories of all confidence in the country would have to be removed from them. 5) Should a supreme ecclesiastical authority be maintained in addition to the synods, the members of a committee of the regional synod must be given a seat and a vote in deliberations and decisions on important matters, such as constitutional amendments, determination of the cultus, temporary suspension and dismissal of clergy, examination and approval of candidates for the office of preacher; and the constitution must contain precise provisions in this regard. 6) The clergy shall be elected by the respective parishes alone. The condition of eligibility is the prior legal examination and admission.

*) So the lords want to have a faith that does not originate in God's Word but in themselves. on the parish ministry in general. With regard to the specific questions that move the minds of the Lutheran Christians in the country, we demand: 7) Complete elimination of the Devil's... 8) decisive intervention against preachers and teachers who openly or covertly work against the old catechism and in the sense of the new catechism, 9) abolition of church visitation, and 10) as is self-evident after the above, a completely new election of the church boards upon the introduction of the new constitution. - As for the question of what should be done first by the congregations in addition to the public announcement of our demands, we will not refrain from stating that we consider it a moral duty of the representatives elected by the congregations as soon as they have come to the conclusion that the majority of the congregations is in favor of the new constitution. We do not wish to refrain from declaring that we consider it a moral duty of the representatives elected by the congregations, as soon as they have come to the conclusion that the majority of the members of the presynod will continue to persist in resolutions that contradict the justified demands of the congregations, to declare their resignation from the presynod; that we further expect from the committee elected here on April 22 that the present situation of church affairs will also be seriously considered on their part and that decisive measures will be taken. November 1863."

From France. Since David Strauss had tried in Germany by his "Life of Jesus" to present the historical basis of our salvation as a great meaningfully invented saga, one believed with us that it was almost impossible to offer the denial of the historical scriptural truths of the New Testament in an even more enticing form to the German unbelief desires. But the arch-enemy of Christ has recently made the impossible possible. A certain Professor Renan in Paris, who as a connoisseur of Oriental languages is said to have no evil name, has also written a "Life of Jesus", and he has done so first in good French, i.e. not only with French words, but also with French smoothness and elegance, in short with the skill of a French novelist. He exploits the fact that he himself has visited the Promised Land in order to bring his painting to life and thereby "dazzle" the people, who are not accustomed to anything other than reading novels. In the process, the main character of the painting is robbed of the fullness of the divinity that dwelled in him in the flesh, and thus of his true life, so that the book of the life of Jesus should actually be called "the death of Jesus" and in addition: the death of Christianity. Summa: a book on which the pilgrim makes three crosses, like the pharmacist on the poison tins. - Like the French novels, the book was of course immediately translated into German. It counts on French levity in Germany and, unfortunately, may count on it. For from this French fetter the German people should have been freed by the October battle, but they have not been freed from it enough for a long time. - The Emperor of France is said to have given Mr. Renan 100,000 francs for his book. And the king of kings? He will one day simply need Mr. Renan and his book as a footstool for his feet. (Pilgrim.)

From Spain. A few years ago, a Spanish Bible colporteur, Martin Escalante, who had to pay for his activities with a prison sentence, made a lot of noise. At that time, it was especially the members of the "Evangelical Federation" in England, France and Switzerland who spoke up for the man and called for support and intercession. When Escalante was released from his imprisonment, he went to Gibraltar, where his family had fled and from where, under English protection, he continued the work of spreading the Bible among his countrymen. And now - he has returned to the Roman Church. One of the last pieces of his Bible colportage was that he sold Spanish New Testaments to a Wesleyan clergyman who was traveling to Cadix, but at the same time telegraphed to Cadix that a man with New Testaments would arrive there. Thus he presumably got rid of his leftover books for money, but made sure that the dangerous books were taken away from the buyer by the authorities. - Escalante is not the first one in whom the ferrying zeal of the evangelical alliance was mistaken. (Pilgrim.)

A children's festival.

For years now, a lovely, beautiful custom has existed in the Ravenberg community of Jöllenbeck, which is worthy of being known and introduced everywhere for the benefit and piety of all. When there is a fair, Past. Volkening goes out with his school children to a cheerful, happy children's festival. The children are to be kept away from the pernicious hustle and bustle of the fair and yet not go away empty-handed, but enjoy themselves on the day in a way that refreshes the heart in a purer way and offers lasting blessings for later life. Among the colonists of Jöllenbeck there are always enough who are gladly prepared to open their homes and farms to the crowd of children. This year the festival took place on August 12 on the charmingly situated, tree-lined, neat farm of the widow U. More than 700 children were gathered, and to look into all these happy faces was a sight that made one's heart go out. After lunch, they were all dressed in their Sunday best, divided according to the individual schools, with a Prussian flag fluttering merrily in the wind in front of each one, in addition to the many little flags that the children themselves carried in procession. Thus they departed, singing and accompanied by the trombone choir, through the delightful landscape in the bright sunshine, and whoever witnessed this unique procession will never forget the heartrending impression it made on him. High above from the roof of the hospitable house waved powerful

As they approached the courtyard, they also noticed from the stately honorary arches with which the entrance gates were spanned that they would find a friendly welcome here. On the large, imposing hallway they then gathered around their gracious hostess, and after singing "Nun danket alle Gott" together under trombone accompaniment, Rev. Volkening read the 122nd Psalm, whereupon nine girls came forward one after the other and recited biblical sayings, which they presented at the same time under glass and in delicate frames for a lasting memento. After this heart-warming greeting, the children were led to their physical refreshment at long tables, well-stocked with food and drink, everything in the most beautiful order, school after school; a table song was sung and Past. Volkening said grace; they ate and drank and enjoyed themselves. Old Volkening played the harmonica and the numerous Kinderfreunde, together with the fathers and mothers, who surrounded the youth with smiling faces and watched with happy hearts, sang to them from the mission harp. The meal was concluded with a prayer of thanksgiving and now they hurried off to play. For the boys, climbing on long poles, to which a short rope was attached at the top with all kinds of pretty gifts for the lucky winners, was particularly enjoyable. There was much laughter and jubilation when, despite all the strenuous and often comical attempts, one boy did not quite make it, and when another climbed as easily and quickly as a squirrel. One in particular earned great applause, who, with no eye for the lower hanging prizes, strove only for the highest and carried it off in triumph. But no matter how much I was delighted by the children in their cheerful hustle and bustle, I was most attracted by old Volkening, how he rejoiced as a child in the midst of the children, how the heartfelt joy shone from his eyes, how he kindly helped a clumsy boy to climb, how he pulled a fool out of the crowd and lifted him over the numerous heads to the pole, how he laughed and cheered along with everyone and yet, with his whole personality and attitude, kept everyone in check without schoolmasterly pedantry, so that, with all the unconstrained cheerfulness, the state of well-being was not violated in any respect and it did not occur to anyone to behave in a rude and crude manner. Happy is the congregation whose pastor also takes care of the children in this spirit. There he paves the way to the hearts of young and old, there he forges strong weapons for the serious fight against the enemies within and without, there he creates a blessing for which the coming generations will still thank him. Quite naturally, as in every other years, so also in this an the games of the Ju-

Finally, a brief reflection from the

God's Word, which was based on Psalm 23 and which was rich in powerful and forceful references to the world of children. After singing, prayer and blessing, we went home again towards evening, certainly more cheerful in heart than the fairground people, whose noise ended for this time with a ghastly act of murder.

(Waldecker Sonntagsbote.)

To the dear readers.

Not infrequently, the undersigned receives letters concerning the business of the "Lutheraner", orders, cancellations, payment of the subscription fee, the omission of one or more issues, and the like. In their own interest, I must ask my dear readers to spare me such letters, since I have nothing whatsoever to do with business matters or the publication of our papers and only have to take care of the editorial work, i.e., the content. Whoever addresses me in matters of the expedition of our papers takes a time-consuming detour, since such letters are first sent to me by our Mr. Expedient, which I then have to return to him, of course, when I hear of an opportunity to go to the city, possibly accompanied by some remarks.

C. F. W. Walther.

Announcement.

In response to the request in No. 6 of the "Lutheran" to the teaching staff and the synodal congregations to submit other candidates in addition to those recommended by the electoral college for the newly established office of proseminary teacher at the theological seminary in St. Louis, no notification was received from any side. Therefore, the electoral college proceeded to the official election and unanimously elected Mr. Georg Andreas Witte to the office. This is hereby brought to public notice.

Since according to Cap. V. U. K 4 of the Synodal Constitution, the teaching staff as well as the Synodal congregations have the right to protest against the appointment of the person elected by the electoral college, and the election is only valid if it is confirmed by at least two thirds of the congregations entitled to vote, the congregations concerned are hereby requested to send in their vote to the undersigned secretary of the electoral college within 8 weeks from today's date. The municipality that does not send in its vote will, of course, be considered to have voted in favor.

St. Louis, January 15, 1864.

On behalf of the Electoral College: Theodor J. Brohm, Secretary.

Display.

All worthy teachers of our synod are hereby informed that the primer published by us local teachers is now ready to be sent to Baar.

Price per hundred K7,00.

Lüeoäor L. LusuZsr,
Box 487 Lrsmok.

Chicago, Ill, December 30, 1863.

Receipt and thanks.

For poor students

received from the Singvrcin in Bremen (-St. Louis) \$5.00. -from Mr. C. H. Walther in Irish Grove, Mo. \$1.00.-from Mrs. Huber in Cincinnati as a thank offering for happy delivery \$1.00.-from Mr. Deeg in Saline, Mich. 66c. - by Mrs. Motta Heimsoth as a thank offering for her gracious delivery \$1.50. - by Mr. M. S. in St. Louis \$2.50.-by Mr. August Sievers, Sr. in Staunton, Ill. as a thank offering for the recovery of his son \$6.00. - by Past. Wunderlich in Cook Co, Ill, collectirt on the wedding of Mr. Jul. Wunderlich- \$2,85.

For the proseminar in Nassau

by Past. John in Benton Co, Mo. by Mr. A. Gröther \$1.00. and by Mr. C. Hcisterberg 50c. - by Mr. A. Bohn in Cleveland, O. \$1.00. - by Mr. I. Schmidt there \$2.00. - by Mr. A. Faust there \$1.00. - by Rev. W. A. Kähler in Cumberland, Md. by Mr. G. Tülse \$5.00., by Mr. G. Damm 50c. and by Mr. F. Dreyer \$1.00. - by the Salem congregation at Chariton Forks, Chariton Co, Mo. \$11.00. (including 7 dollars in Military Bonds)-by the Immanuel congregation Past. Birkmann's at Waterloo, Ill, \$2.35.-by Past. Bühel by Miss Krau at Masillon, Stark Co., O. \$2.00.-by Rev. Seuel at Vincennes, Ind. by Mr. Friedr. Dwietmeier \$3.00.

For missionary Cloter

received from Mr. Joh. Scipp, in Jefferson Co, Mo. \$1.00. -through Past. Fick, in Collinsville, Ill. a collecte of his Gem. \$9.65. -through Past. Fricke, in Indianapolis, Ind, a collecte of his congregation \$25.50.-by Mr. A. Heitmüller in Washington, D. C. \$5.00.-collected at the baptism of children by Mr. W. Freue in Addison, Ill. \$3.40.-by Mr. Hestcrberg in New Gehlcnbck, Ill. 75c.-by Mr. M. S. in St. Louis \$2.50.-a collecte by Past. Hüsemann at the wedding of Mr. KöllingS in Minden, Ill, collected \$10.00.-by Rev. H. Horst in Wittenberg near Columbus, O. \$1.00.-by Mr. Imm. Günther in St. Louis \$1.00. I -by "Friends of the Kingdom of God and the Mission" \$4.00. -by Past. Dorn in Boeuf Creek, Mo. by Messrs. Walkcnborst \$1,00., L. Schröder 50c., Chr. Henninghaus 50c., Menge50c., Obermüller \$1,00.-byPast. O- Hanser of the Lutheran Zion Congregation at Boston, Mass. \$37.00 and by Bro. Dörr there \$3.00. -by Rev. F. W. Holls of his three congregations \$14.85. - by Mrs. Künccke in Carondelct, Mo. \$1.00. - by Rev. Muckel a collecte on the infant baptism of Mr. H. Grottke in West Seneca, N. I. \$1.50. and by N. N. 50c. - by Past. Neisingcr a Collecte of his Gem. in Pckin, Ill. \$3,00. --- by Past. C. Fricke in Indianapolis, Ind. \$3.00. --- by Past. Seuel in Vincennes, Ind. \$1.00.-through the same from Mr. Friedr. Dwietmeyer \$2.00.

!

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

By Mr. Past. Junget for the Proscminarist Ferd. Stock: \$1 of P. Dich! and \$2 collected on Mr. Ohlcndorf's infant baptism.

From Mr. Heinr. Hesse from the Filialgem. of Hm. Past. Johannes: 1 whole barrel of molasses.

A> S of the Gem. of Hm. Past. Claus for poor students: Through himself from Messrs. Brandhorst \$2, Krase \$2, Schnrmann \$5. Through Mr. Schoolteacher Barthel from ' the local Young People's Association \$18.50; from the Young Women's Association \$6.50.

Through Mr. Past. Lehmann from Srb. Luft from his parish \$2.

Through Mr. Past. Hamann from the women's association of his gern.: 815 for poor students.

From several Gliedernder Gem. of Mr. Past. Wagner: a cow, namely contributed: F. Döh- ring83, E. Döhling 50c., Ch. Schöttler50c., Ch. Schnatt 50c., H. Aldag 81, H. Grese 81, H. Bergmann 50c., C. Witte 81, Fr. Nordrmcier 50c., H. Wesemann50c., Wittwe Wesemann 81, H. Dannenberg 81, C. Döhling 81, C- Brannahl 85, H. Meier 82, Ch. Gerling 82, C. Gerling 81, L. Brunnworth 81, H. Hecht 81, H. Kuhlmann 81, C. Depohl 85.

From Mr. Joh. Künzle from the community of Mr. Past. Fick: 50c.

By Mr. Past. Schaller from N. N. 81 for poor students.

By Mr. Past. Streckfuß from Mr. W. Brockschmidt 85, from his branch parish at Hahlen 81.

A. Crämer.

' - -

To have received 308 guilders 57 kreuzer through Mr. Bergmann testifies with heartfelt thanks

K. A. W. Röbbelen.^ Müllheim on 7 Dec. 1863.

Received:

For the German w: - luth. Hospital VÄand

AM

By Hm. Past. Lehmann of the ^t. Paulus

Gem. on Manchester Street, St. Louis

Co., Mo.

\$10.05

"Mr. I. F. Schuricht von Past. Hattstädt -- -9

,75

" " " " Mr. I. Birkner - - 42,99

From Mr. Fr. Nütze, Marysville, Union Co., O.

- -2.00

By Mr. Ed. Roschke from Mr. Karl Wessel, Ca-

rondelet, Mo.

IM

Don Mrs. Schwarz, Chicago, Ill.

1.00 Collected at the infant baptism of Mr. I. C.

Black, Chicago, Ill

1, 203.20

From Mr. Dietr. Müller inMinden, Washington

Co., Ill.

6,00

" Mr. Könemann, Franklitt Co, Mo.

1,00

By Mr. Past. Lehmann

7,00

"Mr. D. Müller from the St. Johannesgem,

Sulphur SpringS, Jefferson Co, Mo.

7,55

Don the Gem. in New Orleans

16,00

"Mr. Franz Rudloff as a thank offering for the Ge

nesing of his daughter

IM

Through Mr. Past. Biltz from Mr. Hanke

1,00

Don Mr. F. D. Stock, Ill.

1,00

" Mrs. Otto, St. Louis

5,00

" " Teacher Kohlstock as a thank offering

1,75

" Hrn. lithography, St. Louis

4,00

L. E. Ed. Bertram.

Received:

To the Synod Treasury:

Bon of the comm. in Adrian, subsequently

\$2.50

" " " " Monroe

7,87

namely: Surplus of the travel money to the synod \$5,85, collected on the infant baptism of Mr. Andr. Srubert \$2,20.

" of the comm. of Mr. Past. Bernthal (harvest festival collrcte)

3.50

" of the comm. in Frankenmuth, Reformation fct-

Collecte

17,55

" Mr. Galsterer in Frankenmuth

6,00

" " Christ. Grey

2,00

" of the Gem. drS Hrn. Past. Also to cover

of the synod debtcn

3,g2

Collecte in the communities of Frankenlust, Amelith and

Bay City together with contribution by Mr. Past. Sievers 45,00

From H. Selle & Son in grankeulust

3.25

A. Götz"

" 3M

" L. Hachtrl

" "

IM

" I. G. Fischer"

" 1,50

" I. G. Helmreich"

" 2,00

/, M. Schwab

" "

IM

" 3rd Appold

" "

IM

" Fr. Keith"

" 0,50

" Brth. Gtaudacher, "

0,31

At the wedding of Mr. Hermann Gärtner ges. - . 3,00

To the Synod Mission Coffee:

From the women's fund of the community in Adrian 10,00 By Mr. Past. Also from an unnamed - - IM

" " Sievers

9M

namely: Bon Fr. ZM 75c., A. Götz, M. Schwab, Fr. Keith, J.Hj. Fischer G H1.00; M. Förster \$2.00; anf-W. Kern's infant baptism in Saginaw City ges. \$2.25.

To the Pfarrwittwen-Casse:

On college construction in Fort Wayne:

To retire college building debt in St. Louis:

For the widowed Prof. Biewend:

For the preservation of the liver at both institutions: From the Women's Association of the community in Adrian 15.00 From Mr. Schönambsgruber 2.00

namely: By himself §2; E. Hillmann §1,25; C. Groth, Retzlaff, Chr. Heckendorf, M. Uttech, D. Heckendorf, F. Bnblitz, Kiekhä-fer, Radke, D. Garbisch, Fellbaum, A. Bub- litz, I. Höhne, H. Krüger, G. Krüger G §1; G. Garbisch, Milbrath, Schneider, Jakobus, Fr. Heckendorf, I. Heckendorf, Maaß, Wendt, Wittwe Bublitz, Heuer, Woldt G 5)c.: W.

Collecte in Frankenlust, Bay City und Amelith uebst Beitrag von Hrn. Past. Sievers	45,00
--	-------

For the proseminar in Nassau:

For Mr. Pastor Röbbelen:

For poor pupils and students:

For the hospital in St. Louis:

For the St. Louis Seminary:

on cassr of the congregation in Adrian-. - 10M W. Hattstädt.

in the middle district treasury: for the synodal treasury:

From the Gem. of Mr. Past. Zigel		\$8,2k
" Mr. Past. Stephan		IM
Collected by Past. Jäbker at the wedding of the		
Mr. Hein. Schedle		3.7k
From Mr. Past. Stephan's Gem. 6,4l		
" "" A. Saupert's Trinity Gem.- 7, <		
"" Seuel		IM
"" Heinrich Hartmann		5M
" " Past. J. Rupprecht's Gem.	8M	
Don Hrn. Past. Swan's parish		41.55
" " Fritze's "	----4,42	
"" itself	1,4	
" "" Sihlers Gem.	--86	,6S
"" Bode's " 8.	05	

"" Sallmann'S Gem.	14,72	
For the general presiding officer:		
From Mr. Past. Sibley'S Gem		43.02
"" Daib's JacobnSgem.		10,15
"" Trinit eitSgem. 9	,50	
" himself		2M
For missionary fund:		
From Mr. Past. Schumann's Gem. in DeKalb Co.	6,25	," "" Fritze's ImmanuelSgem.
"	," Seüel's Gem.	9,35

For inner mission:
 Collected by Mr. Past. Daib collected at the wedding of Mr. Jacob Kronmüller 3.25
 Further collected by the same at the wedding of the
 Mr. Aug. Maile-- 3,35
 From the comm. to Monroe 6,50

For the College - Schuldentilgungscasse in

St. Louis:

From Mr. Past. Reichardt'S St. JohanniSgem. - - - 6,0ll

For poor students:

Collected by Mr. Past. Zage! collected at the wedding of Mr. E. Breimeier ----- 8,50

For the church purchase in New York:

From Mr. Past. Husmann'S St. Paulsgem. - - - 7,1>0 "	""	Stephan's Gem. 35	,00
" ""	"	9,00	
" ""	"	4 00	
" "" Branch comm.		2,00	

For missionary Clöter:

From Past. M. Stephan's Gem.	7.55	
" " Schumann's Gem. in Kendalville		8,05
" Mr. G. Hitzemann - - 2,		00
" " Wilhelm Schneider---		1,00
" of the Gem. of the Hrn. Past. Zage		!-----7,15
Collected at the wedding of Mr. H. Trier		
in Past. Zagcl's Gem:		
For Mr. Past. Röbbclen--5	,00	
" " Summer		3.93
" " Wüstemann ----		3.92

Tuition received from college students in Fort Wayne:

ByFr. Hcmper-----	6.00	
" Joh. Loth		6,00

C. Bonnet.
 Cassirer of the Middle District.

Address: 0. Lonnot, Lox)129. port Inä.

For the Lutheran have paid:

The 13th year:

Mr. Frankenbach.

The 17th year:

Mr. Br. Müller.

The 18th year:

Dir Messrs: I. Wondlcr, Fr. Müller, Past. G. F. H. Messer, Fr. Egel, D. Heinrich, Past. H. Hanser 87,60., > Chr. Fritz, Döpping, G- Leonhard!.

The 19th year:

Messrs: H. Merz, I. Wendler, L. Jung, Br. Müller, Past. C. L. Knapp, Chr. Dünkel, H. Allwardt, Fr. Egel, L- Bauer, D. Gözlein, H. Galing, Past. H. Hanser 82.40., C. Fritz, M. Bauer 4 Er., H. Dohrmauu, C. Saalfeldt, I. Schmidt, W. Conradt 14 Er.

The 20-year vintage:

The gentlemen: Past. W. Stubnatzy, H. Merz, I. Wend" ler, Schuricht, H. Neifert 8Er., Fr. Müller 5llc., G. Tülp, G. Damm, I. Nold, I. H. Stallmaun,^Past. G. F. H. Meiser, C. Brügmann 50c., Schwegler, Liefert, Past. F. Kvnig 50 Er-, H- I- and A. Meeß, A. Kalb, Johann Threfß, Past. F. W. Ocstermcier, Past. I. Himmler, Frank, i Past. G. Hcintz, Past. H. Lcmke 3 Er., Past. I. Horst, H. Hclmeke, Past. N. E. Jausen, F. G. Buchholz, G. Schütz- - ler, Z. Müller, Past. W. Bergt 31 Er-, G. Jacob. Further: Wittwe Estel.

M.C. Barthel, i

Changed addresses:

ksv. ts. 1^ . Vaib,

Rev. P. Lesel, kerr^ville, kerr)/ Oo., Uo.

Volume 20, St. Louis, Mon. February 1, 1864, No. 11.

(Submitted.)

The parable of the ten virgins.

Match. 25, 1 — 13.

at the truth itself, the Savior Jesus, speaks,
How it will be when he comes to the court.
In those days the kingdom of heaven of the Lord, In some parts then, ten such virgins like, All of them, well adorned, went out with lamps,
the custom of the country, to receive the bride.

They are all the same from the outside;
Adorned in the same way, the same way they go; But unfortunately the appearance is only deceit with five, because their sense is foolish; only five are wise. They forgot the oil, which they took with them, if the bridegroom would not come as soon as possible.

When this now delayed (it seemed to be delay), then they became full of sleep and all fell asleep. But at midnight a cry arose, That now the bridegroom had already come near. They arose hurriedly, with joy and delight, and went freshly to decorate the lamps anew.

The gates now realized that they needed oil.
Your mouth, also full of foolishness, now to the wise spoke:
"Give us of your oil, which you have brought with you; We have run out of lamps before we have thought of it!" Thus they must confess how foolishly they have acted, since they, without oil in the jug, have wandered away from home.

"No, no, do not go,
Because otherwise we and you will run out of oil.
Go to the merchants and buy yourselves, Then you, like us, can be adorned." As they went to buy, the bridegroom came to receive the virgins.

Those who were now ready, the lamps beautifully decorated, He took them inside and were highly delighted. The wedding now began, the joyful meal; There was only delight and joy in the wide wedding hall. The door was closed as soon as they were admitted, No one else was to come to the wedding.

The Thors are now returning from their purchase.
desire, "Lord, Lord, open to us too!"
But, alas! the bridegroom angrily says to them, "Verily I say unto you, I know not yours!" And so the fools then see only shame and disgrace; For them wedding is not; they must stand outside.

Now notice what the Lord wants to teach you herewith; open your ears and hearts, listen to it carefully and quietly. What he says to you now, in this time of grace, on it hangs life - death for all eternity: "O watch, Christians, watch! You do not know the time and hour, When the Son of Man comes for his last round."

So that this word, which God brings you today, penetrates right deep into the heart and into the conscience; So that you yourself realize where you belong, Whether you are still foolish - whether you have a wise mind; So let me still briefly discover to you the meaning of the picture, To comfort your mind - to wake you up from sleep.

are the people who profess the Word,
er, Son and Spirit the Lord and Savior;
Who, in word and work, is ready to serve him, and is called: God's people now and in this time.
nd wide, is the kingdom of heaven on earth,
tism and word, grace, salvation are found.

The wise are the people who not only say "Lord, Lord!", Who carry in their hearts the light of faith; Who have God Himself born of water and of the Spirit, And therefore in truth praise Him as Lord and Father.
ght by God, believes right from the heart,
re the world also fresh with his mouth.

y they bite, so probably have the appearance,
And yet are without faith, and so are hypocrites. They may say, "Lord, Lord," but it is only lip service; it only serves so that no one notices wickedness.
ly pretend to lie to the Christians,
So that they only deceive themselves terribly.

And now God's people have sent themselves to the wedding, because they have already seen the signs fulfilled;
Because it brings praise offerings to God with eagerness of heart, sings "Wake up, the voice calls us" by night and day;
So do all the house of the fools. It seems as if the Lord has chosen them all.

ly hear the word: "He who believes is only righteous!
One day evil will befall the hypocrite, the servant of the shawl!" But that doesn't bother them; they think they are clever;
As they are, they are enough for themselves. Because they are without faith, they cannot keep watch; as often as they hear about it, they have to laugh secretly.

O thoroughness without measure! when a man poses well, as if he were ready to stand before the Lord of the world!

Who, year out - year in, hears it in his ears, That he who does not believe now, deceives himself badly; And yet in hypocrisy can go quite safely, Never sends himself to stand before God's throne.

only, the Lord appears in judgment,

How he, in his word, even clearly speaks of it.

mistaken - since no one believes him near,

If he comes quite unexpectedly, he is there like a flash of lightning. The splendor of the glory from the chair, on which he sits, in an instant the whole world throughzucket and flashes.

then stand in faith welcome him,

And they are immediately accepted with honor. The bridegroom then marries them, so that heart, courage and mind laugh for joy forever. They can now live eternally in love before God, and float in heavenly joys without interruption.

e Lord then meets in sleep: without a believing heart -

They experience fear and horror, suffer pain from hell. Then they see how foolishly they have done, That they have not sent themselves to receive the Savior. But then it is too late to turn to repentance, Alas, eternally too late now! A word of grace to hear.

gnized you! You would never be mine!

om me and suffer eternal torment!

served the devil in lifetime,

n the reward that is prepared for him! "

Christ's voice. You have to stay "outside",

Where all devils are always in torment mockery.

Oh, notice what the Lord wants to teach you herewith; open your hearts, receive it finely and quietly. What he tells you now, in this time of grace, On it hangs life - death for all eternity: "O watch, Christians, watch! Ye know not the time nor the hour, When the Son of man cometh to his last round!"

X.

(Sent in by Rev. Köstering.) Honorary monument of faithful witnesses to the truth, or

The life and work of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Heb. 13, 7.

It is blessed work to contemplate the life and work, struggles and struggles of godly men who in their time faithfully served God's Church here on earth in word and doctrine. In addition to the means of grace ordained by God for our salvation and happiness - Word and Sacraments - there is nothing more encouraging and faith-strengthening for a Christian than the godly example of the holy martyrs and faithful men. Martyrs and faithful witnesses of the truth in general. Therefore, God has commanded in His Word that the saints should be remembered; not as happens in the papacy, where they are idolized, nor as our faithless, commercial generation does,

who builds the tombs of the prophets and sets up monuments of bronze or marble for them, but thus:

"For the first, we give thanks to God that He has shown us examples of His grace in the saints, that He has given teachers in the churches, and other gifts, and the gifts, because they are great, are to be highly praised, and the saints themselves are to be praised who have used such gifts well, as Christ praises faithful servants in the Gospel.

The other honor that we may do to the saints, that we may strengthen our faith by their example, as when I see that Petro's sin is forgiven out of such abundant grace, since he denies Christ, my heart and conscience are strengthened, that I believe that grace is more powerful than sin.

Thirdly, we honor the saints by following their examples of faith, love and patience, each according to his profession. (Apol. of the Augsburg Conf.)

In this and similar ways we should also remember the saints who have gone before us, contemplate their end, and follow their faith. To this end, this little work of describing the life and work of godly men, first in the age of the Reformation, has been undertaken at the suggestion of several dear brothers; if it pleases God, a description of godly men who lived and worked after the Reformation will follow later.

But before we begin with the description of individual men and their work, let us first take a brief look at the condition of the Christian Church as the Reformation found it.-The Roman or rather Papal Church had risen outwardly to a tremendous power by the time of the Reformation. This greatness and power, however, had not been attained through the truthful preaching of the divine word, but rather through a shameful, intimate connection with the kingdom of this world, denying Christ and his gospel, yes, through an almost complete transformation of itself into a kingdom of this world. Against Christ's word: My kingdom is not of this world, and: Against these words of Christ, the head of his church, the Roman church had mixed the kingdom of Christ and the kingdom of the world, the divine and the human with each other; it had left no, not even the most reprehensible means untried to extend its power, to assert its prestige. The whole world had to tremble before her power; emperors and kings had to fall at her feet! Even the naked

unbelief and the ridiculous superstition in her own midst could not harm her, nor undermine her outward existence; for she had become a mistress of the kingdoms of this world.

Such a deformity of the church had to be an abomination in God's eyes. But were there no Christians left on earth?

who recognized, lamented and wept over it? Was no one more moved by Joseph's loss? Yes, there were still Christians who sighed and prayed: "God of hosts, turn and look from heaven, and seek out this vine, and keep it in the building which thy right hand hath planted, and which thou hast firmly chosen for thyself. The wild swine have rooted it up, and the wild beasts have destroyed it. Behold, and rebuke, that there be an end of burning and tearing. God, comfort us, and let your face shine, and we shall be healed. Take us, your sheep, into your protection, that no one may snatch us out of your hand." Also, people were still standing up to raise their voices about the miserable decline of the Church. There were the Waldenses in Italy, the Wiclefites in England, the Hussites in Bohemia, -all testifying to the miserable decay of the church; but their voice did not prevail. For they themselves, although they rejected what they recognized as wrong according to God's Word, were still afflicted with many errors in doctrine; they had no real clarity and firmness in what they fought against and in what they strove for; thus they could not have a thorough reformatory effect, but only eke out a meager existence; but they were forerunners of the Reformation who proclaimed a better time.

The time came, and with it salvation and help from the Lord. A son of the church was born, who clung to his mother with heartfelt love. It was Luther. Belonging to the Israel of God (Gal. 6, 16.), he came on the scene to reveal the Antichrist as the instrument in the hand of God, to bring down Babel and to proclaim the eternal gospel to all who sit and dwell on earth, and to all Gentiles, and generations, and tongues, and peoples. By God's word he was strengthened, to God's word he submitted unconditionally; on God's word he stood, with God's word he fought, on God's word he led the church back again. He knew what he was fighting against; he was completely clear about what he was striving for. He alone was able to challenge the terrible power of the Papal Church, and to stand up decisively for the honor of his mother, the Church, which had been so much violated, and for the right of his brothers. He possessed that firm heart that does not let itself be driven to and fro by all kinds of doctrinal winds, an unshakable courage of faith, a clarity of vision, a self-denial, self-sacrifice and firmness of will that was necessary to fight such terrible enemies. For he was not only dealing with a corrupt church, but with a church that had absorbed the kingdoms of this world, that is, with the powers of the earth and of darkness. But through faith Luther led the church out of the papacy, through faith he freed it from Rome. Luther was a son of the church, born in its age, like Isaac, in the fullest faith.

sense of the word. For this very reason he could be a reformer, and for this very reason he was given by God to lead the church when it began anew its victorious course. Luther did not fight for opinions and views, still less for honor and glory; also the weapons of his knighthood were not carnal, but spiritual, and therefore also powerful to destroy all fortifications, attacks and all heights that rose up against the knowledge of God. He fought for the church and its treasures, he carried the church on his heart, and for it he put body and life, goods and blood, honor and good name into the redoubt. He was a man who lived and suffered, fought and argued only for the church. In word and deed, he led the church along the right path; what went with him was led safely, but what deviated from him fell short of the right path. This was already evident during Luther's lifetime in the Zwinglians and Calvinists, and after Luther's death even in the Lutheran church. For when the leader was gone, who had hitherto guided the ship with a skilful hand and had led it safely through all cliffs in the midst of the greatest impetuosity, the swaying began. With horror, one noticed among some theologians in the Lutheran church an inclination to Romanism, and an inclination to the false teachings of the reformers; a fight broke out; but there was no man who possessed the necessary strength of faith, prudence and wisdom to lead the fight. However, more about this on another occasion. - —

So we should start our description of the life and work of godly men in the age of the Reformation with Luther, because he is the commander and standard-bearer of the faithful army, which was at war against the pope and the enthusiasts, but we think it is absolutely unnecessary. Luther's life and work are described in many books and booklets, and the work itself praises the master above all. Also, Luther's life and work are so high above our description that we dare not attempt to put it in writing. Therefore, we only include a few testimonies from Luther's contemporaries, in which a faithful picture of the life of this great man is presented to us.

It is undeniable that many people were annoyed by the vehemence with which Luther attacked his opponent in his controversial writings: indeed, some wrongly concluded that the dear man must have been of an angry, quarrelsome and quarrelsome, unfriendly disposition. However, Melancthon, who later was only too peace-loving, counters this error and annoyance in his funeral sermon to the dear man of God, and says: "I leave it at the answer that Erasmus often gave here: God has given the world at this last time, in which great and severe pestilence and infirmities are rampant, also a hard, sharp physician.

given. And if God raises up such an instrument against the enemies of the gospel, who run against the truth with great pride, insolence and iniquity, as he says to the prophet Jeremiah Cap. 1, 9; and if He thus wanted to frighten them with Dr. Luther's hard writings, they may appeal to God about it, but they will be right in vain. Anyone who has known him (Luther) and has often been around him must bear witness to the fact that he was a very kind man, with all his speeches sweet, friendly and charming, and not at all insolent, impetuous, obstinate or quarrelsome; and yet there was a seriousness and bravery in his words and actions, as there should be in such a man. Summa, there was in him the heart faithful and without falsehood, the mouth kind and delightful, and (as St. Paul requires of Christians) everything that is true, what is honorable, what is just, what is chaste, what is lovely, which is well 2c. Therefore it is evident that the hardness he used against the enemies of the pure doctrine in his writings was not of a quarrelsome and malicious mind, but of a great seriousness and zeal for the truth. All of us, and many other strangers who have seen and known him, must bear witness to this. - The old Joachimsthaler, Mathesius, speaks even more beautifully about this. In his sermons on Luther's life, he says in one place: "Great people also have high thoughts and their own special challenges, in which we simple ones cannot always be prepared. Moses, in his anger, tears up the two tablets on which the ten commandments were written. Phinehas in his zeal stabbed the lewd Israelite. Samuel executes the king whose Saul spared under a great pretense against God's word. St. Paul gives the Corinthian incestuous man to the devil. God and his people also have their heated zeal and burning anger; just as it often hurt our doctor (Luther) heartily that his writings rushed as the downpour, and he often wished that he could rain as gently and sweetly as Philip (Melancthon) and Brentius; but one spirit has many effects. We, who travel the country road or the common footpath, cannot and should not follow those who set out from the carriage road and the seamed way and take their paths across country, through Gemöß, water, forests, mountains and valleys. Much less shall we easily judge of great men's earnestness, ardor, zeal, and fierceness; they have their maker of sea and master of harness with them in their hearts, who often gets the better of them and brings them up, drives them away, and often leads them where they do not think, just as God also speaks good fortune and blessing to their ways, and leads the journey out wonderfully, so that everyone has to crucify and bless himself over it."The same Mathesius writes: "We weak and stupid instruments in the tabernacle and huts of God, and we little lights and specimens must interpret and glorify the listening of the great hearts and lamps for the best.

(to good honor brxxxxxin xxxxfe. **For God** has great and small lights in the firmament, and fire, hail, steam and storm winds also

direct his word and command. If now our doctor's downpour and cloudburst sometimes tear up the way of the monks, ravers, tyrants, false brothers and worldly wise men, and he sometimes dishevels them in his zeal, as Christ did the Pharisees, scribes and teachers of the law, let it be the hand of God and Gideon, the mouth of Moses and Helios. If there is something that is sometimes lost, how all the saints have had their faults and infirmities, and have received forgiveness of sins by grace alone, this belongs to the Lord's Prayer and Helios' mantle, which he let his disciple have down on earth, so that he might help to cover up what had sometimes happened too much or too little. One is as likely to act harshly in the ministry with other gentleness and meekness as with heated zeal and vehemence, as can be seen in Saul and Aaron. I have heard the doctor (Luther) warn more than once that we should keep the Fürstenstraße (i.e., the golden middle road) inside and continue according to the rule, and not easily put cross-fields into it, since special ruths belong to it." - Finally, Erasmus Alberus, also a contemporary of Luther, writes of him thus: "Dr. Luther was a man who could endure God's wrath; no one could pray and call upon God more diligently and earnestly, no one could comfort better, no one could preach better. He was a man without falsity; he resented liars and two-faced people; he loved sincerity; he hated miserliness; he was proud; drunkenness and fornication were unknown to him. No anger was felt in him, except when he was in the field with papists and enthusiasts; there one saw the Holy Spirit and not a man's anger. There one saw the holy spirit and not a man's anger. He had a fine, clear, brave face and a hawk's eye, and he was a beautiful person with limbs. He was a fine, well-mannered, friendly, kind, earnest, truthful, courageous, chaste, free of cost, cheerful man, able to keep moderation in all things, not speaking a vain word; he was terrible to the stubborn, and comforting to the stupid. Whenever he was asked about the correct meaning of a saying in the holy scriptures, he was soon ready with the answer. When he was asked for advice, he gave good counsel from the beginning, as if he had been thinking about it for a long time, and was so well advised that one could easily feel that the Holy Spirit was the master and counselor. He was so well advised that one could easily feel that the Holy Spirit had been master and counselor. He was not disruptive, he did not treat anyone sullenly, he gave friendly answers and good reports, he was not a scoffer, but had compassion for simple-minded foolishness or ignorance, he gave gladly, lent gladly, served everyone gladly, both with advice and deed, words and works.

These characteristics, drawn by Luther's contemporaries, would be quite sufficient to present us with a faithful picture of the life of the great man of God. We will leave it at that, and now continue in the description of Luther.

We will continue with the description of the life and work of those scholars of God who, following Luther, have been co-workers in the work of the Reformation. With God's help, we want to give a faithful and comprehensible account, and to communicate in particular that of each man which can bring benefit and piety to every Christian. We hope that even this little work will not be in vain in the Lord. As far as the historical information is concerned, we have not, of course, pulled it out of our fingers, but have gathered it from many books and papers and compiled it in our own way for the common Christian man. We have nothing to do with the scholars, who know better themselves; they want to override our story. About some men, however, we have only little historical information at our disposal; therefore, we will use the following book, as far as it suits our purpose: "Die bedeutendsten Kanzelredner der lutherischen Kirche des Reformations-Zeitalters, in Biographien und einer Auswahl ihrer Predigten, dargestellt von Wilhelm Beste, Pastor an der Hauptkirche zu Wolfenbüttel und ordentlichem Mitglied der historisch-theologischen Gesellschaft zu Leipzig. Leipzig, published by Gustav Mayer. 1856." This should be mentioned here once and for all. - —

(To be continued.)

Letter to the prison.

The following letter has also been left to us for public use by the recipient who lives in America. The writer is a parish vicar in the Grand Duchy of Hesse, determined, God willing, to emigrate to America this year. We hereby communicate the same as a contribution to the visualization of Hessian conditions.

R., November 12, 1863.

You will be so good and certainly not disdain these lines written to you by me, since I am now writing to you from a very lowly position. Yes, God Almighty will again grant me His grace and help me out of this dark cage in which they now have me for a mockery; but I bear it with patience and leave it to God, the just judge; let His will be done as He wills it with me; I will be His servant under His care in all crosses, in adversity and death.

The reason why they put me here in this dark room is that I preached the pure word of God to them and reproached their sins, which they did not want to suffer, but said they had no sin and had never done what God counted as sin, they had not murdered, not stolen, and so on, for that alone they considered sin; cursing, bearing false witness, blaspheming, and the like they considered no sin, even saying that it was God's good pleasure to curse his neighbor, or to

Therefore, not a minute passed that one could not hear cursing or other wishes for misfortune. Yes, may God Almighty have mercy on this congregation for the sake of Jesus Christ, grant them the power of the Holy Spirit and give them other thoughts so that they may recognize their sins, weep and repent. May God Almighty have mercy on this congregation for the sake of Jesus Christ, grant them the power of the Holy Spirit and give them other thoughts, so that they may recognize their sins, weep for them and truly repent. I also ask God for Christ's sake to forgive them fatherly for what they have done to me and not to impute this great, grave sin to them. I have forgiven them from the bottom of my heart because they do not know what they are doing; they said they were doing God's good pleasure by taking my life or keeping me in this dark room; they did not want to hear such a heretic who always brought up something new.

When I taught about the 1st and 2nd commandments on the second Sunday and told them to worship God alone, their pride and arrogance awoke, they went out of the church into the tavern, got drunk, spoke all kinds of shameful words and called after me to go up to God and preach. *) Oh, what a pain that was for me! But I will bear this little blasphemy and scorn with patience, since our Savior and Beatificator suffered much more and had to lay down his life on the trunk of the cross. Therefore, I will hold on to the fact that Jesus is the cornerstone and that they cannot rob me of my life without his holy will, not even bending a hair. I am therefore content in the hope that I will soon be able to come forward again publicly and give glory to God. Yes, certainly, as soon as I am redeemed, my heart shall be full of thanksgiving and my mouth full of praise, for I am not ashamed of the gospel of Christ, because it is the power of God to make blessed all who believe in it. I will not deny God, but ask Him to give me the power of the Holy Spirit, that I may always be saved. I will not deny God, but ask Him to give me the power of the Holy Spirit to become stronger and stronger in my profession and ministry, despising all blasphemy, scorn and ridicule for the sake of Jesus. I have been despised by men until now, but I stand in grace before God; he has given me the gifts and power of the Holy Spirit, so I will use them. He has given me the gifts and power of the Holy Spirit, and I will use them to stand before Christ's judgment seat as a faithful servant and say, "Lord, Lord, here is your servant," and to hear the voice: Enter into the joy of thy Lord! But woe to him who does not use the gift God has given him and denies Jesus, for the Savior says, "Whoever denies me before men, I will also deny him before my heavenly Father.

O Triune God, may you also grant me the grace to remain steadfast in my office until I leave this pitiful valley! Oh, may God also keep you by this pure word until the end!

A. L.

A friend of the writer reports in a letter that when he visited him in prison, he told him that his enemies had waylaid him and beaten him with an eightfold braided rod.

To the ecclesiastical chronicle.

California. In a letter of November 28th of last year, our dear brother Pastor Bühler, after a longer silence, again gives us some information about the ecclesiastical conditions in that most western young state of our new fatherland. In the expectation that these communications, although they do not report great events, will be of interest to most of our readers, we leave them here. Pastor Bühler writes:

"Since our last report, there had been so few pleasing events for the furtherance of our btisian mission until recently that we lost the desire to continue our reports in the "Lutheraner". A few weeks ago, however, the Lord gave us such a glorious day of joy that we cannot refrain from telling our dear readers about it. Therefore, the sad and the joyful shall now be reported as a testimony that our sufferings and joys are no other than those that usually accompany the truthful proclamation of the Word.

As for the sad experiences of the last year and a half, they are mainly related to the city of Sacraments. There, as has already been told, a considerable congregation of 52 fathers was gathered, the earnestness and zeal of which justified the most joyful hopes, the call to the unanimously elected preacher was already sent and we could expect nothing else than that a numerous congregation of our confession would exist there very soon, but behold! the Lord, whose thoughts are higher than ours, ruled otherwise. Soon thereafter, the city of Sacrament was flooded, from the consequences of which it has hardly recovered to this day. The preacher to whom we had issued the Berns did not believe he was allowed to leave his former congregation for conscience' sake, and the Sacramenters decided not to take any further steps until the synod itself could send them a suitable preacher, on which decision they still insist. For some weeks now, an unconfessed preacher named Schmidt has appeared there, and it almost seems as if the majority of the members gathered through our services will turn to him. What they will have in him remains to be seen, but in any case the circumstance is suspicious that he does not belong to any particular confession, but had to present letters of recommendation from local Presbyterian preachers. It is still possible, however, that this congregation could be preserved for us, but only by sending it a preacher as soon as possible. It does not want to be appointed a preacher, already because its first attempt failed, but especially because it would then be forced to choose a person completely unknown to it.

to receive with love the one who would be sent to her, if he would prove to be a righteous preacher of the Word. Our hymnals, by the way, asked the above-mentioned Rev. Schmidt asked for our hymnals to be in use and I have no reason to fear that he will ask for them to be abolished. Perhaps the congregation will now feel all the more the need for the truthful preaching of the Gospel and finally be moved to the decision to commission the synod with the appointment of a preacher for them, but I have not yet experienced anything that could strengthen me in this hope.

But even in Sau Francisco, the last year and a half has not been without sad experiences. Here, almost a year ago, a split in the congregation took place, which initially threatened to have the worst consequences. Our congregation had a spacious and nice little church, which, however, could not meet our needs because of its highly unsuitable location. Standing completely on one side of the city, which was built first, it was quite remote from the great majority of our listeners. Therefore, when our city authorities ordered the leveling and excavation of the street on which our church stands, and the latter had to remain closed for some time, the congregation saw itself all the more compelled to find another church location for holding our services. This was given to us in a Presbyterian church, which was left to us on Sunday afternoons. Admittedly, it was not pleasant for us to be able to celebrate only an afternoon service, but under the circumstances nothing else was left to us and we therefore also accepted this with joyful thanks. Several members, however, declared that they did not want to comply with this decision of the congregation to relocate their services, insisted firmly and stubbornly on this declaration despite all pleas and admonitions, and finally separated from the congregation. If this separation had no further consequences than the loss of the members in question (there are 10 of them), the incident of a split for such meaningless reasons was sad and disheartening enough in itself.

However, God has blessed us abundantly since then and compensated us completely for the loss. Not only did the attendance at the service, although it had to be held in the afternoon, remain as good as before, but also the congregation was all the more encouraged and driven to proceed with the early erection of a new church. An excellently situated plot of land, 55 feet wide and 137-1/2 feet long, was purchased at a cost of \$5,000 and made debt-free in the same year. Soon after, the construction itself was begun and now we have the hope, praise and thanks be to the Lord, to celebrate the future Christmas in our own house of God! But we must tell the readers more about this.

The community decided to build a brick building as large as possible, which should measure 80 feet in length, 46 feet in width, and 40 feet in height, with the stipulation that the lower room, intended for the school, should be 12 feet high, and the church on top of it 28 feet high. Since we could not dare to build the whole building immediately after paying the K5000 for our building site, we decided for the time being to complete only the lower part of the building and to use it as a church until we could get out of debt again. In September, in God's name, construction began and by the end of October it had progressed so far that the floor of the actual church could be laid and a temporary roof could be put on almost immediately afterwards. Admittedly, the part built in this way has neither beauty nor shape, but rather a very broad, depressed appearance due to its length of 80 feet, width of 46 feet, and height of only 14 feet, but we are quite content with this until the completion of the whole is made possible for us. Incidentally, the disproportion of the height to the length is partially eliminated in the interior, since a partition separates 20 feet from the entire length, in order to gain space for a sacristy and school.

Since, as noted above, this lower part of the entire building had been covered with a temporary roof towards the end of October, the congregation decided to have the ceremonial laying of the cornerstone take place. For this purpose, October 31, the commemoration day of the Reformation, was determined. At 2 o'clock in the afternoon, the congregation gathered in large numbers and the celebration began with great joy and heartfelt thanks. First we gathered in the building itself, where a kind of stage had been erected and crude benches placed. After the first three verses of the hymn No. 146, "Hallelujah, Praise, Glory and Honor" were sung with festive rejoicing, the sermon on Is. 28:16 was preached. In the introduction, the previous development of the congregation was pointed out as an invitation to praise and thanksgiving, then attention was drawn to the importance of the day, the Reformation feast, and from the previous goodness and faithfulness of God to our church in general and to our congregation in particular, our duty to bring Him praise and honor was demonstrated. But only then, it was further remarked, could a congregation properly thank, please and serve him if it stood on the true foundation that he himself had laid; if this was not the case, then it was better that we parted and did not lay our cornerstone. From the text it was then presented what the true cornerstone of a Lutheran congregation is, and the congregation was exhorted to remain steadfast on this foundation, as it was proclaimed in the Word by the apostles and prophets and by Dr. Luther, first on October 31. Thereupon the final verse of the already stated hymn No. 146 was sung, and then with the preliminary ceremony ended. Now we proceeded in a long procession to the flat roof, walking to the actual laying of the cornerstone. Here, first a short speech was addressed to the assembled and in it, at the end, God was called to witness that we would tolerate no other reason for our fellowship than that which he himself had laid, Jesus Christ, and salvation through him. Thereupon the documents, each with a corresponding blessing, namely: the Book of Concord, a hymnal, the congregational order, the list of our members, an outline of the history of our congregation up to that time, secular daily papers and various types of coins, were placed in the box intended for inclusion in the stone itself, and then the actual act of laying the cornerstone was solemnly

performed in the name of the Triune God. Verse from the song No. 5, after the melody: Lord God, we all praise you. This day was a true celebration of joy for all of us, and we hope that it will remain in the blessed memory of all of us.

On Christmas Day, we hope to be able to happily move into the completed part of the building. But offering praise, glory and honor to the Lord for His goodness to us so far, we commend ourselves to His grace and to the Christian intercession of our brothers. - —

The "**Lutheran Herald**" seems to have spoiled it with some of its subscribers by posting the abolitionist flag and even including Dr. Seyffarth's articles. He himself publishes some of the not particularly flattering letters he has received since then. One of these letters reads thus: "Mr. Ludwig is hereby notified that he is allowed to withhold his abolitionist stänkeret under the firm of ""Lutherischer Herold"" for the following two readers, namely for F. G. and A., all sent under the address of Rev. J.B. to Dato." Another wrote him as follows: "I cannot get subscribers for the Herold; I always get the answer: the Herold has ceased to be a Christian paper. Don't take offense at this remark: it only happened because I am interested in the paper and because, frankly, I myself recognize it as unchristian when one or the other political party in the country is treated with unkindness by the other." Even a woman wrote to Mr. Ludwig, cancelled his paper and, to his sorrow, signed herself "Kuperhet" after her full name. The latter probably happened because the herald had previously thrown around the political name "Copperhead". Mr. Ludwig seems to have been quite upset by this; he calls the first letter a "boorish note," and to the unsubscribing subscriber he gives the following decent titles of honor: "Gross liars, wretched slanderers, traitors, poor

Christians, blasphemers" 2c. But the funniest thing here is that Mr. Ludwig even writes: "I have never been an abolitionist, but was and still am an old-fashioned Whig." By the way, we can give one consolation to the deeply distressed editor of the Herold, since he is not hurt by the loss of the subscription money, but only by the fact that his wonderful articles now come into fewer hands and hearts; namely, the consolation that Dr. Seyffarth's excellent essay has not been received by Christian newspapers, but all the more by newspapers of the Satanic press with warm recommendations and has been widely distributed. This is especially fortunate for us, since Mr. Ludwig did not see fit to send us the conclusion of Seyffarth's article, in which precisely the highlights of the whole occur.

Pastor Brunn writes in a letter dated 8 December last year, among other things: "First of all, praise and thanks be to the Lord, who has so graciously protected you with our institutions in St. Louis and has allowed you to dwell safely under His wings. It is truly a terrible judgment of God that is coming upon America with this war, perhaps the prelude to what will soon befall us all; for the entire condition of the world and the church daily leads us to expect nothing but the worst. I thank you cordially for the bill of exchange of 126 fl. which has been sent again and which has been received correctly. *) It is expected that the conscription and the general shortage of young males in America due to the war will make the influx of local students for your institutions more and more necessary in the near future, and if this is the case, then the Lord will not lack the necessary means. It is only a matter of right faith. - If the Lord helps, I will send you my local students next summer, at least all those who are capable. So you will get about 8 - 10 men from us again. - Everything is going well with us. Our only regret for the moment is that our dear Pastor Wüstemann is still suffering very much; he has not yet been allowed to preach, but he gives one hour of instruction daily in our institution. But even without all this, I thank the Lord, who has provided me with such a dear, sympathetic friend and brother, who helps so faithfully with advice and support in everything. - Our Prussian church dispute has kept us busy again since the fall. The larger Berlin conference on October 23 was unsuccessful. But all the more blessed was a meeting here in Steeden on Nov. 4, where by God's grace we succeeded in laying the foundation of true unity in pure doctrine ever more firmly here in our Rhenish pastoral conference. Especially Pastor Feldner has been won over quite decisively and his voice is heard in Prussia by of great importance. - I thank you most sincerely for the valuable gift I received these days through bookseller Naumann, your book "The Right Shape."

*) In the meantime, two bills of exchange have again left for Pastor Brunn. D. R.

Thanksgiving.

Some members of the congregation in Collinsville, Ill. who had arrived in this country 25 years ago with the Saxon immigration, wished to publicly offer their thanks to God for His gracious guidance, a wish which was gladly granted by the local congregation. So on Sunday, Jan. 24. A fraternal celebration united the congregation for the rest of the day.

"The Lord has done great things for us, we are glad, he has brought us from the death of rationalistic unbelief to his knowledge, from the false doctrine of church and ministry to the truth, from the yoke of oppressive priestly rule to spiritual freedom, he has led us wonderfully but gloriously," these were the reasons that moved those brothers to praise God. We have, they said, erred and sinned much, but God has given us his light and grace, for which we cannot thank him enough for eternity.

The rest of us are led differently by God than those dear Saxon brethren. But the way of life of all believers is the same, that they are led from the kingdom of the devil into the kingdom of God, from many and great errors and sins to the truth and to the righteousness of Christ, which consists in the forgiveness of sins. So it is basically one and the same. That is why we sang heartily with our dear Saxon brothers:

We want to build an altar. Which shall be called Eben-Ezer. On it shall be seen the words: God leads his children well. So this slogan takes place: Blessed is he who has God for his guide!

Hereby, the local Saxons send their heartfelt greetings to their brothers who immigrated with them 25 years ago.

Celebration guest.

A terrible example of the consequences of careless oath-taking practices,

brought in modern justice, can be read in the "Basier Volksboten". It was 14 years ago in the cherry harvest; a man who was picking his cherries had left his ladder on a tree, another man took and used it in the meantime and then put it back in place. However, there was a wooden hook with a rope hanging from the ladder, which he had left unattended when he put it back. The owner misses it and puts the person who used the ladder on trial.

who claims to have seen nothing of the hook, and a 17-year-old lad, Sebastian Freivogel, who was with him at the ladder away, confirms this. Thereupon the owner of the hook sues him in court for having stolen his hook. He finds the hook lying under a tree soon after, but if he had withdrawn the complaint, he would already have had to pay the costs, and once both were heated, the trial continues; Freivogel, as the only witness, must swear, and swears. The one did not take the hook away; the other must pay the costs of the completely useless trial, which have become very considerable in the meantime.

As I said, 14 years had passed since then. At the beginning of November 1861, a man cut his throat with a razor knife at Gelterkinden in the canton of Baselland. At first, Mau thought that the terrible deed had been done in feverish madness; however, the unfortunate man had not executed the cut well, he still lived for several days, and Several times he said to the bystanders, "There is no God! There is no God!" The priest comes and wants to promise him, and prays with him. He replies, "It does not go in." The priest realized that the unfortunate man must be under a special spell; he let them all go out, and earnestly persuaded him to confess it from his heart. Then the dying man confessed to him that he had taken a false oath 14 years ago, that he had sworn his eternal bliss; it was that oath about the wooden cherry-hook, which had given him no peace for 14 years, although he had once been a crude man. - But God's long-suffering had taken pity on him, so that He did not let him fall straight to his doom. The priest sent for the man who had been damaged by the oath from the district of Sissach, who arrived a few hours before Freivogel's end and forgave him. Freivogel was now also more amenable to the consolation in Christ's blood; he is said to have died quietly.

But what consequences of an oath around a wooden cherry hook!

Emperor Trajanus, Munsterland 2c.

The old Roman emperor Trajanus once built a bridge over the Danube, and down at Orsowa they are now piling it up, which are petrified half an inch thick all around. The inclined reader says: "That is quite beautiful, but what do I get out of it?"- But the natural scientists did not say so, but thought that the old emperor's bridge should become a bridge for them to find out how old the earth would be. How so? Well they said, "If so and so much time is required to petrify wood 1/2 inch deep, how much time is required to make logs six to eight feet thick into stone?" Because such logs are in the coal yards. So there was a calculating temple, and so they said: The earth has stood 300,000 years." But this is still very merciful of the lords, because some of them let the poor earth have stood still a dozen times as long. Well, therefore 300,000 years, that is certain. - —

Suddenly, however, they find, in Münsterland I believe, a flint, nine inches long and four inches wide, and enclosed in it are Bishop Münster coins from the 16th and 17th centuries. "Well," says the gentle reader, "but what's the point?" That the learned bridge, which is made of the old Emperor Trajan's bridge, is thrown over the heap; because the example has come to nothing, because the petrification can also go a little faster.

But the emperor Trajanus and the bishops of Münster should only show us that one should show absolutely no respect to the so-called "facts" and "results of science", as with which nowadays all half-educated greenhorns throw around, and make front against the Bible with it. I have already seen people who became quite suspicious when someone confronted them and said: "That is scientifically established," and became meek. - Now with the science, that is a beautiful thing, that is true, but with that, what they about the age of the earth and other things made out, that is not far. (Waldecker Sonntagsbote.)

Church dedications.

On the Sunday before Christmas, 1863, at Turkfoot, a branch of P. Bergt, 6 miles south of Napoleon, Henry Co, Ohio, a new frame church adorned with a beautiful steeple was dedicated, the undersigned giving the ceremonial address, and K. Bergt concluding the celebration.

If it would not seem inappropriate, I would like to belatedly note that we also dedicated two new frame churches in this area in 1861, one on September 22 in Bergt's parish in Ridgeville Township, Henry Co, Ohio, the other the 29th of September in my parish, 8 miles northeast of Defiance. The usual notice of it was unfortunately omitted at the time.

Praise and thanks be to the Lord for His help, which He has so abundantly given to these churches.

A. Detzer.

The dear readers of the "Lutheran" may rejoice with us that the Lord, the faithful patron of his church, has so promoted the work of our hands that we, the German Lutheran congregation of St. John's in Rodenberg, Cook Co., Ills. were able to consecrate our newly built Krame Church to the service of the Triune God on the 16th of December. For a long time the space of our old church had been extremely limited; but all the greater now is the joy of having, in addition to the highest and greatest gift of God, the pure Word and the unadulterated sacraments, a church suitable to our needs. Although the day of our joy was accompanied by a snowstorm, which is not unusual here in our northern Illinois, many guests from the nearby congregations attended. Pastor H. Löber preached on the gospel of the consecration of the church and showed from the same: "The women of the hearts for the temple" of God; 1. how necessary such a woman of the hearts is, 2. how she gives, 3. what a heart is like after such consecration.

In the evening Pastor Burkhardt preached on Ps. 24:7 - 10.

Both the exterior and the interior are a friendly ecclesiastical sight. Glory and thanks to the faithful, merciful God alone!

May our Lord Jesus Christ, who through His Word and Sacrament has also entered this church and made it a house of salvation, remain in it with His unadulterated means of grace as long as it stands.

I. Fr. Niethammer, P.

Introduction.

The Rev. H. Evers having received a regular call from the congregations at Sturgis and White Pigeon, St. Joseph Co., Mich. and having accepted the same with the consent of his former congregation at New Bremen, Randolph Co., Ills, he was installed in his new office by the undersigned on the Sunday after New Year's Day, by order of the Honorable Mr. O. Fuerbringer, President Northern District of our Synod. May the faithful God and Arch Shepherd of our souls grant his under-shepherd strength and power to lead his new office, and may He place His blessing on his work, so that the name of the Lord may be great everywhere.

I. B. Rooster.

Adr.: Ksv. 8. Ivers, LturZis, Nieb.
listerbox 274.

One request.

Since the time is not very far away when the construction of the school teachers' seminary must begin if it is to be completed by next fall, the undersigned, in the name of the building committee, asks the dear communities, which have not yet let us know how much they want to contribute to the construction of the seminary, to inform us as soon as possible how much they intend to contribute.

A. Franke.

Addison, Jan. 18, 1864.

Receipt and thanks.

For missionary Clöter

received by Rev. I. F. Mueller in Lake Ridge, Mich. collectirt at Rev. Hahn's wedding \$5.50. - by Mr. Teacher I. H. Nolting in Dudleytown, Ind. \$2.00. - by Rev. I. G. Kunz in Cumberland, Marion Co., Ind. from his congregation and himself \$12.50. - by Mr. Christ. Däumer in St. Louis \$5.00. - by N. N. there 50 Cts. - by Rev. Biltz in Lafayette Co, Mo, \$1M. - from Mr. Lud. Brockschmidt in Grand Prairie, Wash. Co, Ill, \$5.00. - collected by Rev. F. W. John in his congregation at August", Mo., \$7.05. - a Christmas collecte organized by Rev. Löber in Thornton Station, Ill, \$18.50. - likewise by Rev. Küchle in Mat-teson, Ill, \$5.00. - by Mr. F. Wegener there \$1.00. - by Mr. I. C Seeger in Ellgrove, Ill, \$1.00. - by Mr. Chr. Gruvc in Chicago \$1.00. - by Pastor Beyer in Chicago by N. N. 25 Cts. - by Rev. Nieth- Hammer collectirt at church dedication in Nodcnberg, Cook Co, Ill, \$6.00. - by Rev. Geyer from members of his congregation in Carlinville, Ill, \$4.50. - by himself \$1.00. - by Pastor Engelbert in Racine, Wis., by his congregation \$5.00. - by Pastor Heitmillcr by his congregation in Elyria, Lorain Co., O. \$6.00. - by an unnamed person in Collinsville, Ill. \$1.00. - by Pastor Gräbner in St. Charles, Mo. \$5.00.

For Pastor Brunn's proseminar

by Pastor Küchle in Matteson, Ill, from whose congregation \$5.00. - by Mr. Werfelmann in Thornton Station, Ill. \$2.00. - by Mr. I. Niethammer in Bridgewater, Mich. \$2.00. - by Rev. F. Schaller in Red Bud, Ill. to Mr. Eweding's infant baptism collectirt \$4.25. - by an unnamed person in CollinSville. Ill. \$1.00. - by Pastor Fick a collecte of his congregation in CollinSville. Ill, (..for the new children coming from Germany by Pastor Brunn^A) \$11.20.

For Pastor Röbbelen

from Mr. Mustard in St. Louis 4 dollars in silver.

For poor students

by Rev. Beyer in Chicago from his Immanuel congregation \$3.00. - by an unnamed person in CollinSville, Ill. \$1.00. - by Pastor Bilp collectirt in his congregation in Lafayette Co, Mo. \$5.75. - by N. N. in St. Louis \$10.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the Sminar household and for poor S tudents:

by Mr. Pastor Claus: from his congregation \$12.45.;

by Mr. Hasenja'ger \$10.00.;

from Mr. Pastor Wagner's parish: from Mr. Gehrlng 1 pig and 2 barrels of potatoes; from Mr. Streitmann 1 pig.

from the congregation of Mr. Past. Streckfnß: 5660U> flour (of which 240W from the Filialgem.) and 1 Bush. Beans; from the I. Women of the parish 6 quilts, 6 sheets, 6 pillows, 6 towels, 9 handkerchiefs.

from the congregation of Mr. Pastor Vogt \$21,15 Collecten für arme Studenten.

by Mr. Jung, teacher of CollinSville, for the pupil Dupcnnell: from several women of the community \$13.50.; from the local women's club 3 shirts and 2 pairs of stockings.

from Mr. Sam. M. Tirnenstein to Blechwaarm donated \$2.80.

A. Crämer.

For the Concordia College budget to Fort Wayne, Ind:

With heartfelt thanks, the undersigned acknowledges receipt of the following gifts of love:
AnS the congregation of Mr. Pastor Jäbker, beef, 1 sack of wheat, 33 heads of cabbage; from Mr. Past. Stephani Gem., from Mr. Nobcnbeü, 20 pounds of veal, from Mr. Schlebecker, 1 sack of rye; from Mr. Past. Bode's Gem., from Mr. Vollmer, 1 sack of wheat; from the Gem. of Mr. Past. Kühn, from Mr. Diderich Sen>, 6 pounds of butter; from Mr. Past. Reichardt's Gem., from Mr. Brüggemann, 2 sacks of wheat, z beef; from Mr. Brand, 1 sack of wheat, 1 sack of grain, 1 sack of white reuben, 1 side piece, a shoulder; from Mr. Past. Heinemann's Gem. in Crete, Ill, 268 pounds of beef, 70 pounds of pork, 17 pounds of sausages, 1 ham, 45 pounds of butter; from Mr. Rev. Schumann's Gem., Noble Co, Ind, 14 bushels. Wheat, 5 sacks of grain, 4 sacks of potatoes, 1 sack of white nbcn; from the Gem. in Te Kalb Co, \$15.00; from the Gem. here of Mr. Hartmann, 1 bunch of potatoes, 4 bush. Apples, 1 pig, from Mr. F. Mcier, 1 bag of rye, from Mr. LarS Christensen \$3.00; from Mr. Past. Friedrich's Gem. in Hun- tington, Ind. from the Women's Association for impecunious pupils, three busthrmde, 2 pairs of stockings; from the Gem. of Mr. Past. Schwan, a collecte of \$48.17; by Mr. Pastor Geyer, at the infant baptism of Mr. I. Baumann in Carlinville, Ill, collected \$2.70.

F. W. R e i n k e.

Fort Wayne, Jan. 7, 1864.

Received:

For the construction of the school teachers' seminary at Addison, Ill:

Collecte der Gem. des Hrn. Past. W. A. Kähler in Berlin, Pa., \$6 05; from the congregation of Mr. Past. Sterze in Mich, (first consignment) \$9.00; from the congregation of Mr. Past. Kühle in Nich, Ill , from Mr. Fr. Rathje and Mr. Hoppe each \$5.00, from Mr. H. Müller \$2.00; by Mr. Rev. Meier in Proviso, Ill , by Mr. F. Süssenhop 0.50, by Mr. Volberding \$10.00; by Mr. Past. Löber in Thornton Station, Ill , by Mr. Fr. Stöhr \$25.00, Mr. Brinkmann, Sen. \$6.00, Mr. Richter \$5.00; by the comm. of Mr. Rev. Heinemann in Crete, Ill, \$23.00, (first consignment); from the Gem. of Hrn. Past. Engelbert in Racine, Wis. \$20.16, (first consignment); from Hrn. Christ. Tonne, August Graue, H. Buchholz, each \$50.00; Br. Meyer, \$35.00; Br. Tonne, Br. Stiinkel, each \$30.00; Wm. Nabe, H. Graue, each r25.00; H. Bergmann Sen., Wm. Buchholz, H. Oehler- king, each \$20.00; A. Freund, H. Hcittmann, D. Kruse, each

§15.00; D. Kornhaas, L. Heinemann, H. Gehrke, B. Wilken, Jobst Goltermann, Wm. Notermund, Geo. Fehrmann, Christoph Meyer, H. Pfortmüller, Bro. Kruse Sen., Bro. Leseberg, Bro. Knigge, H. Rosenwinkel, Bro. Ehlers, Wittwe Ahrens, \$10.00 each; H. Meier, \$6.00; Bro. Graue, Johann Uhlhorn, C. Schk, Aug. Rotermund, L. Thürmau, H. Rathe, Bro. Rathje, Wm. Pollworth, Bro. Kücker, Bro. Struvr, each \$5.00; H. Geidemann, G. Amling, Joh. Kuhlmann, each \$2.00; Joh. Geilz, H. Nippe, H. Burdorf, Fred. Bartling, G. Rittmüller, Fr. Lührsén, C. Hagenon, each \$1.00; Witt, wePreußner, \$15.00. Together, \$753.71.

H. Bartling.

From May 1862 to December 1863, the sewing society of the Concordia District in St. Louis supplied:

3 pieces of quilts, 3 Betticher, 18 towels, 24 bust shirts, 6 white neckerchiefs, 6 Ueberschlägel, 6 handkerchiefs, 2 pairs of stockings, 10 pairs of pants, 6 collars, 6 colorful neckerchiefs.

Contributions

for the travel expenses of the school seminar pupils expected from Germany.

Don four women from Mr. Past. Schuster's Filial \$ 3.50

" Mr. Past. Cobbler himself 1,00

" the Women's Club of Detroit, Mich. 3,00

" Mr. G. Born 1,00

"an unnamed person in Mr. Past. Schumann's parish 5,00

" Mr. H. Heine, New Bremen, Ohio 2,00

" Hm. Pastor Sprckhard's congregation 2,80

" himself---< 1. 00

"Mr. Pastor Biltz on Mr. Kemmeier's child baptism collected 2.50

Fort Wayne, Ind, Jan. 22, 1864.

A. Selle. (Lox1117.)

Received

in the Casse eastern district, for the Synodal-

Casse:

Don Past. Dulitz \$1,00

" der G mcinde in Neu Oberhofen 3.25

" of the community in Elmiraand Leon 7.00

" Past. Bernreuther--- 1,00

For the President:

from the church in Eden. 3,75

For Heathen Mission:

" A. Ehrmann ,50

" of the Buffalo congregation, collected in missionary hours. 12,79

" I Gränn, hawk cock, G\$1 ,00 2 ,00

" Woltcr 1.38

" Pitcher ,50

" Klose ,75

" Loy, Röscl, Kroll, each,25 ,75

" Sound, at whose child is collected 1.25

For teacher salaries:

Bon F. Stutz, from whose love fund80 .00

" G. Emmert, Thanksgiving Offering at the Nef. Feast 5,00

" I. Pürner. 2,00

" F. Schlegel. 1,50

" L. Emmert 1 . 00

"A. Heitmüller, Coll. on the occasion of his birthday 10.50

For poor students:

Don N. in Buffalo 5.58

For inner mission:

Don the municipality in Strattonport 4.50

..... New York 10,00

For the church in New York:

From the community in Buffalo 20.00

For the English community in Baltimore:

Don F. N. in Buffalo. 2.00

For Mr. Pastor Röbbelen:

Don A. Dohrmann. 3,00

" N. N 3,00

ry 8, 1864. i. Birkner.

Get

For the College Debt Settlement Fund in St. Louis:

from F. H. by Mr. Past. Hahn, Benton Co, Mo. \$5.00 " to an unnamed person in Collinsville, Ills. 2.00 " Mr. Anton Heitmüller, Washington, D. T. - - 25.00

For the community in New York:

" Mr. Zach. Müller, Altenburg, Perry Co., Mo. 5,1'0

For the English community in Baltimore:

Christmas Collecte of the Gem. of Mr. Past. Wagner, Pleasant Ridge, IIS. 22.50

Don Mr. Zach. Muller, Altenburg, Perry Co, Mo. 5M "the comm. of Mr. Past. Meyer, Proviso, IIS. 5,35

"Dnn. Werfelmann, sen., Thornton Station, III. 1,00

" " U "n., " " " 0.50

" an unnamed in " " " 1.00

" Mr. I. C. Seepers, Elk Grove, IIS. 1,00 Collecte am Aircrweihfeste der Gem. des Hrn. Past.

Niethammer, Rodenberg, JUS. 6,00

From Mr. C. Legseberg, Rodenberg, Cook Co., IIS. 1.00 " " Christian Knies, ,, " " 0.25

For the construction of the school teachers' seminary in Addison, III.

Don Hrn. Heinr. Brunwort, New Gehlenbeck, IIS. 5,00 ,, the community of Mr. Past. Hamann, Larondclet,

Mon, first show. 40,00

" to an unnamed person in Collinsville, IIS. 2.00 " to the congregation of Mr. Rev. Gräbner, St.

Charles, Mo. 52.25

Collecte of the parish of Hrn.Past. Biltz, Lafayette

Co., Mon. 22.45

By Mr. Anton Heitmüller, Washington, D. C. -- 15.00

Ed. Noschke.

To the Synodalcasse Western Districts:

From Mr. Past. Hahn, Benton Co, Mo. 1.00 Collecte of the Gem. of Mr. Past.Fick, Collinsville, III. 10.75 Cathedral Trinity St. in St. Louis, Mo. -12 .35

From the Gem. of Hrn. Past. Birkmann at Waterloo, IIS. 5,00

"of the community of Mr. Past. Streckfuß, Grand Pra., Wash. Co., IIS. 1,00

" Mr. Past. Stretchfoot, Grand Prairie Wash.

Co.,IIS. 1,00

" Mr. Teacher Ph. Mueller, Grand Prairie, IIS. 1.00 From ImanuelS Distr. in St. Louis, Mo. 13.75

Christmas CollecteR of the CommunitieR of the Past. Schwen-

sen, New Bielefeld, Mo. 19.00

Harvest festival.Collecte of the Gem. of Mr. Past. Polack,

Cretr, Will Co, IIS. 19,45

Christmas Collecte of the congregation of Mr. Past.

Schmidt Elk Grove, IIS. 9,50

From the Emanuelsgem. of Hrn. Pastor Beyer, Chicago, IIS. 8,00

From Concordia Distr. in St. Louis, Mo. 11.40

Christmas Collecte of the Gem. of the Hrn. Past. Hüse-

mann, Minden, IIS. 17,00

Don Mr. Teacher Seboldt, Centreville, IIS.

1.00 **For college maintenance fund:**

Collecte der Gem. des Hrn. Past. Rooster, Benton

Co., Mo. 8,00

Don F. H. by Mr. Past. Rooster, Benton, Co., Mo. 5.00

"Mrs. P. Holtzen through Mr. Past. Hahn, Benton Co, Mo. 2.00

Cathedral TrinityS-Distr. in St. Louis, Mo. 11.00 Don Mr. August Sievers, sen. Staunten, IIS. -- 2.00 Cathedral ImmanuelS Distr. in St. Louis, Mo. 11.00

" Concordia Distr. in St. Louis, Mo. 22.20

Don of the comm. of Mr. Past. Fick, Collinsville, IIS. 21.65 " to an unnamed person in Collinsville, IIS.

2.00 " Mr. Anton Heitmüller, Washington, D. C. --

25.00

For the general presiding officer:

Don Hrn. Anton Heitmüller, Washington, D. C. -- 10.00 **For the widowed Mrs. Prof. Biewend:**

Don derGemn. desHrn. Past.Baumgart, Venedy.IIS. 3.35 **To the Synodal Mission Fund:**

From H. H. through Mr. Past. Hahn, Benton Co, Mo. 3.00 ,, Mr. H. Blume through Mr. Past. Hahn, Ben-

ton Co., Mo. 2,00

" the schoolchildren of Mr. teacher Krauß, St.

Louis, Mo. 1 .45

Collecte des TrinitieS Distr. in St. Louis, Mo. 81.10 Dom DreinigkritS Distr. in St. Louis, Mo. 3.40

Collecte des Zions-Distr. " ,, 19,65

,, of ImmanuelS-Distr. in St. Louis, Mo. - 71.75 Dom ImmanuelS-Distr. in St. Louis, Mo. 1.90 Collecte der Gem. des Hrn. Past. Hamann, Caron-

delet, Mo. 15,80

From the schoolchildren of Mr. Past. Schwensen, New Bielefeld, Mo. 0.50

" of the Gem. ofMr. Past. Wunder, ChicagollS. 11.00 ,, Mr. Schönholz through Mr. Pastor Löber,

Thornton Station, IIS. IM

" Hrn. teacher Richter's school children in Thornton Station, III. 1.00

"Mr. Zum Mallm through Mr. Past. Löber, Thornton Station, IIS. 1,00

Collecte of the Gem. of the Hrn.Past. Beyer, Chicago, III. 8,00 From the missionary box of the community of Mr. Past.

Beyer, Chicago, IIS. 1,00

Collecte drS Concordia-Distr. in St. Louis, Mo. - - 22.10 From Concordia-Distr. in St. Louis, Mo. 2.00 From the Gem. of Hrn. Past. Claus in Neu Bre-

men, Mo. 10,00

" of the parish of Mr. Past. Gräbner, St.

Charles, Mo. 4,80

"to the schoolchildren of the teacher Ulrich in St.
Louis, Mo. 3.55
"to the schoolchildren of teacher Erk in St.
Louis, Mo. 3,10

"of the community of Mr. Past. Mennicke, Rock Island, Ills. 10,50

For inner mission:

From the comm. of Mr. Past. Fick, Collinsville, Ills. 14.85 " to an unnamed person in Collinsville, Ills. 1,00

For college construction in Fort Wayne:

Don Mr. Bro. Meyer, Lafayette Co., Mo. 1.00 " Mr. Anton Heitmueller, Washington, D. C. 25.00

Invoice storage
of the

ev.-luth. Jünglings-Verein, zu St. Louis, Mo.

for the year 1863.

Cash balance from 1862 \$119 .75

Total income from monthly contributions 260.75 by means of a collection raised on May 7, as on the Founding Day of the Association, celebrated in Trinity Church

37.45 \$417.95 expenses.

For meals for the students of the association. \$44 .00

For clothing of the same 172.25

For doctor's fees, books, etc. 120.70 For supplies for the association 10.35

\$340,30

Remains in Casse \$70.85

Heinrich M. Wibracht, Cassirer.

1

Pay for the Lutheran huben

The 16th & 17th year:

Gentlemen: W. Brink, L. Ströbel 50 Cts.

The 18th year:

Men: Zimmermann, Jul. Gotsch, L. Ströbel.

The 19th year:

The men: H. Borges 5 Er., Zimmermann, P. Stapp, Past. A. Mennicke, F. Müller, D. Kranke, Past. I. N. Beyer 6 Er., Past. C. F. Böhner, Past. Th. Wichmam 13 Er., I. C. Schwarz 50 Cts., Jul. Gotsch, L. Ströbel 50 Cts.

The 20th year:

Messrs. F. Maschhof, H. Wolf, C. Wirr, W. Tews, Past. L. Biorn, Past. C. Hoffmann, I. G. Böhm, Past. G. Harter, F. Wolkenhauer, F. Meyer, H. Frömmung, P. Hey, D. Kracke, E. Grams, C. Warmbier, W. Thon, Past. I. Walther, P. Henne, Past. O. Hanser 5 Er., A. Klein, I. Moses, F. Dörr, C. Buttermann, I. Wunsch, Past. E. Rolf, ThomS, Hagcmann, Thäte, Ehlmann, Johann, Meyer, Lazing, Märklin, Mittelbuscher. Heßkamp, Past. I. Beilharz, Past. M. Tirnevstcin, H. Schwarz, L. Gils, I. C. Schwarz 50 Cts, Past. F. Sievers, 10 Er., Past. I. G. Butz, G. Steuber 5 Er-, Past. F. Bescl, H. Hacker, W. Huhn.

The 21st and 22nd volumes:

Mr. Past. V. Koren. M.C. Barthel.

Changed address:

Ksv. O. L. KprevZler,

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St. LouiS, Mo.,

Synodal printing cry of Aug. Wiebusch v. Sohn.

Necrology.

On the first holy day of Christ, in the afternoon between 3 and 4 o'clock, Pastor Hermann Wichmann passed away here in Christ at the age of 23 years and 6 months. Born on July 9, 1840 in the village of Lychen, 4 miles from Prenzlau in the Uckermark, Kingdom of Prussia, he came with his parents and 3 siblings in 1849 to America, namely to Cincinnati, where his father stayed for 3 years.

After this time his parents moved to Fort Wayne, where the 12-year-old boy attended the local parochial school and was confirmed by me in 1854. Since he proved to be an obedient and God-fearing boy at home and at school and had received fine gifts from God, his Christian-minded parents were willing to give him back to the Lord for future service in His church. Accordingly, he entered our seminary in 1855; and although his parents were and are nothing less than well-off people, they considered it a matter of Christian honor to keep their son alone.

After he had spent about 2 years at this preparatory school for the seminary, had acquired the necessary knowledge and skills there and, by God's grace, had remained in the same blessed course and had also behaved righteously towards his teachers in accordance with the

After keeping the fourth commandment, he entered the seminary at the age of 17 and stayed there for about 3 years.

During this time he also had a deeper inner experience of sin and grace, law and gospel, repentance and faith, so that the teachings of our church did not remain a learned knowledge and skill, but changed in him in sap and blood and became more and more his living property. In this way, through faith in Christ, his studies received the right sanctification and strength. He did not belong to the fiery, aspiring, imaginative or the contemplative, introverted natures; rather, he was dominated by reason and a practical mind. Accordingly, in his catechism sermons, which were held by the students of the seminary alternately in front of each other and the teacher and then evaluated, a very pleasing doctrinal quality soon emerged; and in the Pastorate, in which individual cases of pastoral care and church discipline were sometimes presented for discussion, he displayed a healthy evangelical knowledge and a correct, appropriate tact, which were probably not present to the same degree in older students.

In the meantime, during his three years of study, he also had the opportunity to practice the fourth commandment at home; for he did not live at the seminary, but with his dear parents, who, not particularly well off and already
The first two of them are quite elderly, have their own little house away from the institution, and live from hand to mouth. He cheerfully and willingly assisted them in all kinds of household chores and, depending on the circumstances, served them undauntedly.

With such a form, there could be no hesitation in proposing him, although not yet 20 years old, to the congregation of Middleton, Norfolk Co., Canada West, which had become vacant due to the removal of Fr. Röder, for appointment as his successor; for despite his youth, his prudent, circumspect nature made him a better fit for that lonely congregation - the nearest neighbor is 70 miles away - than many an older pupil.

By the grace of God, he justified the trust that was placed in him when he was proposed and appointed to serve there for more than three years. He served not only the parish where he lived, but also several others, including one 24 miles away, with all fidelity and self-denial, and also taught school to the children at home. But whoever knows the "Canadian" winter, knows that it is no small thing to serve even distant congregations with God's Word on a regular basis.

In April 1861 he wedded Maid Katharine Beyer, a daughter of a local parishioner and a sister of our 1st pastor P. Beyer in Chicago, who bore him a little son, now 2 years old. He probably would have

He would hardly have been married so early if his present lonely position and the earlier constant habit of family life with his parents and relatives had not made it a necessity for him. Also, his spouse was not directed to be served, but brought up in the fear of God and in and for serving love in the words of faith, she wanted to be only a handmaid of Christ in her married state and in such a sense serve her spouse.

And for five quarters of years her heavenly husband and educator has given her as ample as painful opportunity to do so. After Fr. Wichmann had enjoyed the best of health for more than two years in the administration of his office (as he had never been bedridden since childhood), rheumatic complaints first appeared in the fall of 1862 after his return from the conference in Pittsburg. Although these were already very painful in the beginning and lasted for several hours, he still waited until the New Year of his office in church and school. The attacks, however, returned longer and longer and more and more painful, so that he was forced to suspend school and could only preach every 14 days. In the meantime he sought medical help, since various home remedies had no healing effect. But this too was in vain. Each of the two physicians whom he used in succession thought to cure him in a few weeks, but neither succeeded, and both advised him urgently to resign from his ministry in Canada, since he could not tolerate the climate. However, he did not do so yet, since his church children urgently asked him to stay with them. Since he was only able to preach every 4 weeks from Easter on and the attacks returned more and more often, more painful and longer, so that he often had to writhe and writhe for hours in excessive pain on the bed or on the floor and violent fevers and night sweats joined them, he was finally forced to resign from his ministry in the congregation so dear to him and to move with his wife and child to his parents in Fort Wayne around Ascension Day, when things were comparatively a little better.

The milder climate there seemed to bring him some desired help at first. At first he was even able to go to church and hear God's word, but soon this stopped. The same painful attacks returned, so that he could no longer leave the room. Here, too, medical help was not effective; rather, dropsy set in. So he himself, together with his parents and relatives, decided to go with his wife and child to his brother-in-law, Pastor Beyer, in Chicago, in order to try a homeopathic cure with a renowned doctor. This happened in July 1863, and the doctor there declared that his kidneys and spleen were diseased and set up his treatment accordingly. There was also a gradual improvement, so that

that he could leave the room and go out. In the fall, he was even able to visit neighboring ministers in the countryside, so that his relatives and friends gave room to hope for his complete recovery. But the improvement did not last; the dropsy returned and before our synod he returned here again, not without the faint hope - because his heart belonged to the Lord and his church - to be able to attend the synod for a short time now and then. This, however, was not the will of God and he kept quiet about it. However, he received several visits in his sickroom from fellow ministers.

Although, apart from the terribly swollen face, especially on the left side, the water in his limbs receded as a result of a new remedy, he nevertheless began to lose weight and strength unusually quickly in November, so that he was finally no longer able to leave his bed. At the same time, he had a heavy, troublesome cough for hours, even at night. Since he still ate food with appetite in the meantime, no one was unaware of his rapid departure. However, he had been expecting this for quite some time, as he repeatedly said that this was his first and last illness; even shortly after his immortalization, when he was still quite healthy and strong, he told his wife in a certain foreboding that she should be prepared for the fact that they would not stay together for long. When his old father asked him the day before he went home whether he would soon go to his Savior, he answered: "Yes, God willing, it is much better up there. As he had a quiet nature at home, he spoke very little in the last days, as his weakness increased more and more, but, as always before, he let himself be read from God's Word and our glorious hymns, which interpret and apply it so comfortingly to the believing mind. Softly and quietly, without any signs of struggle or pain, he passed away on the first Christmas Day, in the afternoon between 3 and 4 o'clock, without his wife, who was present, noticing his passing away, after he had endured many and severe sufferings and pains for 1-1/4 years.

As much as he would have liked to serve the Lord in his church for many years, he was still devoted to the will of God, who had decided otherwise with him and whose ways are not our ways, but always goodness and truth. God also gave him grace and strengthened his faith in his Savior, that even in the many violent pains of several hours he showed exemplary patience, and no words of impatience and grumbling, no outbursts of the soon defiant, soon despondent heart passed his lips. "My God, how long!" - these were the words he uttered at times in a lamenting tone, when the persistent violent pains elicited from him sighs and groans. Now well him, pain and sighing is now

bliss and joy are over his head. He is with Christ in paradise and after the short pilgrimage as a pilgrim and stranger on earth he is eternally at home with the Lord, whom his soul loved, whom he also faithfully confessed and preached and diligently painted before the eyes of frightened consciences and broken hearts as their righteousness before God. May the gracious God provide us with such in the departing students of our seminaries who may become like him in righteous fear of God, in living faith in Christ, in self-denying love and faithfulness toward their church children, in heartfelt humility, in frugality and especially in the fine and noble art of a Lutheran preacher, "to persevere with all patience and doctrine."

On Sunday, December 27, in the afternoon, the funeral sermon was preached to him before a large congregation on 2 Tim. 4:4-6: "I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but to all them that love his appearing." After this, his disembodied body, as a seed of joyful and blessed resurrection, was planted in the church's graveyard, where it awaits the voice of the Son of God that will bring it to life.

(Submitted.)

"Does the Methodist Church possess all the characteristics of the true church of Christ?"

This question is dealt with in a booklet "published by the Methodist book publishing house", which was sent to me by mail, I don't know from whom. In order to inform the sender that I have received these excellent (?) things (namely, the following treatises were also enclosed: "What does baptism mean?" "On the forgiveness of sins." "How to become truly happy"), but also to show the dear readers of the Lutheran, which is the doctrine of the Methodists of the church, so I want to share some of it.

In the transition the writer proves "that the foundation of the Christian Church is not, as the Papal Church teaches, the person of Peter and the authority inherited from him, but the doctrine of Christ." Now he concludes quite correctly, "Consequently, if the Christian Church departs from the teaching of the apostles and prophets, from the Scriptures of the Old and New Testaments, which were inspired by the Holy Spirit, it no longer has any ground." In any case, the writer did not suspect that with this conclusion his whole edifice was overturned. It now goes on to say, "Every Christian congregation must therefore.

I. To be built on the foundation of the apostles and prophets, of whom Jesus Christ is the cornerstone, or in other words: 'Abiding in the apostles' doctrine and fellowship.'"

In the proof of this sentence it says, among other things: "The church is founded on the truth, and those who believe and obey the truth belong to the church or congregation of the living God." It is further said, in order to show what the writer understands by the truth on which the church is founded, thus: "By the truth we understand the clear, unambiguous, beatific teachings of the Bible." What then are the unclear and ambiguous teachings of the Bible which the Methodists do not accept for truth? Has not the good Lord wished to reveal to us clearly and distinctly everything of which He speaks to us in His Word! Are the so-called apostolic traditions necessary? What the Methodist cannot grasp with his reason must be unclear, what does not fit into his frame must be ambiguous. Nor does he regard the whole Word of God as infallible truth, otherwise he could not have restricted the truth so. Now comes the application. "The Methodists are a part of this true church of Christ, because they make the teachings of Christ, the clear, unambiguous, beatific teachings of the Bible, their foundation and acknowledge Christ Himself as their head. They accept the Holy Scriptures as inspired by God, as containing everything that is necessary to know for salvation, and as the only guide for faith and conduct. From this holy scripture they have drawn their 'articles of faith,' which agree with the creed of all orthodox churches at all times." Whoever would read this without knowing Methodism would have to believe that the Methodist Church is the true visible church; but whoever knows its doctrine to some extent will say that this is by no means so. For 1.) the Methodist Church is not founded on God's Word, but primarily on the statutes of the Meuschens; this can already be assumed from its church order, for it consists of 202 pages of human commandments and 12 pages of doctrine. No wonder that these 202 pages completely suppress the 12 pages. 2) The Methodists do not accept the Holy Scriptures as the only guideline of faith and conduct, because they deny the main teachings of the Bible. I recall only the doctrines of baptism, the Lord's Supper, and absolution. 3.) Their articles of faith do not agree with the creed of the orthodox church. They do not agree with the apostolic, Nicene and Athanasian symbols, nor with the unaltered Augsburg Confession; for the latter is surely also a confession of faith of a orthodox church, and even its enemies must admit its scriptural teaching. Not even the apostolic symbol, i.e. the three main articles of the Christian faith, are found in the Methodist confession. Their articles of faith certainly agree with the teachings of the Donatists, Pelagians and Reformed, but never with the creed of the orthodox church. They can

The Methodists, however, can never prove their connection and unanimity with the original evangelical-apostolic church by means of confession. After the Methodist has placed their meetings, in which they exchange their Christian experiences and feelings, next to the apostolic meetings according to the Acts of the Apostles, he continues: "The true religion is only one in the whole world, the gift of the One God and Father of all, the consequence of the One all-possible atonement of the Son of God, the fruit of the action of the One Spirit; the grace which is obtained through one and the same faith. This religion has everywhere the same characteristics (both Methodists): therefore also the Methodists speak everywhere the same spiritual language. If it were possible to bring together Methodists from different countries and languages, they would, 'heart and heart united together,' have one confession, and utter their holy joys in one harmonious hymn of praise." Gewi), otherwise they would not be Methodists. But this harmony consists only in the fact that they all say: "Pray, wrestle, fight, until God is reconciled to you," but their hymns do not harmonize at all with the Bible. They do not preach with the apostle Paul in earnest: God is already reconciled, now let yourselves be reconciled to God. The Methodists also harmonize in that they do not easily consider someone to be truly converted who has not been converted in the very way in which they pursue the conversion of people; nor do they easily recognize any work of God if it does not come to light with certain gestures by which alone they think they can recognize it.

They encapsulate faith with so many conditions that, according to them, only those can begin to believe who can already show the fruit of faith, and often a fruit that does not even always follow faith. They preach the gospel not as good news of forgiveness of sins for sinners, which they should only hear, accept and believe, so that through this faith they may become righteous and blessed before God; but as an instruction as to what man must do in order to come into a state in which he pleases God and can enter heaven. In this they all harmonize, but this proves that they depart from the teaching of the apostles and prophets and lose "ground" according to their own judgment.

Although the Methodists make up a part of the general visible church, because among them are also found children of God who are captivated by the followers of Methodism, who out of weakness do not recognize the true doctrine and therefore also out of weakness do not outwardly join the true visible orthodox church, but do not blaspheme the truth, nevertheless the Methodists as such, i.e. those who wholeheartedly adhere to their fundamental errors, can wantonly betray the truth. blaspheme and fight and are therefore not Christians, never belong to the general visible church. If we nevertheless speak of a Methodist church, then we understand by it only the true Christians who lie imprisoned among them as in a hostile castle.

Now it bites further: "Another characteristic of the true church of Christ is

II. the corporate worship of God, the preaching of the word of God, and the administration of the sacraments according to Christ's ordinance." Communal worship does not belong here; nor can it be spoken of in this way, for if "communal worship" were one of the essential marks of the church, there would be no Christians to be sought among all those who cannot have this communion; the

prayer of the Christian in solitude is just as pleasing and acceptable to God, if it comes from right faith, as the prayer of the Christian who prays in communion. The Methodist makes a standard for himself according to his church and measures it accordingly. No wonder that everything works out then. He says of the Methodist service, "It consists of singing, praying, and preaching. In the first two, the whole congregation should take part, and this is done in a particularly strong and lively way. By "corporate prayer" the Methodists understand that everyone who is driven by his Methodist spirit can come out publicly in church and pray, even the wives are not excluded, although Paul 1 Cor. 14, 34. 35. speaks in clear words: "Let your wives be silent among the congregation; for it shall not be permitted them to speak, but to be subjects, as also the law saith. But if they want to learn something, let them ask their husbands at home. It is evil for women to speak among the congregation." But the transgression of these words of God "happens with them in a particularly strong and lively way. Often their prayer is so powerful that some fall into a convulsive state and shout like a madman. After the writer praises how many thousands they have already converted, this confession follows: "As enthusiastic as it may sound, it is nevertheless the truth that neither our preachers nor our church members are satisfied unless the presence of God accompanies the word and the effects of it are manifested. A mere outward devotion, mere morality, the form of godliness, and 'the kingdom of God in words alone,' without conversions and revelations of a divine life, are not sufficient for us." Is it possible, then, that God should not once accompany his word? And if the most godless man were to proclaim it purely, it would not take away any power from the word of God; neither would God accompany this his word. Speak. God himself says to us: "He who hears you hears me. (Luc. 10, 16.) "Where two or three are gathered together in my na-

I am there in the midst of them. Matth. 18, 20. Doesn't God accompany us in all our ways even outside the house of God? Do the Methodists no longer realize that God is omnipresent? Poor people! Only then does God accompany the Word and work through it, when you notice convulsions and see people rolling around on the penitentiary bench. True rapture. God's word says: "The kingdom of God is as when a man casteth seed on the ground, and sleepeth, and riseth up night and day, and the seed riseth and groweth, that he knoweth it not." Marc. 4, 26. 27.

The writer goes on to say, "The whole worship of Christians should be full of Christ crucified," and shows how this is the case with the Methodists; he says, "Is not Christ the Alpha and Omega, the first and last in all their worship? Do they not consider the praise of God, without remembering Christ, a blasphemy? prayer without Christ, an insolent act of blind self-righteousness? Sermons without Christ, for a deceptive will-o'-the-wisp?" - If this were really the case, Methodists would have to come to Christ daily as poor sinners, but have they not the doctrine wholly rejecting Christ, that man can become perfect in sanctification or free from sins even here? Anyone who has heard their sermons and prayers will say that, although they often speak of Christ, they belittle Christ and exalt themselves. They do not preach God's Word purely and therefore "lose ground."

"Finally, as for the sacraments, we also hold them essential to the existence of the Church and use them according to His institution." A great lie. Christ says, "This is my body - this is my blood." The Methodists say this is just a sign of the body of Christ. They enjoy, as they say, Christ only in a spiritual way, as He is enjoyed when one reads in His Word, when one prays 2c. The writer, of course, says: "However it may be with their faith (whatever a Methodist believes of the Holy Supper, right or wrong, it is all the same), the Methodists can be satisfied with the blessing they receive in the enjoyment of the Holy Supper 2c." To them the Lord's Supper is merely a symbolic celebration. For it is well enough known that the Methodists do not administer the Lord's Supper according to Christ's institution. Although they state that the Bible is the Word of God given by the Holy Spirit and the only rule and guide for faith and life, in the most important doctrines of Christianity and in their entire practice **they** deny this principle which they themselves have established. For the Scripture says: "This is my body - this is my blood" (Marc. 14, 22-24); furthermore: every man must be born again "of water and the Spirit" (Joh. 3,3-5);

baptism is a "bath of regeneration and renewal of the Holy Spirit" (Tit. 3, 5.1; the water "makes us blessed in baptism" (1 Petr. 3, 20. 21.); further: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Joh. 20:23); all this they do not accept; they deny the real presence of the body and blood of Christ in the Lord's Supper; they deny that water baptism works regeneration; they deny that God forgives sins through men. Although the Scriptures speak so clearly about these things that everyone who seriously believes them to be true will find these teachings in them, and will even see them shining like suns, the passages mentioned are practically not in the Bible for the Methodists. Now they do not obviously reject those passages, for they want to have the glory of believing in the whole Scripture; but they reject them by perverting and twisting these passages and falsifying their apparent meaning. Therefore, when we speak of a Methodist church, we exclude all those whose error does not permit true faith in Christ, and by this we understand only those believers who are held captive by the Methodists.

Now it further says: "Among the characteristics of the true church is:

III "Spiritual Life."

IV. "An Apostolic Church Discipline."

V. "A divinely ordained preaching ministry." All this we will not even discuss here, for these are not essential marks of the true church. It is certain that what can be said of the church at large must also be said of every local Christian congregation, or we must have a pope. But if the members who make up the local congregation have no "blessed feelings," which the Methodists especially understand by spiritual life, if they rather feel nothing but death and condemnation because of their great sins, and have only the one consolation: "Jesus accepts sinners;" how then? are such people not also a part of the church of Christ on earth? Does only he belong to the church who feels "spiritual life"? According to Scripture, the true believer belongs to the spiritual body of Christ, i.e. to the church in the true sense of the word, which is invisible. - And if in a congregation Word and Sacrament are practiced purely, but the majority of those in it have not yet progressed so far in their knowledge that church discipline is practiced, should they therefore not be a Christian congregation? Blind zeal only harms.

According to the doctrine of the Methodists, there is no longer a church where there is a crowd of orthodox Christians, but there is no preacher among them. For it is said: "An assembly of believers who have no preaching ministry among them would certainly be a gathering of religious people, but without the

preaching of the Word of God and without administration of the sacraments, no church in the proper sense of the word." In the proper sense of the word, no one else belongs to the Church (to the invisible one) than the believers, and these together form the Church, which in the 3rd article of the Apostolic Symbol is called "the congregation of the saints." So, according to the Methodists,

the preachers make the church; therefore, on the preachers also depends the faith and consequently also the blessedness.

The office of preaching is, of course, ordered by God, and the church is also bound to it until the end of time, but, says John Gerhard: "This necessity is not unconditional, but conditional, which depends solely on the divine good pleasure of the divine institution and order. (l. 2o nriwr. eoel. 8 3.)

Would that the Methodists would realize that they often distort God's Word and therefore have lost "ground".

C. A. Mennicke.

The Unterstiitzmigsasse for Lutheran congregations in Russia.

Russia is the largest empire on earth in terms of its size; it is more than twice as large as the whole of Europe and covers almost the sixth part of the total area of the earth. Countries in Europe, Asia and America belong to this sneezing empire. It has about 100 different nations, speaking about 40 different languages. The main part of the population belongs to the Greek Catholic Church, but there are also many Christians of other confessions. There are also many Jews, Turks and pagans living in Russia.

Several million Russians are Lutherans. Mostly Lutheran are the inhabitants of Finland, Estonia, Livland and Kurland. In other provinces of the empire, however, the Lutherans live more scattered and in part so scattered that the reports about them, which are completely credible, seem like little stories.

You know, dear reader, how small in number of souls and how large in area are most Lutheran parishes in Baden, Nassau and Prussia, as well as many in North America. You also know what hardships are connected with this. Now consider the following information, which is based on truth and can be read in the "Kirchenblatt für die evang.-luth. Gemeinden in Preußen" (1863 No. 7). The parish of Birsien (in the Kovno governorate), consisting of about 4000 souls, is scattered over 69 square miles; the 1240 parishioners of the parish of Plozk-Witebsk live scattered over an area little resembling that of Switzerland; likewise the 337 of the parish of Minsk over an area almost equal to that of the Kingdom of Portugal (1800 square miles). "Yes, it is unbelievable when it is reported that in the parish there are

Tomsk-Barnaul parish has only 168 parishioners scattered in 15,714 square miles (about the same as France together with Great Britain and Ireland)". However, even this parish is not the most extensive in Russia. "The parish of Irkutsk extends over the whole of Eastern Siberia, i.e. over an area of about 150,000 square miles (about 5/8 of the whole of Europe). On the whole, 1086 Lutherans are supposed to live in this area. In order to serve these parishioners with Word and Sacrament, the pastor of Irkutsk (859 miles from St. Petersburg) had to travel 60,000 barley miles (about 8570 miles) in four years.

Where it stands like this, it is certainly urgently necessary that help be given. The Lutherans in Russia are also not sluggish about what they should do. Some years ago they formed a Central Committee, whose chairman is the Adjutant General, Admiral v. Wrangell. Many district and auxiliary committees have joined and their number is growing. Above all, efforts are being made to learn about the ecclesiastical needs of fellow believers in the vast empire. The recognized needs are then made known to the other congregations, so that participation is awakened and help is given. The gifts of love flow into the "Support Fund for Lutheran Congregations in Russia. The General Consistory in Petersburg also has regular collections made for this fund in all Lutheran congregations of the empire. In the first half of 1861 alone, no less than 24,200 rubles (c. 48,000 gulden) could be given to the brethren living in dispersion for the relief of their ecclesiastical distress.

With these support funds, new churches are built and dilapidated ones are repaired, but there is also an effort to increase the number of pastors, to found new parishes, to distribute Bibles and devotional writings etc. Where possible, colonies are established and Lutherans are gathered. This has been done, for example, in the Irkutsk parish. There, "by far the majority of the parishioners are the expellees. They are divided into two classes: 1. those who have to do forced labor in the crown mines, and 2. those who are allowed to settle. Since 1857, the latter have been collected in three different villages according to nationality (Finns, Latvians, Germans, Esthons). It is obvious that such a collection is absolutely necessary. It is a life question for the Lutherans of Eastern Siberia. For there is no trace of all those who were expelled here in the course of the last 60 years up to 1857; they have all been absorbed into the overwhelming number of dissenters and dissenting believers, because they were not collected. It is therefore a sacred duty of the Lutheran Church not only to make collections possible, but also to care for those who have been collected in such a way that they may receive the blessings of their church." To these The words of the report of the Russian brothers can only be said yes and amen. May the Lord promote and bless the work of their hands the longer the more. (Correspondence Gazette.)

From Waldeck.

From the parish of Ense. *)

On the second Sunday of Advent, Holy Communion had to be held in the church in Ense. The fact that no communicant turned up at the time when many usually communicate before the onset of winter caused quite a stir, so that the Superintendent had a statement read from the pulpit on the following Sunday, which was intended to calm the parishioners. The following may serve as a correct assessment of the behavior of the parish, which did not want to have the holy sacrament administered to it by a pastor who had changed the communion that had been in practice according to the Lutheran rite in his own parish.

In the parish of Ense, from the days of the Reformation until the death of its last pastor, it has been kept "with the pure doctrine of the Gospel, administration of the holy sacraments and proper ceremonies in the church," as prescribed by the Waldeck Church Order. None of the clergy wanted to shorten the congregations in anything. The congregations have not allowed themselves to be shortened in anything until this day and want to keep everything and bequeath it to their children, just as they inherited the once expensive purchased property from their fathers. When the parish feared in 1861 that their parish priest would be deprived of a vicar committed to the Union

the same has made the unanimous declaration, signed by all parishioners, before the Princely Consistory that from time immemorial, as under the previous clergy, Mr. Senior and Pastor Meyer, Mr. Inspector and Pastor Rangen, so also under his current pastor, Lutheran beliefs, teachings, knowledge and practices have always been held in and in addition to church services up to this hour. They wanted to remain undisturbed in this time-honored existence, in this Lutheran right of their parish, and to have it propagated undiminished to their descendants.

The church has no clergyman who is obligated to do anything that might require or induce him to make any change in their existing doctrine and order of worship.

The subsequent decision of the Princely Consistory, which is based on the Union Edict
It has already become known to dear readers through the obituary in No. 47 of the Sunday Prayer that Pastor Heiner of N. - Ense, after having led the parish office there as a faithful servant of the Lutheran Church for a number of years, was called away by his Lord on Nov. 13. As a result, the parish office in the parish - consisting of the parishes of N. - Ense, O.-Ense, Nordenbeck and Goldhausen - will be administered alternately by the neighboring clergy until it is filled again. of 1821 and designates the parish of Ense as belonging to the Union, the parish did not believe to be able to accept. The same has replied in unanimity the following points:

"We, the undersigned church leaders and members of the parish of Ense, protest together and separately, not only "Mayor Nebe and comrades," against any decree already issued or still to be issued by the church government, whereby the Lutheran doctrine of this parish, which stands alone and rightfully so, is somehow abolished, diminished, released to the discretion of each individual, or otherwise changed or touched. No ecclesiastical government has the authority to decide or execute such a decree, and therefore everything that has happened or will happen in this regard by the Princely Consistory is null and void.

"We protest in particular against the statement that a union was introduced in our parish in 1821 and rightly exists. No decree of union has ever been proclaimed to our parish, and it has neither before nor since given its consent.

"We also protest against the statement that since 1821 our parish no longer belongs to the Lutheran Church, but to a united Protestant Church. Rather, it is legally and factually Lutheran, as much in fact as in name.

"We therefore also protest against the decree of October 21, 1859, as a result of which the obligation is imposed on clergymen to be employed in the future to administer their office in accordance with a union, because such a union exists neither according to law nor according to practice in our country.

"We therefore further protest against any attempt by the Princely Consistory to apply this decree, whether to a vicar, an adjunct or a pastor in our parish.

"Lastly, we protest in general against any attempt to subsequently assert or introduce a union in our parish."

Thereupon, the Princely Consistory had issued the decision that no consideration could be given to the representations and protests because they came too late, since a union had been proclaimed from the pulpits in all the congregations of the country on March 25, 1821. - —

But because the parishes deny this proclamation of union and the absence of it can be explained quite well, the parishes would have made further representations if their pastor was not forbidden to accept such submissions from the parish and to forward them to the Consistory, but the parish did not want to do anything without its pastor.

After these steps of the parish it cannot be strange that the same abstained from Holy. It is not permitted to have Holy Communion served by a clergyman who, in his own congregation, serves the Sacrament of Holy Communion according to Lutheran custom.

The church had changed the way the church was run and made it impossible for the Lutheran parishioners there to communicate at their own altar.

The declaration of the Superintendent that nothing may be changed in the church order of the parish will be gratefully accepted by the parish, provided that nothing is changed in the tariff order, *) but that it is carried out exactly according to Waideck's church order with a formula of repudiation and a final address to the patrons.

How things will continue in the parish, which adheres to the faith and confession of the fathers, is in the hands of the faithful Lord. Nothing more salutary can happen, therefore, than to entrust this important matter to Him in prayer and intercession. He has promised to hear the faithful, earnest prayer. He has promised great rewards and victory for faithfulness. Therefore, whatever is done and prayed for in His name will not remain without blessed success. May He help in grace, may He make hearts inclined to fulfill the desire of the parish, and may He direct and shape everything to the glory of His name!

(Waldecker Sonntagsbote.)

To the ecclesiastical chronicle.

The **local rationalists** and so-called friends of light seem to be coming to an end more and more, as far as they want to form a kind of church and spread it. The "Evangelist" of Jan. 23 writes:

"The Protestant newspapers in Cincinnati exhort their readers to go backward. Among other things, they say: "Back! even you who have left the first love, of whom it is said: Oh that you were cold or warm! But because you are lukewarm and neither cold nor warm, I will spit you out of my mouth. It cannot be denied that among those who boast the most about enlightenment, we usually find the least enthusiasm to do something and to work for the victory of the light.

The rationalist preachers do not realize that their people are in a completely different situation than they are. They themselves, of course, must do something for their cause of enlightenment, for their breadbasket depends on it; their people, however, do not see why they should make sacrifices for the enlightenment of others, since even the most stupid person can become an enlightened person at any moment, if he only wants to. And in this the "laymen" among the unbelievers are also quite right. It is therefore not at all to blame them that they do not spend their little money on

The baptismal order, which has been kept exactly according to the Waldeck church order, has been substantially changed by a vicarious pastor. Not only is baptism not performed according to the church order, but also the recantation formula, the question about each article of faith, and the final exhortation to the godparents are omitted.

The people of the region do not want to spend their money on enlightenment activities, but rather on a good glass of beer, since their money does not actually serve enlightenment, but only the "enlighteners," i.e., it would ultimately benefit the wine taverns and beer innkeepers.

Within the General Synod, a number of preachers have recently come out more and more decisively in favor of pure Lutheran doctrine and faithful adherence to the public confessions of the Lutheran Church, namely the unaltered Augsburg Confession. In particular, it is an English paper published in Philadelphia, entitled "Lutheran and Missionary," edited by a Dr. Krauth, which in almost every number gives the apostate members of the

The General Synod is suffering tremendously. It almost seems as if the truly Lutheran-minded within the General Synod, although still only a small minority, want to gain the upper hand. Our dear readers will certainly speak with us from the heart on this: God help it!

Cincinnati. (Sent in.) The Cincinnati congregation, so cheerfully aglow, was thrown into great turmoil and disorder some months ago by the machinations of their former school teacher and some of his party followers.

The result was that for a time there was a danger of a split. With God's help, however, peace was restored by the investigation, which was conducted by Mr. Schwan in a genuine Protestant spirit. That schoolteacher, convicted by the thorough investigation as a defiant, arrogant person, who was "under

He resigned and the congregation accepted his resignation. Instead of doing righteous repentance for the sake of his revealed sins, he held secret separatist meetings with his party comrades; signatures were secretly collected in the congregation, the ultimate purpose of which was to force Pastor König to give up his profession; or, if this did not succeed, to claim the church property in whole or in part. When these activities did not lead to the desired result, the agitators declared one after the other their resignation from the congregation and turned to Buffalo for a preacher. Mr. Senior Grabau sent the former local assistant preacher, Mr. Eppling, to investigate the matter. Instead of examining the files to determine the facts, poor Eppling, who in any case followed higher inductions and served as a blind tool, only heard the Rottirers and stubbornly refused to learn the actual point of contention from the protocols accepted by all. Father König explained to him that no righteous pagan would act in such a way, since even among the old pagans it was a universally valid principle of *necht*: "One hears also the other part!" But to no avail; Mr. Eppling preached to the

people and declared that Grabau would accept them if they "professed" the Buffalo doctrine. Father König sent then sent a copy of the results of the earlier investigation to Mr. Grabau and protested against the acceptance of this separatist group on the part of Buffalo. This too was of no avail, for soon after a certain Runkel came from the Buffalo Synod, accepted the pile and has since served it with word and sacrament. This conduct on the part of Grabau and his associates is only a new proof that these gentlemen are "servants of the mob" and "protectors of the mob" and that they are "causing a wild, disorderly activity in the church of God," which they want to burden us Missourians with over and over again and of which they hypocritically pretend to have such a great abhorrence.

Methodism. In the "Apologeten" of February 8, Doctor Nast writes: "If we survey the scene of this country, namely in ecclesiastical relation, our eye encounters an unjustified - we would almost like to say - wanton fragmentation of the church into different subdivisions of a religious community that is basically the same. That this should not be so, however, that what is related should unite and what is conjoined should unite - this is the idea which, revitalizingly, pervades the area of the church." According to this, one would think that the Methodists, out of love for peace and unity among Christians, would be inclined to give up their idiosyncrasies in a hurry and no longer cooperate in the "wanton fragmentation of the church. But this is by no means so. If one only turns over the page in the same number of the "Apologist," one finds the following admonition addressed to the Methodists: "Strive to be known as Methodists." The words printed here in large print have been emphasized by the "Apologist" himself. He wants to say, strive to be known not only as Christians, but first and foremost as Methodists. - He therefore continues: "Every city and every region where Methodists live should also hear that Methodists are among them. By this I do not mean to say as if our neighbors knew nothing at all of German Methodists, no, no, but do not put yourselves on a par with other communities." While the apostle says: "Do not assimilate yourselves to this world," Rom. 12, 2, here the "Methodist" says: Do not assimilate yourselves to "other communities"! - He finally adds: "Do not conceal the peculiarities of Methodism; never think that we are the only saving church, but that we belong to one of the best." - One can see from this that when the Methodists speak for the unification of the churches and for peace, they do so like the fox in the fable who preached peace to the chickens "so that they would no longer flee from him" and because he wanted to eat them for love. But the worst thing here is this: when the Methodists want to be "one of the best" churches, they do not mean by this

Both that they have the best doctrine, because to speak much of pure doctrine, they consider an evil sign; rather, they want to be "one of the best" churches for the sake of their piety, for the sake of their zeal, for the sake of their many prayers. In short, they want to belong to the best not because of what God has done for them, but because of what they have done for God. But this does not betray the right evangelical spirit, which says: "Where is the glory now? It is over!" Rom. 3, 27.

"Do not be deceived; God is not mocked!"

The "Preuß. Volksblatt" writes from the Bomster district, among other things, the following:

Some time ago in Colonie K. the local resident S. died, who had been totally blind for a grating of years. How and on what occasion he became blind, we may tell as a horrifying example of punished blasphemy against God and the sacraments. In earlier years, S., as a lost and alienated member of the church, had for years refrained from going to the table of the Lord. But when his children wanted to give Holy Communion and asked him in the morning for forgiveness of their mistakes against their father, and always in a polite way, he pushed them away with the words: "Become blind in the way, you -" we are afraid to repeat the terrible word. Later, a better impulse must have taken hold of him, because after not having entered the church for several years, he decided to go to church once again and at the same time to attend the celebration of Holy Communion. Fresh and healthy, he set out, arrived safely at the church, entered the church and approached the altar. But no sooner has he received Holy Communion than suddenly it becomes dark before his eyes, he has to be led away from the altar and - is totally blinded. - This happened about eight years ago in the church in Sch. - All medical attempts to restore his sight (he even went to famous doctors in Berlin) were unsuccessful. But also in his soul it seems to have remained dark, because in spite of the terribly perceptible punishment, which was obviously imposed on him by God because of his blasphemies, he never showed any more desire for the word of God and the holy sacrament. During his many years of blindness, his way of life remained as it had been before and in the past - cursing and scolding was his order of the day. Truly, a sad sign of the moral-religious conditions of our time! But as the unfortunate blind man was in his last years of life a living, deterrent example of the divine wrath, so now after his death may our story serve to make all God despisers, scoffers and

To remind blasphemers of the holiness and justice of the living and almighty God. But to the deceased we cry out: "God have mercy on his soul!"

Introductions.

By order of the Honorable Presidium of the Northern District, Rev. I. Renneke, until now pastor of Appleton, Cape Girardeau Co., Mo., who was called by the newly formed Lutheran congregation at Nickolet, Nickolet Co., Minn. was installed there on the 3rd Sunday of Advent by the undersigned.

May the Lord make him a blessing for many.
Henderson, Jan. 25, 1864.

A. E. Winter.

The address of the I. brother is:

Rev. "I. Ronneoke,

Niokolot, Riekolot Co, Ninn.

By order of the Venerable Presidium west! Distr. on v. v. LoptunZ. (January 24) 1864, Mr. Jakob Seidel was solemnly installed in office by the undersigned as pastor of the Lutheran St. John's Parish at Quincy, Illinois.

May the faithful God, whose mighty help the dear brother and his family so evidently experienced on their journey during the terrible snowstorm and the severe cold of Jan. 1-5, bless his entrance, and strengthen him in body and soul, and grant for Christ's sake that the word he preaches may always find numerous hearers and receptive hearts, who will keep it and bear fruit in patience for eternal life, Amen!

Christian Popp.

The address of the dear brother is:

Rov. staoob groin!, Detterbox 483. Hnino^, Ill.

Please.

If God gives life and health, I would like to attend as many district conferences of our synodal district as possible during the course of the year; I therefore ask the respective secretaries of the various conferences to inform me as soon as possible of the time allotted for holding them.

Ms. Wyneken.

Announcement.

Mr. Pastor Schwan, as a member of the Board of Supervisors of the Schools of Education in and near Fort Wayne, hereby

brings to public notice that Professor Ph. Fleischmann, because of increasing weakness of his eyes, has found himself compelled to tender his resignation, and that accordingly the proper steps are to be taken to fill the vacant professorship at the School Teachers' Seminary.

According to Cap. V. L. H 4. of the Synodal Constitution, the teaching staff and each congregation has the right to request that a certain person be nominated as a candidate for the vacant teaching office.

The persons concerned are hereby requested to make use of this right and to send their requests to the undersigned without delay.

St. Louis, February 12, 1864.

Tb. 2. Brohm, d. Z. Secretary of the Electoral College.

Emergency defense sheet.

Since the list of those brothers and sisters who wish to have the Nothwehrblatt forwarded to them can no longer be found, I would ask them to order it again. For those who were not present, I note that I can remit the published 18 numbers against reimbursement of the postage.

Address: Rev. F. Lochner,

Milwaukee, Wis.

Display.

Available from the undersigned are:

28 Confirmation certificates of Dr. F. Ahlfeld, lithographed by B. Gast and brother.

Price: sent postage free KI for a package of 28 different copies.

M. C. Barthel.

Just appeared and available at undersigned:

Eleventh Synodal Report of the General German Lutheran Synod of Missouri, Ohio, et al. St.
from the year 1863.

Price 30 Cts. p. Er. Postage 4 Cts. **For** orders of small parths, it is requested to enclose the amount of the order.

M. C. Barthel.

The preachers' and teachers', widows' and orphans' cafes.

i. Accounting filing from the year 1863.

		Revenue, cash balance from 1862	K160.25
In regular contributions	311.30		
In gifts	202.05		
			H673.60 U. Issue.

For 5 widows with the allowance of 10

Dollars for each 2250 .00

For 1 widow who accepted only half of the suspended sum.... 25.00

For 6 orphans with the allowance of 5

Dollars for each 1 90.00

For 4 and more orphans of a widow

with the allowance 85.00

Extra issues 4.10

S454.10 0. Current cash balance V219 .50

v. **Rudloff's** stipend is 400 .00

n. Received:

For 1863.

From Dr. Sihler, Fr. Stephan, Direct. Saxer, Past. Kühn n 81.50.

For 1864.

Of the pastors and teachers n 81.50. Prof. Achenbach, Barthel, Besel (K1.00), Bergt, Bode, Brakmüller, F. Bünger, Detzer, Friedrich, Fritze, H. Horst, Hörnecke, Jäbkcr, Prof. Lange, Dir. Sarer, Dr. Sihler, Schumann, Stephan, Stürken, Wambsgans, President Wyneken.

From the parish of Mr. P. Baumgart in Venedy 85.

III. the honored members are to be reminded that also this year the regular tax is 81.50. We have also decided to give the grant for this year and have one widow and one orphan more to support.

For the Eastern District Synod, Pastor Fohlinger in New York has been elected as Cassirer of the Witt- wencasse; therefore, all contributions and gifts are to be sent to him first. Therefore, to avoid confusion and for the sake of good order, all contributions and gifts should first be sent to him. I" F" Bünger.

In Addison, Ill.-.

From Mr. G. Fehrmann

10,00

" I. Dettmann	5,00
" Fr. AhrenS	10,00
" E. Ahrens	25,00
" Ch. Heidemann	10,00

-196,90

H. Bartling.**Received:****For the German ev. - luh. hospital WÜand asylum.**

By Mr. Johannes Mueller, Perry Co, Mo. ---- -3.00 By Mr. Past. Voigt from the municipality of Stan-

ton, Ill. 10.75

From Mr. Pick, Echester, Ill. 3,00

" " G. Damm, Cumberland Md. 50

"" A. Kolbmeier from Mr. Past. Wichmann's	
Gem. 5	,00

"" Aug. miner	1,00
---------------	------

"" Shepherd otter, St. Louis-	5,00
-------------------------------	------

" " Past. Riede! 1,00

"MrsWenkel" , St. Louis 1, 00

From the comm. of Mr. Past. Wagener at Pleasant Ridge, Ill, and Was still of the following: Chr. Omina, F. Döhrring, Branehl, C. Gerling, Stratmann, Alttag, Roffmann G -tOM. Meier, Witte G -8.00. pike-7. spönemanü, Rasche, Frese, Kuhlmann, W. Wesemann O-5.00. Schunke, L. Branwort, Deterting, Grese, Schüttle, Schneider, E. Döhrring, Tegtmeier, Wüllner, Taakr G-3.00. Ilsemann, H. Wanzing, Tiepholz, W. Blaas, C. Wahrenburg, D. Hartmann, G. BrüggemannK-2.00. H. Hartmann, Tiemann (I-1.50. Tohrbrügge, I. Wanzing, H. Brüggemann, Nordmeier, E. Braunwort, Wille, Gro'nemeyer, C. Hartmann, H. Wesemann, Wirth, Stockmann, Finke, Wiese, Jäger, Finkejun, Fr. Wahrenburg, L. Döhrring, v. Bchren, Chr. Buhrmester, F. Buhrmester, Klausung, Bvde, Fangeroth and N. N. G-I.00. wood, Geefen (I 50c. Summa -190.00. By Mr. Past. Heiv from his branch parish

at Washington-3 ,00

From Mr. George Butz through Mr. Past. Schwensen, -New-Bielefeldt, Mo. -- 1,00

Don H. Künecke, Carondelet, Mo. 5,00 „" Past. Hattstädt30 ,00

L. E. Ed. Bertram,

Cassirer.

Annual - invoice and receipt.

To the undersigned, since January 23 last, and up to the present time, the following gifts have been received for the support of Wisconsin - sophomores: From

Hen. Pastor Rufs -00 ,50

by Mr. Pastor Böling from Mr. Wetzel 1,00 by the same on the^ wedding of Mr. Wendorf

collected 2,4l

from Mr. Pastor Engelbert 1,00

FromN. N. 0,75

by Mr. Pastor Böling at the wedding of the Lord

I. Garbisch collected in Freistatt 5,30

fromN. N. 0,1!

by He^rn Pastor Stecher 10,0(

0.35 from Mr. Schnidewind; 0.50 from Mr. Schneider; -1.00 each from Mr. H. Aheiß and Mr. Wien; 0.94 from himself; a collection from the congregation in Sheboygan Falls, collected at Holy Easter, 1.21; from Mr. C. Samsen, Mr. H. Wedepold, and Mr. H. H. Wedepold. Easter, 1.21; from Messrs. C. Samsen, H. Wedepold, ,H. Bogk and F. Rührig, IM each; from Mrs. Sitlahren and Mr. Plutte, 0.25 each; from Messrs. F. and C. Langenähr 0.50 each.

collected by Mr. Pastor penalties to Rubicon - 3.0< from Mr. Pastor Rufs 1. 0l

Pentecostcollecte of Mr. Pastor Jox and his Ge-

m ay in Kirchhayn 5.5l

by Mr. Pastor Jox from a parishioner in

Cedarburg l ,vi

by the same from Mr. H. Krüger in Kirchhayn 1,0l by Mr. Pastor Stecher from the parish in

Plymouth 11.01

from the virgins' association of the congregation of Mr. Pastor Lochner in Milwaukee 10.01

Receipt and thanks.**For missionary Clöter**

received through Mr. Past. Steph. Keyl hei Hrn. Jakob Toussant in Philadelphia, collected -4,60, - by Past. Mucke! in West Seneca, N.I., by Mr. G. Langner-1.00, and by Mr. L- Eschrich -1.00,-by Rev. Brose from the congregation in Town Abbott, Wis. -12.00, -by Past. Wagner in Pleasant Ridge, Ill, from the collection bag of

his congregation -15, further by Messrs. L. Willnrr, T. Schunke, Fr. Böhring G -1.00, by Messrs. I. Wanzrig 25r and Mr. Fr. Tiemann 20c, from A. W. -1,05,-by Past. Seuel inBincennes, Ind., by Mr. Fr. Burre-1,00^ -by Rev. Wichmann from his St. Joh. parish in Farmers Retreat, Ind. -12.00, -by an Ungen. from St. Joh. parish in New-Orlea "s. La. -10.00, Sunday Collecte of the congregation at Calumet, Cook Co., Ill (wishing "that God may give his blessing and keep him from such further") -7.00,-from Mr. Heim.Burgdorf at Red Bud, Randolph Eo., Ill -1.00,-by Rev. Held at Proria, Ill from Hrtz. Ehr. Schmidt -1.00,-by the same from his parish - 2M and from Mr. H. Dettmer -1.00, -by Rev. Löber in Thornton Station, Ill, by Mrs. Huprr -1,00, - by Past. Habe! in Kirchhayn, WiS. -1,00,-by the same from Mr. W. Barkow 50c and from Mr. I. Schössow 50c.

For Mr. Pastor Sommer

by Past. Key! ja PHHrdelphia by Mr. G. Pfeifer, sen. -1.00.

For Pastor Röbbelen

by Past. A. Wagner in Pleasant Ridge, Ill -2.00, -by Past. Claus in Bremen-St. Louis -1,00,-by Past. Heid in Peoria, Ill, by Mr. Chr. Schmidt (in gold) -1.00.

For poor students

by Mr. Heim. Beckemeier in Jrrferson Co., Mo. -1.00,- from St. John's parish in- New-Orleans, La., -25.75, - by Rev. Mennicke, in Rock Island, Ill, by the Virgins' Association of his congregation -4.00,-by three virgins there -1.00, by Rev. Beyer, in Chicago, Ill, by Mrs. Lange -1.00,-by Past. Hügli from the women's club of his congregation in Detroit, Mich.,--15.00,-received through Rev. Besel from his FriedensKkmeinde near Perryville, Mo. -15.25, -same from the congregation at Paitzdorf, Mo. -9.75.

For the proseminar in Germany

(resp, to the travel expenses of the expected new pupils) from the Fraurn Association of St. John's Parish in New-OrleanS, La., -43.40, - from an unnamed person in the same parish -5.00, - ditto -8.00.

C. F. W. Walther.

From the bequest of Mr. Heinrich von Behren, I have received thirty dollars for the library of Concordia College, the receipt of which I hereby gratefully acknowledge. G. Schick.

Fort-Wayne, Ind, January 28, 1864.

With heartfelt thanks to God and the benevolent givers, the undersigned certifies on behalf of his congregation to have received the following gifts of love to defray his travel expenses to St. Paul:

By Mr. Past. Klinkenberg: From the bell bag -5.00, by W. Welmer, F. Dorfmeier, G. Vornholdt, H. Zur Orweste G 1.00, N. N. 2.00, H. Nordmann, L. Steinbach, F. Von Strotze, G. Von dem Fange, Past. G. Sauer, teacher Nolting, Rölkr G 50c, by Mr. Past. Köstering collected at the wedding of Mr. Reih 4.00, by Mr. Past. Fricke by L. Müller 1,00, by the congregation of Mr. Past. Fricke 20.00.

> E. Rolf.
St. Paul, Min. Jan. 7, 1864.

Received:

For the construction of the school teachers' semmar:

Don of the parish of Mr. Past. Ruhland in WolrottS-			
ville, N.I.	-11.90		
Bon der Gem. des Hrn. Past. Fürbringer in Frankenmuth by Mr. Kraft105	.00		
Bon der Gem. des Hrn. Past. Muller in Lake Ridge, Mich.	20,00		
by Mr. Retzlaff from the wedding of Mr. Fr.			
Heckendorf in Kirchhayn collected	2.10	by Mr. Pastor Rufs on Mr. Bittuer's Kind-	
baptism collected in Mequon	2.52		
by Mr. Hennig in Cedarburg	-IM		
from Mr. Pastor Strikter 0	,60		
from Mr. Pastor Kolb 0	,30		
by Mr. Pastor Lochner at the church consecration in			
Cedarburg collected	7,37		
collected by Mr. Pastor Nuff on Gruel'S child baptism	1.35		
by Mr. Pastor penalties	47.60		
namely: by Messrs. F. Jagow and C.			
Beyer 5.00 each; of his comm. in Watertown 32.55; of the young men and maidens in the comm. 4.95,			
by Mr. Pastor Nuff	2,80		
namely: from Mr. C. Fink 2.00; from Mrs. C. Göcks 0.30; from Messrs. F. Göcks and			
Kühn each 0, 25.			
by Mrs. Hartmann in Milwaukee v	.25		
from Mrs. Hupfer there 0.	25		
by Mr. Pastor Lochner by Mr. Schubert - - - 2.00 by Mr. Pastor Penalties	6.13		
namely: of his branch parish in Concord 3:28; of his parish in Watertown 0:50; of the virgins there 2:35.			
from the Virgin Society of the congregation of Mr. Pastor Lochner in Milwaukee 8	.00		
by Mr. Pastor Brose in Town Abbot	4.40	from the congregation of the same. Penalties in Watertown 1,95 from the virgins of the same.	
	1,20		
of its branch parish in Town Lowell	9,69	by Mr. Pastor Böling at the introduction of the	
Mr. Pastor Wambsganß collected13	.90	and namely in its lower congregation8	.18 " " upper "
by Mr. Pastor Link 8,	30		5,72
namely a collecte of his congregation in Town Lebanon - 4.65; collected on Mr. A. Witte'S wedding 3.65.			
by Mr. Pastor Rufs	11,70		
namely: a part of the Christmas collection of his parish in Granville 4.25; a collection of his parish in Mequon 3.52; a thank-offering of the widow Dimmler, 1 dollar in gold (-1.45); surplus of money for acquisition of a LhorrvckS 2.48.			
by Mr. Pastor Böling a Collecte of his Gem.			

in Freistatt, on Reformation Day collected - - 9.00 by Mr. Past. Lochner half of the WeitznachtS-
colleote of his congregation in Milwaukee 16,75
from myself" IM
by me on Mr. Hempe'S wedding here ge-
collects Z ,iü
by Mr. Pastor Kolb 7.35
namely WeihnachtScolleote of his congregation in Town Hermann 6,00; of his Filialgem. in TownXV. ... 1,35.
by Mr. Pastor Stecher a Collecte, collected on d. Kindtaufe des Hrn. Büttner in Sheboygan IM

Summa-- 225.22

As the undersigned, in the name of the supported pupils, expresses his heartfelt thanks to all kind donors for their generous contribution, and wishes them God's rich blessing in soul and body, for time and eternity, he cannot refrain from asking them at the same time to remember our treasury this year with the same love and renewed diligence and zeal.

At present, we have five chicks in our institutions who have to draw on our funds and who are partly dependent on them for their livelihood. Now I hope for their love that they will not let me make a wrong request, as they have done so far. God loves a cheerful giver.

Milwaukee, January 28, 1864.

F. Steinbach, Cassirer.

' *St. **Louis, Mo,**
Synodäl-Druckerei vo" Aug. Wiebusch v. Sohn.

Volume 20, St. Louis, Mon. March 1, 1864, No. 13.

Sermon on the second Advent,

held by

A. Wagner, and by decision of his community communicated here. *)

I. N. J.

Grace, mercy, peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and in love, be with you all. Amen.

Text: Luc. 21, 25- 36.

Our holy gospel seems to have inscribed on its forehead, as it were, "Rejoice with trembling!" Great causes, after all, are to move Christians to joy. Salvation, which all the fathers hoped for from the beginning, has been acquired; for Christ, their King of grace, has come, has borne all their sins, even sacrificed them in his body on the wood, has atoned for the Father thereby, has purchased heaven and blessedness for them; he has thereby saved them from death and hellish damnation. Furthermore, he gave them the holy and precious gospel with the grace-filled sacraments, by means of which he appropriates and seals for them all the goods of salvation and grace, as forgiveness of sins, righteousness before God, the filiation of God and the inheritance of eternal life, the open heaven.

Everyone who does not know that this sermon is written under suffering sees that nothing less than printing was thought of. Nevertheless, I had to submit this time.

But these are goods which offer an eternal and inexhaustible source of joy - a joy which nothing on earth can equal and which we can and will only fully enjoy in blessed heaven.

But there are also causes that can still make us tremble, so that we do not become secure. For we have not yet attained the end of faith, the blessedness of souls; we still carry the heavenly treasure bestowed by grace in an earthen vessel, which will soon break, so that the treasure can be lost again; we still carry the evil flesh in us, in which sin dwells to the last breath, which therefore can do nothing but sin and tries to trap us day and night; We still live in the evil, godless world, where sin and seduction surround us in all forms and from all sides and tempt us to eternal destruction; we still have the devil around us, who as a robber and murderer, with cunning and malice, creeps around us day and night to rob us of salvation and to kill our spiritual life. Therefore, better here than to tremble eternally in hell. But at the same time, as I said, we should rejoice and see to it that this joy is not completely swallowed up by the trembling.

This is what the Lord Christ teaches us, as in many passages of the Holy Scriptures, so also in our Gospel today, in which he points us quite comfortingly to our final redemption, thus encouraging us to rejoice; but also to wait for our salvation.

We are admonished to pray and pray hard so that we will not be condemned, a danger that may well prevent us from trembling. For in our Gospel, the Lord Christ draws our attention to the greatest event that can still be expected here on earth, namely to his

coming at the end of the world, followed by judgment - to the hour in which everything will be decided for all people and indeed for all eternity.

In order to make us aware of this coming and the nearness of this great day, yes, in order to put us in exciting expectation, the Lord Christ gives signs for this purpose, to which we are to pay great attention, as the harbingers of that day. Let us do this also now in the fear of God.

It is true that only 14 days ago *) we heard about many signs and abominations that proclaim the nearness of the last day with power. But what Christian hears about it too often, indeed could hear about it too often? We should hear about it daily and hold it before us hourly, so that we may save our souls at the proper time and bring them to safety in Christ's bloody wounds, and so that the weather of the last day will not strike us unprepared and leave us no time to recognize and seize eternal salvation.

But what we heard a fortnight ago was only one part of the signs; today, according to our Gospel, we hear about the other part. Therefore, let me introduce myself to you:

*) 25th Sunday after Trinity.

The signs preceding the recent situation; we want to see thereby:

1. what kind they are, and

2: what they should work in us.

O Lord Jesus Christ, you will one day come again in great majesty and glory and hold the last judgment, when you will take the faithful into your blessed heaven, but condemn the unfaithful to hell. O Lord, our Beneficent, grant that we may not then be found unprepared; grant that we may attain our salvation with fear and trembling; grant that we may observe with great diligence and to our brightness the signs which thou hast graciously set before us as messengers of thy nearness; grant that we may look forward to our final redemption; but grant also that we may not become secure. From this you will preserve us in grace, but now, as long as we still live here, come to us through your word, so that your coming may not be terrible for us, but comforting. Help, O Lord, and let all things prosper. Amen.

1.

The Lord Christ says: "Before they see the Son of Man coming in the cloud with great power and glory, signs will take place of various kinds.

About these signs, m. L., which announce the last future of Christ, quite different ideas prevail, which could rather lull us into security than stimulate us to watchfulness and constant expectation. Often these signs are presented as if they were of a very extraordinary kind, of which men had seen little or nothing until now, as if they were only short, perhaps immediately preceding the last day, so that it would follow immediately.

But if we look more closely at the signs as they are presented in our text, we come to a different understanding of them. For consider that Christ said this not only to the Christians of the very last time, but also to the Christians of that time, even to his disciples, as it is said in our Gospel: "When you see all these things coming to pass, know 2c." From this it is clear that already the disciples after Christ's ascension must have seen such signs, otherwise Christ could not have spoken like that.

Without a doubt, our father Dr. M. Luther has also given us the right interpretation here, who says: "These signs are not to be interpreted to one time alone, but he speaks in general of all kinds of signs, which are to happen everywhere and always for and for before the end. It follows with necessity from all the passages of Scripture which deal with them that they are signs which in the ordinary language of our day are called natural signs and events.

I know, m. L., that he who utters this will meet with the mockery, even the scornful laughter of the world; but I also know, along with all right Christians, that we need the light of right knowledge and the enlightenment even about these natural We must not look to the world, whose wisdom is all foolishness and blindness, but to the book of life, the Holy Scriptures. Scripture. So also about these signs of the last day.

There Christ mentions now first such, which happen over us, when he speaks: "There will be signs at the sun and moon and stars." As for the sun and the moon, Matthew adds: "The sun and the moon will lose their light. Do we still want to wait for this? then we would be right fools; because who would not have seen this already! What are eclipses of the sun and moon but things by which these heavenly bodies lose their light? Or do they keep the same in an eclipse? No, the glow goes out and only a dull and dark shining ball remains. Already innumerable times this has happened and every year it repeats itself, so that we pay attention all the more attentively to it. For, what cannot be overlooked, it will not be a long, lasting, total darkness, whereby the day will cease, but it will remain, as God has promised: "As long as the earth stands, day and night shall not cease. Only the appearance will be lost, and the darkness will not break in until Christ has held judgment on earth. Or what else would this be but a sign when we see, as often happens, the sun and moon red with blood? Every such darkness is therefore a sign that the Lord is coming, that he is already coming, that he is "near," as he himself says here.

Also at the stars, the Lord says, signs will happen. Matthew and Marcus say, "The stars will fall from heaven." These are also the so-called natural shooting stars, which are seen at times every night. There we really see with eyes the stars fall. Even astronomers, star experts, say that there are places in the sky where stars used to be, but now they are no longer seen.

Furthermore, Christ says: "The heavens will move. What strange positions of stars to each other, so-called constellations, have been perceived at all times. How often one has seen two, even three suns and double moons. Has one not always seen until today suddenly comets appear, of which no astronomer has known before something, since they claim to be able to calculate otherwise

everything exactly? Did not almost all think some years ago that the comet visible at that time would come so near to the earth that it would hit it? Did not one discover more often completely new stars which disappeared later again? How many signs in the sky have not been perceived in the most different forms also in the last years. One has seen chariots, swords, serpentine shapes, strange lights, wonderfully flying luminous spheres, etc. in the sky. Only a few nights ago one saw a very large one.

Bright, soon broader, soon narrower ray of light. And of most of these phenomena the naturalists know partly no, partly no sufficient explanation to give. *)

Then the LORD calls attention to signs that are happening around and beside us. "The sea and the waves will roar." This indicates that mighty winds and storms will shake, causing the waters to roar and roar. Oh, how often we have also experienced such things. Just think of the terrible storms that have caused so much damage and destroyed so many ships in recent years. Just think of the horrible storm that this year has covered such a large part of Germany, turning fields and even villages into deserts. And just imagine how often earthquakes and tremors have occurred. Truly, the earth cracks and cracks until the last blow comes. Let no one be deceived into thinking that all waters must first roar at the same time before the day of the Lord comes. No, "it shall be a sign that some seas and rivers roar and are windy and that it happens many times and close together," says Luther.

Further, the Lord mentions signs that are taking place in us. "On earth men shall be afraid and tremble; men shall faint for fear and waiting of the things which are to come on earth." All of this also points to great change in the world of men as it is in the day. And who are these people who are afraid, who tremble, even pine away because of fear and waiting? Is it the raw crowd? Are they the wicked and unbelieving? No; for they surely live, says Christ. It is rather the "tenderest souls and good, faithful people," yes, righteous Christians from the heart. And this is going on in full swing even now, and is probably getting worse and worse from year to year, indeed from day to day. Are not the souls of true Christians, especially of faithful preachers in the Sodom of this world, tormented like those of righteous Lot? Do we not find people whose hearts are almost eaten away by sorrow, secret sufferings, all kinds of temptations, fear and terror? Where are the Christs who always walk in leaps of joy? Do not most of them often enough feel fear, which almost wants to consume them, because they fear to get lost in the ruin of this world, perhaps to fall away in the last hour? Do not the most pious Christians often sing the little song of mourning from the 73rd Psalm: "Shall it be in vain that my heart lives blamelessly, and I wash my hands in innocence? And am afflicted daily, and my punishment is every morning?" Do it not go

*) The old preacher B. Herberger says: Noble astronomers said, it goes to the world like a nucklich man who wants to grow together. Because the sky is shrunk in conscious time more than in the 26,000 miles.

In the world, according to the proverb: The worse the trick, the better the luck, what will we get for being pious? What anxiety and fear do not just bathe the Christians, if they only see how it is happening now in the civil and worldly realm, where here and elsewhere everything threatens to unhinge! How they sigh: Lord God, what will become of this world if you do not come soon! How they must sigh when, as in our great cities, one sees the great ones holding balls in unheard-of pomp, revelry and idolatry of the flesh, costing millions, in the midst of the bloodbath of this country and while thousands languish in misery! How they must sigh, when they see the people gathering together to conjure up even more terrible bloodbaths, as is happening on this side and on the other side of the sea! How many who are otherwise well off are, as it were, in the grip of fear, so that almost no consolation wants to cling to them! All this preaches with overwhelming force: the signs of the last day are here! the Lord is near! behold, the Judge is at the door! But, someone might object, how can eclipses of the sun and the moon, for example, be signs of the last day, since they happen for quite natural reasons? Also they have already occurred centuries ago. It is true, but therefore they do not cease to be signs, just as the rainbow arises from natural causes and yet is expressly set as a sign by God. Therefore, for the sake of God and His salvation, let no one be deceived. For let it be remembered that all these phenomena are actually contrary to nature; for God created the sun, moon, and stars to be lights, that they might shine in the heavens. Therefore, when they lose their light, become dark and fall from the sky, it is precisely against their nature, they are irregularities, thus signs. Thus the sea is in itself a still water; and when it casts up roaring waves, it is an irregularity, that is, a sign.

It is similar here as with our body, which is originally not created sick, but healthy. If it therefore falls into illness, this is actually contrary to nature, it is an irregularity, therefore a sign, namely of death, which is knocking and will certainly come. As it is with our body in old age, when death approaches, that it becomes dull and begins to tremble, the eye darkens and begins to break, the blood becomes stagnant, the lips pale, the strength dwindles, so it is with the world, because the end approaches. Its eye, the sun, together with the moon and the stars lose their light, begin to twist and break, so that they teach that the end of the world is coming. If someone has consumption, does he also say: Oh, that has nothing to say, it is nature, until death takes him? Certainly not, he would have to be crazy. Oh, what a sad consolation it is, then, to say: These phenomena are nature, when at last they are followed by death.

Consider further that all the other signs which the Lord Christ cites are of the same nature, that the world takes them for natural things, such as war, riots and indignation, pestilence, earthquakes, false prophets, injustice, unkindness, and the like. Hasn't this always been there? Where, for example, is a year when there was peace everywhere and war nowhere? And yet the Lord Christ says that all these things are signs of His future. And why? Because the Lord Jesus says so! So are the so-called natural eclipses of the sun and murder.

Yes, it means furthermore that it is against the scripture if one assumes here only extraordinary, only future, only such signs which are to precede immediately the last day. Let us suppose that today or tomorrow the Lord would come, and now, as is usually imagined, the most tremendous and outrageous signs would precede it; the day would become pitch-black night, all the stars would suddenly fall from heaven, all the seas, rivers and lakes would suddenly roar in such a way that nothing would be heard or seen. 2c. What do you think, wouldn't all people, even all unbelievers, be terrified? wouldn't their hair stand on end? wouldn't they all be seized by fear and horror, so that they wouldn't know what to do? But the last day will not find them like that. They must therefore be such signs as have always been seen, but which the world respects not; for the Lord Christ says that when he comes the world will be quite safe; they will eat, drink, buy, sell, plant, build, as usual, as it was before the flood and in Sodom, when they did so until the hour when the water, fire and brimstone from heaven destroyed them. "In the same way it will be in the day when the Son of Man is revealed," says Christ. (Luc. 17,30.) How else could he say that this day will come like a "snare"? Christ says that the world will say, "My Lord is not yet come," and then he will come at the hour when they do not mean it. They will say, "It is peace, it hath no speed; so destruction shall quickly overtake them, as the sorrow of a woman with child; and they shall not escape." (1 Thess. 5, 3.) They will say, "Where is the promise of His future? (2 Petr. 3,4.) All this could not be, if it were not for the so-called natural "signs in the sun, moon, stars and other things, which the world does not respect.

Yes, someone would like to say, but does not the Lord Christ also say: "Then all generations on earth will weep," thus also the unbelievers and the godless? Yes, but the Lord sets something before that, namely when the sign of the Son of Man has already appeared, as we read in Matth. 24, 30. Then the unbelievers will only weep when they see His sign and with it Himself coming, but not before, but then they will celebrate a wedding and hold balls, They will go to the theater, live in luxury, as usual, and suddenly the Lord will be there, like a thief, whom they did not suspect.

But who believes this? Oh, only a few, as the Lord Christ says. Only a few will believe it until the last hour. Many think: This was preached a hundred years ago, this is what you preached only last year, and yet it did not happen. Yes, the world thinks that those who preach and believe like this should be sent to the madhouse. But he who does not want to be lost, but to believe in Christ, let him be warned. Oh, just think that Christ has only instituted these appearances from his ascension as a sign of his future. The fact that they are still happening now is merely a repetition, just as diseases repeat themselves in the human body. Consider, for God's sake, that it is not the world - man, but the Lord, who says this, who is the ruler of nature. And the fact that the last day did not come centuries ago is not because these are not signs, but only because of God's longsuffering and patience, as the apostle Peter writes: "The Lord does not waste the promise, as some consider a delay, but is patient with us, not wanting anyone to be lost, but everyone to repent." So God is still waiting for the conversion of some souls out of great longsuffering. When he sees that the last soul has completed the number of the elect, then suddenly he will come. Consider also that Peter writes: But one thing be not withheld from you, beloved, that one day in the sight of the Lord is as a thousand years, and a thousand years as one day." Yes, the very unbelievers who scoff must serve as a sign to us. For the same apostle says, "In the last days scoffers shall come, saying, Where is the promise of his^a future? For after the fathers have fallen asleep, all things remain as they were from the beginning of the creature." Yes, also all the great inventions of these people, like steamships, railroads, telegraphs must contribute to the fact that the Christians think all the more: the Lord is coming! For these inventions must bring us the news of all the signs and abominations that are happening all the more quickly, so that we are also reminded of them all the more quickly, even continually: The Lord is near with his great day.

If anyone does not yet believe, let him hear how the True One swears, "Truly I say to you, this generation will not pass away until all is done." Let no one think, then, that all Jews must first be converted or cut off; no, they remain, for they are the generation of

which Christ speaks. Yea, he saith, "Heaven and earth shall pass away; but my words" (even these which I have said here) "shall not pass away." Thus the seal is pressed upon it.

Oh, let us, m. L., be signs and indeed all such phenomena in the sky and on earth. Every eclipse of the sun and moon, every shooting star, every roar of water wherever it may be, every earthquake, every sign in the sky, every storm wind, every thunderstorm, every tree blown down by the wind in the forest, every anxiety, every fear and fear of men, every mocker 2c. - all these let us be preachers, proclaiming aloud: the world is coming to an end, the Lord is coming! Let us spit on ourselves that we often follow our reason and our flesh more than the Lord Christ, although God rains, hails, thunders and flashes down from heaven with loud proofs of the truth of his word. Oh, let us believe, the Lord is near, all his signs are fulfilled, he can come any moment. Only then will these signs have the right effect on us. Let us hear about this now:

2.

The first thing, m. L., that these signs should work in us is joy. But they can only have such an effect in the believers, not in the unbelievers; for they do not pay attention to them as to signs, but as such they despise them and scoff. But if Christ comes one day in spite of their laughter, he will only be terrible to them; for he comes to them, because they have not willed it otherwise, as a judge. They will see him whom they have stabbed, and he will bring them terror, hellish fire and damnation. But it is different with the believers; for them he is not a judge but a savior. Therefore, these signs should first have an effect on them, not terror, but joy, blessed joy.

Therefore Christ speaks to them, but only to them, so that it does not concern any unbeliever - he says: "But when these things begin to take place, look up and lift up your heads, because your salvation is drawing near. They should not let their heads hang down in sadness, but cheerfully lift them up; for now is coming what they have long desired so ardently; now is coming their Lord and Savior, and with him their redemption, their final redemption, for which they have prayed long and imploringly in the 2nd and 7th petitions, saying, "Thy kingdom come," and "Deliver us from prayer." As long as they are still here, they lie as in a hard and heavy prison, because sin and Satan still surround and challenge them. But those signs announce to them that Christ, the heavenly King of honor, is coming to break their prison and to help them to the glorious freedom in his heavenly kingdom. Say yourselves: Why should a Christian be frightened by this most joyful event - a Christian who is heartily tired of it here and who longs wistfully for the sweet pit of heaven? For what prisoner, languishing under a cruel tyrant in a foreign land, would be frightened when his king comes to take it and to

free? Even if there is thunder and lightning, he prefers to hear it rather than music, because all this announces to him his salvation and deliverance. Such are those signs to a believer; for he thinks: Praise be to God, now my God shows me that soon my heavenly bridegroom will come, who wants to take his bride home from the land of strangers and her earthly pilgrimage into the heavenly wedding hall, to satisfy her ardent desire, her longing eternally! What bride is frightened when her bridegroom announces his coming to her? Now comes, thinks the Christian, the head of the church, to lead out his congregation of saints, every believing soul from this valley of tears and sorrow and to introduce them into the heavenly hall of joy, to the holy angelic host and the congregation of the firstborn, whose names are written in heaven! Now comes the redemption, mark it, my soul, the redemption from all sin, persecution and wickedness of the world and all temptations of Satan. He comes, indeed, also to execute his judgment on the desolate and godless world being, on the prince of this world and all his unbelieving subjects, namely to cast them down into eternal torment, since their worm does not die and their fire does not go out; But he also comes, the faithful Savior, to bring you and all believers into eternal joy, also to present our bodies and the bodies of all his children to his Father in the power of blessed baptism, spotless and heavenly transfigured, and to make them partakers of the glory and blessedness of his house. O, therefore rejoice, soul and heart, rejoice! For how could I be a Christian and not rejoice in this?

In order to kindle and increase this joy even more, the Lord cites a lovely simile: "Look at the fig tree and all the trees. When they bud, you see it in them and realize that summer is near. When the trees bud, shoot out and gain leaves, how everything rejoices! Men, cattle, all nature becomes joyful; for the harsh winter has passed, but the lovely spring and the warm summer are coming. So all these signs are and should be nothing else to the Christian than the beautiful blossom, which announces to him that the winter time of the world of sin is coming to an end and the lovely joyful summer is approaching and will not come to an end. Then a Christian hears it from the mouth of his faithful Savior, who cannot lie to him, that then the kingdom of God, that is, for him not the kingdom of sin and the devil, not condemnation, but the kingdom of God, the kingdom of glory, will come, where we will see God face to face forever, where we will praise and glorify him without end with all the holy angels and blessed ones. Eia, if we were there! therefore we should sigh unceasingly: Come Lord JESu, come soon, put an end to all misery and bring us into your bliss!

Secondly, the signs should also work vigilance and prayer in us. Therefore, "always be vigilant and pray," says the Lord.

First we should wake up. He says this to the Christians, because the godless do not, they live in carnality and worldly pleasure, according to their lusts and desires, as if heaven were on earth. We should watch out that we do not fall into the same ways of the wicked and the children of the world. "Take care that your hearts are not weighed down with gluttony and drunkenness, and with the

sorgentsofnation.

How? This should concern Christians? Certainly. They are not yet pure spirit, but also still have flesh, an old Adam, who is no better in his condition than all unbelievers. Therefore this warning is necessary for them. -If the Christians do not watch over their flesh, the devil and the world will entangle them again in the lusts of this world. And the closer we have come to the last day, the more dangerous it is, the more cunning and tempting are the seductions, because it is all very sinful on all sides. For truly it is now as it was in the days of Noah and Lot, to which Christ points.

"Beware of eating and drinking. Eating and drinking, which is necessary for the preservation of the body, is granted to us by Christ; but we are to beware of eating and drinking, because thereby the heart is weighed down, i.e. becomes incapable, even completely incapable of keeping awake and constantly expecting the future of Christ. Drinking and eating is then his pleasure, joy and delight; it sticks to it. Christians, however, should take pleasure in their Lord, his glory, his kingdom, his dear words, in the goods of grace acquired for them through Christ's blood, in their blessedness; they should have died to the world and its lust and daily crucify their flesh together with their lusts and desires, - and a Christian who has been bought with God's blood and saved by faith through the gospel from the mud pit of sinful lusts, would want to plunge into it again through security? he would want to become a glutton and a drunkard again? Oh, he would have to be a faithless, perjured man, a devil's child, who could and would do this! Therefore beware and watch, for temptation is still there for everyone.

Beware of "worrying about food", i.e. about the whole livelihood, everything that belongs to it. We should administer our profession faithfully, but not give our heart to earthly and temporal things, as the world does, which seeks only to become rich and finds happiness only in acquiring and gaining earthly and perishable goods. Oh, how many Christians are overthrown by this temptation, that year after year almost no other worries and thoughts occupy their hearts than those about earthly things! It is strange that Christ, besides eating and drinking, does not say: Beware of murder,

Adultery, theft and the like, but just from worries of food. If he had said that, many a Christian of the name would have thought: "Yes, that would also be terrible, to become a murderer, an adulterer, a thief; I will certainly beware of that. Christ knew that in the last days this temptation would be much more dangerous than the other, because no one in the world considers it a sin, but a virtue, if one takes care how to get richer or where to get food and clothes. In the present last days, the world in general is like people in old age: the older they get, the more stingy, stingy and earthly-minded they become as a rule, and yet they do not know for whom they are collecting.

Therefore, beware, the Lord lists it as a sin with which you cannot stand in judgment. Hear what he says, both of drunkards and gluttons, and of earthly carers: "And let that day come upon you quickly; for as a snare it will come upon all who dwell on the earth." As birds leap merrily on the flock of birds, and quickly, quickly the snare overtakes them, so that they cannot escape, but are slain, so drunkards will be merrily, and earthly worriers will please themselves in their being; but suddenly the day of the Lord will overtake them like a snare, and their pleasure is gone; but their eternal torment seizes them with a greedy arm.

Besides, with and during the watch we should also pray. Oh, what a blessed thing it is to pray, as one commands God body and soul and takes him to his side, that we may be strong, even that he may sustain us. Therefore pray, pray, that you may not perish, for it may happen that you have not yet reached heaven, where there is no more temptation. Pray that the devil may not carry you away as a roaring lion, or deceive you as a glittering serpent through false prophets and seducing false teachers. Pray that you may remain in the pure Word and Sacrament and in the pure faith. Pray that you may hear the word of salvation. Just think, if we knew that the holy angels had already been appointed to make all preparations for judgment in front of the church door, to open the judgment seat, and if we stepped outside the door, we would be judged. How we would listen then, how we would plead and pray that every word of the most blessed Gospel, which we are now still worthy to hear, would stick in our hearts! And so it should always be. Pray against the world, that it may not soften you by its provocations and enticements, by its threats, persecutions, hatred, mockings, 2c. and cause you to fall away in the faith! Pray against your evil flesh, that it may not succeed in plunging you into lusts of any kind, lest you perish. Pray faithfully, faithfully, for God is also faithful to fulfill his promise, to hear our prayer, and to crown his work in us with eternal salvation. Pray and watch, lest you become foolish virgins who lack the oil of faith.

If the bridegroom suddenly comes at an hour when no one means it, and they find the door to the heavenly wedding hall locked and are cast out! Watch and pray every moment, so that when the Lord comes he will not find you asleep, that is, spiritually safe. Watch and pray, that ye may think in the morning, The Lord may come this day; or in the evening, He may come in the night; that ye may be His friends, and He your friend. Let all the signs in the heavens and on the earth stir us up and spur us on to watch and pray, even if it is only a storm or tempest, as the pious ancients did when they saw a storm, even at night, and sent their prayers to God, thinking that perhaps the Lord would come. Yes, let us seek to come to what Paul praises of the Corinthians, saying: "You are made rich in all things through Christ, so that you have no lack of any gift, and only wait for the revelation of our Lord Jesus Christ. (1. 1, 7.)

Behold, then we are worthy in faith "to flee from all these things that shall come to pass, and to stand before the Son of man," as the conclusion reads, i.e. we shall then stand before our Lord JEsu; he will welcome us as blessed of his Father, who shall inherit the eternal kingdom.

Oh, may this be given to all of us, to all of us, by the grace of God, for the sake of His dear Son, Christ Jesus, our Savior! Amen, Amen

To the ecclesiastical chronicle.

Methodism and Confirmation. As is well known, in earlier times the Methodists were very vehemently against confirmation. Seventeen years ago in the Apologist a Methodist preacher named Peter Schmucker derisively called the Confirmation customary in the Lutheran Church a ""biblical and sin-stained Confirmation machine."" (See "Lutheran," Vol. 3, No. 15. 16.) Now, among the Methodists, one judges substantially differently. In the Apologist of January 11, a Methodist writes: "Our church in the past was mainly a missionary one, and its profession seemed to be to bring all unconverted sinners to conversion and to revive the churches that had fallen asleep. The preacher had so much work to do in this subject that he hardly found time to turn his attention to the growing youth. (!) Much was done through the Sunday school, but the actual more thorough religious instruction was neglected almost everywhere." (A late, but nevertheless praiseworthy confession.) "Our congregations, however, have now grown up in many places, the increase of congregations from the world has almost completely ceased here and there." (The Methodists, however, are now

more anxious to make converts from other churches their proselytes). "But where the missionary activity of the Church has ceased, it is not always circumstances that are to blame (for there are still unconverted people almost everywhere), but the indolence and spiritlessness of the congregations and preachers. Nevertheless, we must pay more attention than ever to the youth. So far the whole church will probably agree. But about the best method of teaching there should probably be an article in the Apologist. Some

believe that a real interest in teaching can only be awakened if an annual examination is held with the oldest children before the congregation. Under what circumstances, in what way and with what forms should this examination take place? Should the children only be tested on their knowledge or should they also make a vow" (good German!), "recite the creed and solemnly swear allegiance to the Lord before the altar? Should they also be "blessed"? . . . How then does this Eramen differ from Confirmation? But should we approach and imitate other churches in this piece?" - Signed is this heartfelt eulogy, "An Observer from the Northwest." - This "observer" is apparently afraid that the Methodist community, after its congregations and preachers have, as he says, become more and more "inert and spiritless," will lose all its peculiarities with the introduction of Confirmation. He is answered by another Methodist, named Löbenstein in Newport, Kentucky, in the Apologist of Feb. 1, among other things as follows: "The Observer wishes to know whether the catechumens are to be blessed. - Why not? Is a blessing unbiblical? Does not the bishop bless the preachers by the laying on of hands, and does not the preacher have the right to do the same with the children; does he not have the right to bless in the name of the Triune One, to invoke the blessing on those who, deeply moved, have just vowed to give themselves to their Savior? I have always blessed the catechumens because I consider such an act to be biblical and have never perceived any harm in performing it. Whether such an act is called confirmation or not, that is a completely secondary matter." - One can see that after the first wild flash in the pan has burned out among the German Methodists, they realize that they can only maintain themselves, especially among the Germans, if they return to the old measures of the church of the Reformation. They would like to realize how badly they have sinned by abandoning the church of their fathers when it was tyrannized by rationalistic wolves and lay in the dust, by abandoning the most beneficial ecclesiastical institutions as dead machines and also the remaining faithful Lutheran preachers as unconverted seducers, by creating a church schism, and by abandoning the church of the Reformation.

and founded a new false church, which, instead of the pure gospel, was built on fanatical heating and new methods of conversion, and which therefore can only save itself from ruin by introducing what was first blasphemed in the abandoned church. Therefore, everyone should be warned against the temptations of the enthusiastic sects. Let no one be deceived by their good appearances. Finally, such human machinations come to a sad end, while the old orthodox church can be suppressed and buried for a while, but finally rises again and again in bright splendor. So then, dear Lutheran, hold on to what you have, so that no one steals your crown.

Secret Societies. There are now some Lutherans who were themselves seriously opposed to all secret societies and yet have now allowed themselves to be drawn into such societies. Some think they are justified because their society has the purpose of supporting the government, others because it is necessary for their personal protection. But both should be ashamed of their unbelief, which is the true source of their conduct. One should do no evil, that good may come of it. But it is always evil to take part in secret societies. The Lord clearly states that it is a characteristic of evil to seek the darkness of secrecy for it. He says: "He who does evil hates the light and does not come to the light, so that his deeds will not be punished. But he that doeth truth cometh to the light, that his works may be made manifest: for they are done in God." John 3:20, 21. The holy apostle also says, "Avoid all evil appearances." 1 Thess. 5, 22. But what evil semblance does the Christian give, who secretly unites himself in a covenant with people of all kinds of faith and unbelief? Instead of letting his light shine before the people so that they see his good works and praise the Father in heaven (Matth. 5, 16.), he seeks the protection of darkness so that no one can know what he is up to! The world may do this, but it is completely unworthy of a Christian. It does not help to say that we only intend to do good. Do you have only good in mind, why do you shun the light, why do you hide in corners and let only insiders know what plans you are pursuing? Children of the light, we repeat, should also come to the light. Don't say: "There are recognized communities, which all have their secrets, for example, the family, the state government. This is a completely different matter. The family, the state government, and the like are not secret societies; whatever may go on in them unseen by others, every man knows their purposes. They are public societies founded by God Himself for the welfare of the world.

Secret political associations of private persons, however, are not instituted by God and until recent times were considered shameful and dangerous to the state, even in the world, especially in free states, because they undermine the necessary mutual trust of citizens and form a state within the state. Would that all Lutherans who have allowed themselves to be tempted to join such a secret society, whatever its nature, would consider the matter before God and examine it more closely according to God's Word! We do not doubt that they would soon agree with us and break the dangerous, conscience-binding ties in the name of the Lord. God help us!

"A Mistake." Under this heading a correspondent of the "Evangelist" reports in its number of 13 Feb. among other things the following: "In the hospital at Mound City, six miles above Cairo on the Illinois side of the Ohio, a good soldier lay sick. His hope of recovery was vain; life was visibly fading away. At his bedside stood one of the faithful Christians who sacrificially devote themselves to the service of mercy. When asked if he was prepared to die, he answered with a definite yes. As he was then supposed to say further what his hope consisted of, he told that before joining the army he had accepted the old belief of the necessity of a beatific faith in Christ and participation in his bloody sacrifice; but in the army his view had changed. He now believes that a soldier who dies for his fatherland and a just cause, either on the battlefield or in the hospital, will surely be blessed. He was told that this was not written in the Bible, and whether he believed that a soldier who only stopped his mouth when biting off a cartridge was ready for heaven, etc. But all in vain! But all in vain! The dying man stuck to his opinion, and the colporteur could only recommend him to the grace of God before his departure. This false belief that a soldier earns his salvation by sacrificing his life is widespread in the army. People who have never cared about God, but to whom the seriousness of life and death comes close in the thunder of battle, immediately adopt this superstition; and even the better informed allow themselves to be carried away by true knowledge. Politicians, who know much more about the whisky jug than about the Bible, - governors, who speak of atonement for sins in their messages, scatter this seed of the devil far and wide, and even Christians often listen to it, so as not to cause pain to our good fatherland defenders."

Abolition of the death penalty. We read the following in the Reformirte Kirchenzeitung of February 18: "One of the most popular reasons for abolishing the death penalty is this: that it would be difficult to convict a murderer in a court of law if the jury knew in advance that his 'guilty' would face the death penalty.

It is therefore better to commute the sentence to life imprisonment, because a jury would have less hesitation in uniting for a "guilty" verdict in this case. In the state of Vermont (in New England), a law has existed for 26 years under which a convicted murderer cannot be executed until he has been in prison for a year. In this long time, however, only one murderer has been executed, although right now twelve have been in prison as murderers for years. And now the governor reports in his last message that the

factual abolition of the death penalty has not, as one had flattered oneself, served to reduce murderous deeds or to make the execution of the law more certain, but rather the exact opposite, and he now recommends that the old law be reinstated and executed in full force. - The wisdom of man is foolishness in the sight of God, and He has once said: "Whoever sheds the blood of man, his blood shall be shed again.

Lottery. The editor of the "Merry Messenger," a paper for the "United Brethren in Christ," describes in his paper a so-called fair held at Dayton for the benefit of the soldiers' families, the proceeds being obtained not by sale but by raffling off the articles given for the fair. While the editor is justly ill-disposed toward all kinds of lottery, he writes: "We cannot call such a proceeding other than imposture, and by no means approve of it, except in time of war."- Probably Mr. Editor counts such a lottery among the military necessities. The Columbian church newspaper rightly remarks about it: "What is a swindle in times of peace, becomes a permissible act in times of war. Truly, the time of war has had a tremendous effect on Christianity and on the mind of the editor of the "Merry Messenger!"

Ecclesiastical message.

On Sunday Sexagesimä this year, Mr. G. Harter, after graduating from the practical theological seminary in St. Louis, and receiving a regular appointment from the Lutheran congregations in and around Lithopolis, Ohio, was solemnly ordained by the undersigned, by order of Mr. President Schwan, with a commitment to all the symbols of the Lutheran Church, in the midst of his congregations and inducted into his office .

make him a blessing for many! ij P. Eirich.

Address: kev. O. Harter, Hueopolis, Ohio.

*) Mr. Pastor Horst, who was to assist, had not arrived.

Warning.

It is with deep sadness that the undersigned see themselves compelled to publicly warn against a former student of the Concordia Seminary here, by the name of F. Heinle from Württemberg. For a year now, under the cover of a hypocritical pious pretense, he has repeatedly committed the sin of gross fornication with a child of fifteen, whom he had lured into his net by the most refined arts of seduction. He admitted this himself, but only in order to force the father of the violated woman to agree to marry her and thus to escape the danger of discovery by other means and therefore feared rejection from office.

We feel all the more compelled to issue this warning because, to our astonishment, the local unirt-ev. preacher, Mr. Röder, opened his pulpit to the unrepentant criminal yesterday, only two days after his expulsion, even though he knew of the man's atrocious crime, and even because Mr. Röder, after receiving a verbal warning, even tried to justify Heinle by saying that young people should not be given such high credit for such offenses, since students at German universities often fall even lower. We are convinced that even among the Unirt Evangelicals there are still many who are horrified by sins like those of Heinle, who think that they are unworthy and incapable of the holy office. According to God's clear word, a bishop should have a good testimony of those who are outside (1 Tim. 3, 7.), and they still have so much conscience that they do not want to make a nefarious deceiver of innocence the leader of the dear redeemed souls of Christians.

All religious papers are requested to give this warning wider circulation in the interest of careless congregations.

St. Louis, Mo, Feb. 29, 1864.

The professors of the institution:

E. A. Brewer. A. F. Crämer. C. F. W. Walther.

To the message.

The committee charged by the Venerable Synod of Missouri 2c. with the revision of the accounts for the construction of Concordia College has not yet been able to complete its work, since necessary negotiations with the construction committee and the latter with the contractors had to and must precede it. However, as soon as the unavoidable obstacles to a quicker completion of the matter at hand, due to distance and the urgency of other business, have been overcome, the report of the committee will be published in the "Lutheraner". This is a preliminary announcement and apology.

On behalf of the Committee, W. S. Stubnatzy,

Fort Wayne, Ind. 4 Feb. 1864.

Conferenz display.

Since the pastors belonging to the St. Louis Pastoral Conference have decided on Carlinville as the place of their meeting by majority vote, this is hereby announced and the dear brethren are humbly invited to attend it in large numbers. The time of the meeting is from April 22 to 25.

L. Geyer.

Subscription display.

The following work has just gone to press:

Preludes and interludes to the most passable chorale melodies from "Kern des deutschen Kirchengesangs von Dr. F. r. Layriz," edited by I. G. Kunz, teacher and organist at Immanuel Church in St. Louis, Mo. First booklet. (Contains to 15 chorales 7 preludes, 1 cadenza, and 182 interludes.) Price 40 cts.

Orders on these should be made as soon as possible, either to the editor (I. O. Iv., 6ru6 ok LD. Hüllest, l'ranstlin Z.v. steUv. 11. L 12. 8tr. 8t. lioul8, Uo.), or at 8est1ltt lu Baltimore (Betterstox 1471.)

After the editor has had the kindness to allow us to see the manuscript of this publication, we can recommend it in the best possible way. Since many of the chorales harmonized by Layriz are not in the usual major and minor keys, but in the old Greek keys, whose scales and harmonic sequence are not familiar to many organ players, it was an urgent need to obtain corresponding preludes to the chorales arranged by Layriz. This need is met by the above work partly through the inclusion of carefully selected existing ones, partly through the addition of the editor's own compositions. Almost the same thing is true for the interludes. Regarding them, we can assure that they do not suffer from the usual error of being either trivial or profane and disgustingly sentimental, but are worked in a genuinely ecclesiastical style. In general, the enterprise should serve to break the ground for the fact that one no longer seeks ear tickling through sweet harmony and melody and distraction in the organ playing, but rather the exact opposite in the singing pauses. Of course, the given preludes and interludes need to be practiced and studied, but the difficulties are of such a nature that even a moderately skilled player can easily overcome them and gradually penetrate the spirit of the performer.

Receipt and thanks.

For poor students

received through Mr. A. Emwächter of the Sewing Club in Baltimore, Md., \$10.00. - from Mr. Friedrich Schneller in St. Louis \$1.00. - from N. N. in McKean Co. \$6.00. - from the Women's Club in Columbia, Ill, 1 dozen bnschuh- den and 4 pairs of lower leg clidcr.

For missionary Clöter

by Rev. M. Merz of Trinity Parish in Fairfield Co, O. \$5.40. -by the same of St. Jaco- busgem. in Hocking Co, O. \$5.15. -by the same of his parish in Lancaster, O. \$3.90. -by Rev. O. Hanser in Boston, Mass, from G. B. \$10.00. -by Rev. Fricke in Indianapolis, Ind, from the women's club of his congregation \$11.00. -by Rev. Horst from the congregation at Aurora, Steele Co, Minn. \$1.00. - by Rev. H. Horst from Mr. Ch. Wolpert at Dublin, O. \$3.00. - by Rev. Scholz collected at the wedding of Mr. Juergens Reimers at New Boston, Ind. \$3.30. - by Mr. Marggrandcr at Rochester, N. A., from Mr. I. Martins \$1.00. - by Rev. W. Brackhage from some members of his congregation in Switzerland Co., Ind. \$4.50. - by Rev. Fr. Nützel from Mr. Gottlieb Nupprecht \$2.00 and from N. N. \$3.00. by Rev. Baumgart in Lcnncy, Ill. from Mr. H. Biermann \$2.00.

For pastor summer

by Mr. A. Einwächter in Baltimore, Md. \$5.00. - by Mr. Fr. Louis there \$3.00.

For the proseminar in Germany

on the infant baptism at Mr. Friedr. Meier in St. Louis collectirt \$11.08. - from Mr. I. Marggrandcr in Rochester, N. Y. \$5.00.

For Rev. Röbbelen by Rev. Krumsieg at Ebleville, Wis. collected at infant baptism at Mr. Block \$2.50.

C. F. W. Walther.

Contributions to the replacement of the private property of the missionary Clöter.

By Pastor Also in Sibiwaiing	\$5.00	
by Martin Gremel there	1.00	
from Mrs. Christinn Strikter there 1	.15	
Collecte on Epiphany in Frankenmuth	26.10	Christmas and New Year Collecte in Frankenhilf - 4.65 Christmas Collecte in Frankentrost 6.70
by schoolteacher Müller at the Bethlehem Church at St. Louis	2.00	
Christmas Collecte in Adrian, Mich.	12.00	
from Pastor Speckhard at Tandy Creek, Mich. 1.00 Collecte on Epiphany at Nidge Road, Ind. -- 6.50 from Stephan Jung there		0.50
by Maria Reuter there	1.00	
from an unnamed person there 2	.00	
Collecte in Wolcottsville, N. I. 1, 15		
by Pastor Ruhland	1.00	
by Heinr. Frieß, White's Corner, N. A. 1	.00	
by Pastor Bernreuther 1	.00	
by Maria Bernreuther 1	.00	
v'm Johann William in Johannesburg, N. I. - 2.00 by Pastor H. Hanser	1.00	
by Fran H. Sehlcr	0.25	
from Friedrich Strasbourg	0.50	
from Wilhelm Strasbourg 0	.50	
		79.00

FrankenInst, February 16, 1864.

F. Sievers, Pastor.

For Missionary O. Clöter by Mr. Past. I. A. F. W.- Müller of his congregation in Pittsburgh \$20.50.

I. F. Schuricht.

To the travel expenses of the school seminar draughtsmen coming from Mr. Past. Brunn coming Schulseminar-Zoglinge by Mr. Pastor Aug. Lehmann by H. Niebrügge \$1.00, Mich. Merz 0.50, Phil. Merz, Gottfried Merz, Gottlieb Merz, Joh. Rcsch, H. Clvstermann, G. Greb, Pet. Bopp, Scb. Luft, Heinr. Rauscher, sen., H. Hoffmann, each 0.25, Chr. Brande 0.10, Ed. Dörschlen 0.25 to have received, certifies

I. F. Schuricht.

Annual Report.

For poor students of the local institutions, the sewing club here made and delivered in 1863: 19 shirts, 18 pairs of stockings, 14 pants, 3 skirts, 2 vests, 1 undershirt, 6 handkerchiefs, 4 towels. In addition, 1 woolen quilt was given for the school seminary and 30 aard stuff to towels for the college. Summa of the expenses of the association: \$62.35.

Fort Wayne, Ind, Feb. 1, 1864.

On behalf of the local sewing VerrinS: Magdalena Stubnatzy.

ELHrrltLN:**For the construction of the school teachers' seminary at Addison:**

From Mr. Michael Hahn in Dewight, Ill. 51,00
 " L. Citizen"" 5,00
 " " Wm. Leseberg " - 5,00
 "" H. Bergmann, Jr. "" 3,00
 "" H. L. Bergmann" " 1,00

Don of the Gem. of Mr. Past. Meier in Provks, Ill, namely: by Hrn. G. Pusheck 510, W. Böger, F. K., H. D.XI 52, C. Jeschke55, G. Roremeyer, Wm. Hchramm G 51, by Auguste Schuht 51, by Christine Sternitzky 50c. 24.50

Bon Mr. M. Hölscher in Cottage Hill, Ill. 3,00

From the comm. of Mr. Past. Löber near Thornton

Ward, Ill, and namely by ven gentlemen: H. R. 515,32, Hupe sen. Benemann 510, F. Werfelmann, H. Haßberg, F. Meier, Chr. Hipving, L. Rathe-, H. Blome, A. Blome, P. EggerS, D. Niedfeldt, H. Stelter, F. Stvckmann, I. Sieck- mann G 55, Phil. Zum Mallm.54, F. Stelter, H. Ratbe, jun. G 53, 6. Siebrandt, Fr. Daul <1 51, von Frau Schierhorst 53 115.32

Don the Gem. of Mr. P. Heinemann in Trete, Ill. 98.00 and namely by the gentlemen: O. Meier 510, W.

Arkenberg, A. Lücke, I. Diersen, Ph. Willharm, F. Nacke, E. Homeyer, F. Plagge, G. BraunSIK 55, H. Müller, Ph. Wille G 54, I. Wilkening 53.50, C. Harmening, Ch. Seehauscn, F. Olden- dorf G 53, O. Piepenbrink, H. Hallfeldt, Ch. Knabe O 52.50, W. Rinne, F. Wente. E. Rinne, O. Dohmeier, H. Harmening, I. Harmening, O. Behrens, F. Grupe §2, D. Seehausen 51.50, E. Lücke, C. Behrens (K 51.25, C. Steege sen., C. Steege jun., H. Steege, H. Grote, W. Dirrsen, H. Wüstenfeldt sen., W.

Brandt, H. H. Seehausen, H. Rohe, W. Wehm- h'öfer, F. Sennholz, W. Wiebruck, Ch. Meier, Ch. Müller (K 51.00, H. Grupe, C" Mattheus G75c., I. Becker, W.Ostermeier, Ph. Schräge, F. Heidemann G 50c., A. Bergmann 25c.

From Justine Ostermcier, Louise Lücke, Sophie Arkenberg, Louise Diersen G 5 I, Marie Rohe, Louise KramerGöOc., Mrs. Wüstrnfelot 25c, (The names of the donors of the sum acknowledged in No. 11 of the "Luth. The names of the donors of the sum acknowledged in No. 11 of the "Luth.)

M Misprint: Read in No. 11 instead of 5753.71 -5750.71. H. Bartling.

Addison, Ill, Feb. 9, 1864.

Received:**For College Debt Settlement Coffee in St. Louis:**

By Mr. Pastor Hattstädt, Monroe, Mich. «... 52.00 Don Mrs. Maria Hegwer, Diamond Creek, Kansas 1.00

To the synodal treasury westl. districts:

Don the Gem. ofMr. Past.Claus, New-Bremen, Mo. 58.75
 Don Hm. Past. Claus, New-Bremen, Mo. 2,00
 Don Hm. Teacher Barthel, "" 1.00
 Cathedral Trinity-Distr. in St. LouiS, Mo. ..." 12.65 Dom Immanuel's "".... 14,00
 Don Hrn. Past. Mangelsdorf, Belleville, Ill. 1,00
 Don of the Gem. of Mr. Past. Baumgart, Venedy, Ill. 26,13
 Collecte am Reformationsfeste der Gem. des Hrn. Past. Metz, New-OrleanS, La. 16.95
 by Hm. W. Detlaff, Herman, WIS. 1 ,00
 Don Hrn. Past. MertenS, Champaign, Ill. 1.00

To the college maintenance fund:

Cathedral Women's Association of the congreg. of the Rev. Eirich, Zanesville, O, 510.00
 Cathedral Trinity Distr. at St. LouiS, Mon. 11.00 From Immanuel's ".... n,00
 From the community in Altenburg, Perry Co., Mo. 11,00 Collections of the Gem. of Mr. Past. Müller, Pittsburg, Pa. 55,00
 By Mr. Past. Müller in Pittsburg by Joh. charcoal burner, rinem soldiers 5,00

For the general presiding officer:

From Hm. Past. Mangelsdorf, Belleville, Ill 51.00

For Prof. Biewend:

!

From Mr. Chr. Schmidt, Peoria, Ill. 51,00
 From the Gem. of Mr. Past. Franke, Addison, Ill. 14.00

To the Synodal Missionary Fund:

From the Gem. of Mr. Past. Hcid, Peoria, Ill. 59.00
 From Mr. Heinr. Beckemeyer, Jefferson Co., Mo. 2.00 Collecte of the Gem. of Mr. Past. Baumgart, Venedy, Ill. 8 .80
 Supplement to the Collecte der Gem. des Hrn. Past. Beyer, Chicago, Ill. 3,!0
 From Mr. Richter in Thornton Station, Ill. 6,00
 From the Gem. of Mr. Past. Meyer, Proviso, Ill. 2.60
 From the TriinigtS tistr. in St. Louis, Mo. .> -2, 80
 Thanksgiving offering for happy delivery of wife Cheese, Belleville, Ill. 2 ,00

Don some confirmands of Mr. Past. Mangelsdorf, Belleville, Ill. 5 ,00
From the comm. of Mr. Past. Mangelsdorf, Belle- ville, Ill. 11,W
From ImmanuelS Distr. in St. Louis, Mo. 1,00
Don Mr. Ole Zeusen, Manitowoc, Wis. 1,00
Don of the Gem. of Mr. Past. Metz, New-Orleans 38,00
From the schoolchildren of Mr. Past. Niethammer, Rodcnberg, Ill - 3 .75
Don Mrs. Kunigunde Hoffman", Nodenbrg, Ill. 1,00 Collecte am Epiph.-Feste der Gem. in Altenburg,
Perry Co., Mo. 11.15

For inner mission:

Don Mr. Judge in Thornton Station, Ill. 56.00

For college construction in Fort Wayne:

From Mr. G. Damm, Cumberland, Md. 50,50

For the New-York community:

From the Gem. in Altenburg. Perry Co., Mo. ... 517,55

For the English community in Baltimore:

From Mr. Judge in Thornton Station, Ill. 51.00 Don of the comm. of Mr. Past. Hahn, Bentsn-Co.,
Mo. 13,00

For the construction of the schoolteachers' seminary in Addison, Ill:

Don several members of the comm. in OShkosh, Wis. 59.40 **On travel expenses of school seminar sophomores expected from Germany:**
From Mr. L. Koch in Chicago, Ill. 51,00
Don Hrm Judge in Thornton Station, Ill. 1,60

Ed. Roschke.

General overview

On receipts and disbursements of the building fund of Concordia Seminary, St. Louis, Mo. from Feb. 20, 1863 Ibis to Feb. 20, 1864.
Intake:

Total revenue up to Feb. 20, 1863 514,509.51
Cathedral eastern district 118,53
" medium" 87.15
" western" 462.85
" northern „ 7 ,50

r15,185Ä

Issue:

All expenses up to zusn
20 Feb 1864 515,396,32
Debt on the second wing - . -987 ,09 — 16.383,41

Remains a debt of 51,197.87

Accordingly, 5677.03 of the total debt has been paid off this year. Ed. Roschke, Cassirer.

For the Lutheran have paid:

The 15th year:

Mr. v. GrünNingen.

The 16th year r

Men: A. Dielmann 50c., Fr. v. Grünningen.

The 17th year:

Messrs: A. Dielmann, I. Wagner, Past. M.
Merz, Fr. v. Grünningen.

The 18th year;

Men: C. Pick, A. Tielmann, W. Klinzmeye^ A. Siemon, W. Page, I. Weigand, N. Zelt, A. Kreuz- bürg, W. Glas, A. Ullrich, Past. M. Merz 2 Er., 3. H. Heibel, C.
Krrchhof, Past. I. Hengist 50c., Sudbrink, W. Häring.

The 19 vintage:

The gentlemen: C. Pick, W. Klockrnbrink, Past. Th. Gotsch, I. G. Rausch, A. Tielmann, Past. H. Hansch §10.60, W. Klinzureyer, H. Walther, W. Bertram-M
Waltz, H. Zelt, Past. F. Köstering, W. Glas, H. Wese- mann, H. Grese, E. Brumwort, Beckseid L Co, A.NrH C. F. Roßow, I. Nase, W. Hillskötter, Past. M. Merz, C.
AhrenS 50c., I. N. Reidel, H. Bchrhrvst, I. DornscG H. Schliepsiek, L. Schlechte, C. Kusterer, I. Oeffner, Ä. H ^hüel, H. Linzenfelfer, W. Fritz, W. Dettlaff, Past. 3^
Hengist, I. Bäumer 9 Ex., Bechtold, Rothe, Past. 3 R. Beyer, G. Schnitz, Past. F. Keller, Schenk, ReppmhHÜH G. Jacob, H. Voskamp. A

The 20th year;

The gentlemen: Past C. F. Spring, Past. F. Groth,Past. M Eirich, Past. Th. Gotsch 2 Ex., Past. I. I. F. Auch 4 Ex., I. Beck, C. Geßner, C. Krüger, L- Sametinger,
A. Lotterer, Past. I. Heckel, W. Klinzmcyer, A. Metzner, E. Mu .y, R- p' el, F. Schultze, A. Bach, K. H. Becker,?. Hoffman", L. Winter, C. Brüfer, M. Schlerf, J.G. R"-
mv er. A. I. inwächter, H. Raquee, I. Walz, N. Zelt, 3rd Hürtlein 50c., Past. F. Köstering, W. Stemme, A. Lange, C. Ahlgrimm, E. Müller, Past. C. C. Metz 24c.,J. L
Beck, Past. A. Zagel, L. Falk, L. Ekkert, G. Boje,W. Glass, Past. A. Wagner, Chr. u. C. Gerling, C. Wahrenburg, H. Meier, H. Clausing, F. Zenk, W. Blaß, H.
Weseman", C. Buhrmester, L. Vrumwort, C. Witte, H. Hartmam, Beckfrid L Co., W. Hillskötter, Past. H. Baumstark, Past. M. Merz, A. Paar, Past. G. Baßlor, I.
Hoincke, M. Grimm, W. Wilkk, H. Nudolph, E. Wetzcl, C. Raimanib G. John, C. AhrenS 50c., I. Tamm, I. N. Reidel, Past. C. Roads §8.60, H. Behrhorst, I.
Dornseif, L. Schlechte, H. Frede, H. Bücken, F. Lvhmeyer, H. Schumacher, A- Lücken, H. Peeper, W. Dir KhanS, H. Brase, E. Hartmauh C- Kleinmeyrr, H.Jsenbcrgr,
G. Steinmann. Past.L.Daib, P. Weber, Past. F. Eppling 50e., T. Oeffner, H. Linge^ felder, I. H. Aubke, W. Frilsch, C. Steiglcdcr, F. A.Ziuktz I. Lipp, P. Lvttermann,
D. Hagemann, G. Häüßer, Sch", denberg, W- Fritz 50c.,M. Dettlaff, C. Kahre, Past. Dr. W. Sihler, I. Hübsch 50c., Meinke, Blum, N. Ambrosius, Hille, I. Eberhardt,
Ekkardt, E. Kluge, Wittmann, Bechtold, Past. A. Hoppe 21 ex., Orth, H. Kühl, I. Marggrand" 2 ex., Past. I- N. Beyer 14 ex., Past. I. G. Sautt lü Ex., Past. H. Bauer
12 ex-, Past. Th. Wichmann5Ex" A. Greul, I. Qoth, C. Grübner, I. Schammel, S. Glom 50c., Hacker, Sicbel, I. Bauer, N. Hummel, A. B. Barthel 2 Ex., A. u. H.

Sievers, H.'Voskamp, I. G.Rausch, Past. Th. Jungk 50c.,A. Diclmann.

Furthermore: Kath. Hörr, Magd. Köhler, Wittwe Otth Wittwe Rennebeck, Wittwe Ekkert and Frau Schäfer.

The 21 vintage.

The gentlemen: Past. F. Eppling 50c., M. Grimm Süc", I. C. Beck.

M. C. Barthel .

Changed addresses:

(Lox 122.)

I. O. VoHinZsr, teacher, (^umderlunä, Nä.

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St. Louis, Mo,

Synodal printing house of Aug. Wiebusch v. Sohn.

Volume 20, St. Louis, Mo. 15 March 1864, No. 14.

(Sent in by Rev. P. Beyer.) Obituary all Hermann Wichmann, because. Pastor of the congregation at West Woolwich, Canada West,
d, at Fort Wayne on 25 Dec. 1863.

Over you go;

You had hardly received the burden of the office, which brings repentance and reconciliation to sinners, when God calls you; now you have gone home, to where the jubilation of victory pierces through the heavens, the church sighs and pleads and cries for servants to build her wide field;
You go to rest, and at the Father's right hand you will see the Savior.

Over you go;

The threat, the rage, the wild battle of God's enemies, have you not heard it?
They would gladly storm God's throne in heaven, Were it not denied them by the Lord who is enthroned above; Now it is the church which they insolently attack, the small number of Christians;
You leave them to quarrel, in fear and distress; peace is your choice.

Over you go;

The hot ears of the widow do not lure you back, the voice of the son calling you. Will not the mother teach her child: The father is fled, with him our fortune too; He dwells in golden rest in God's garden There above moon and star, There he will triumphantly wait for us, Far from sorrow and tears.

Over you go;

But not by your own choice did you divorce, you did not shun the burden, you did not flee the quarrel: The archbishop of the church sent thee to the choir of rejoicing at the throne in the kingdom of glory. It is not idle rest that refreshes thee, Thy body only now rests, The soul, with strength and light praises, The Lord for joy and burden.

Over you go;

Who would enviously begrudge you the pleasure? Probably no one who also saw your burden. You truly could not bear it yourself; Your strong God, your Savior was near to help you. You held him with strong arms of faith, He pulled you away with him.
From war to victory. O divine mercy, lead us to the same place

(Sent in by Pastor Beyer.)

The United Evangelical Synod of the Northwest.

Intended for serious reflection by all Evangelical-Lutheran Christians.

Not so long ago, a man came to Chicago fresh from Germany. He was a good Lutheran Christian, and because it was Sunday, he also wanted to go to his church in the new fatherland. Trustingly, he asked the first German he could get hold of about the Lutheran church in Chicago.

Church. He knew nothing about it. After several similar fruitless attempts, he finally succeeded in finding someone who gave him information, and happily our good green man trotted on. He came to the church and wanted to feast on the long-lost pure word. But he found himself bitterly deceived. He heard enough words, as he told, and of common tongue; but their connection with the text or the Lutheran doctrine in general could not be found out by the man, who after all had a good knowledge. The women on the right and on the left wept whole books of tears when the pastor quite movingly painted the sorrows and pains of women at the bedside of the sick and dying; but even our Lutheran almost wept that in America, as he now believed, the Lutheran preachers were humiliating themselves to submerge the church and leave the hearts empty by hollow eloquence. He left the church thoroughly unsatisfied and saddened, but soon learned to his great reassurance that he had not been in the Lutheran church, but in the Protestant church, and that he had not heard a Lutheran, but Father Hartmann preach. Pastor Hartmann, however, is "brother-president" of a whole synod, which calls itself "the German united Lutheran (i.e. united) synod of the Northwest" and therefore belongs to the people, who really want to and should practice love and tolerance. He also promises this with his

We recognize the equality of the confessions of both the Lutheran and the Reformed Churches, namely the Augsburg Confession, the Lutheran Catechism and the Heidelberg Catechism. We do not consider the differentiating doctrines of the aforementioned churches to be necessary for salvation, but let each one be sure of his faith (?) in this." According to these promises, one would think that the Lutheran as little as the Reformed Church would have to fear something bad from this side, that especially Father Hartmann would treat both confessions with due respect, or at least keep silent about them. But in this deceptive world, even the "brother-president" of a synod of love and peace forgets himself in weak hours, becomes unfaithful to his principles, one cannot say, but in any case to his constitutional principles, and bravely scolds the Lutherans and their catechism, even without anyone having provoked him to do so. - The "brother-president" also publishes a newspaper, the "Hausfreund," "in association with other uninspired preachers. There he writes the following in the Nro. of Feb. 15: "Hanover, Lake Co., Ind. is an oasis in the desert. this evangelical parish." (NB. People who have been eliminated from P. Polak's congregation.) "It is not ""vain"" praise that we want to give to the same with this remark. No', this remark is true, if the reader considers that in local relation the Zion congregation at Hannover is walled in from three sides by fanatical Romanists, and from the fourth side by their half-brothers, the ""Moabites"" resp, the ""Missourians"". Like an oasis in the desert, this evangelical (unirte) garden blooms, watered by God's fountain, the Holy Scriptures, while the other half of the world is watered by the Holy Scriptures. Scripture, while the desert dwellers feed on the puddle water of their symbols and catechisms."

The "Hausfreund" calls the Lutheran church a desert, i.e. a stretch of land where nothing grows at all, or only bad, stunted stuff; his congregation, on the other hand, an oasis, i.e. a spot where it grows green and blossoms in the middle of the desert. Well then, you Lutheran Christians, this accusation is directed at you and your church. Your church now approaches you and asks: Are you the degenerate, starved, spiritually crippled people of the desert? Does your church lack one thing that is necessary for the salvation of the soul? Does it not preach God's Word to you purely and loudly and distribute the sacraments according to Christ's institution? Does your church answer you yes and no at the same time to even one question that you address to her, leaving you hanging in doubt and trembling? Think about all this carefully and answer honestly. But our enemies have long since admitted that God's word be diligently taught among us. Now God's word, whether it is connected with the element or without it, is a living seed from which God's children are born, for from it comes faith. Now this word is the nourishment with which faithful Lutheran preachers strengthen the plants of God, the Christians, so that they are not crippled by the seductive words of those who, under the appearance and name of the divine word, serve up their own inventions to the people. The "brother-president" knows all this, but it does not prevent him from calling the Lutheran church a desert. With what conscience he does this, he himself will know best and will have to answer for it one day. How, on the other hand, does the Uniate Church do to its followers? Does it also answer only yes or no to every question that a troubled conscience or a mind eager for salvation can ask? She cannot, she must not; she recognizes the confessions, i.e. the interpretation of the holy scriptures of the Lutheran and Reformed churches. It recognizes the confessions, i.e. the interpretation of the holy scriptures of the Lutheran and Reformed churches, as having equal rights. For example, someone comes and asks: "Pastor, what should I think of my child's baptism, will it bring about rebirth and salvation? - The Lutheran church confesses according to God's word that baptism is the bath of regeneration, while the Reformed church confesses, as it says, according to God's word, that baptism neither brings nor gives anything, but is only an outward sign, and thus all its cousins and bases, as the Methodists, Anabaptists, etc., agree with it, agree with her. Or someone comes and asks: Pastor, do I really receive Christ's body and blood on earth at the Lord's Supper or not? - Again, the Lutheran Church teaches, according to God's clear words, that Christ's body and blood are truly distributed and received in the Lord's Supper, for Christ is omnipresent according to his divinity and humanity. In contrast, the Reformed Church teaches and wants to prove it from Scripture: In the Lord's Supper on earth, one receives only bread and wine, for Christ, according to his humanity, is only in heaven. But both doctrines, the unirte pastor tells his communion guest, have "equal justification." Or a challenged person comes and asks: How is it then, can I also be sure that God has not rejected me forever? The Lutheran Church proves this from the Scriptures: God has not rejected anyone according to an unconditional decision; for his Son died for all, and whoever perseveres in believing in him is righteous and elect. The reform. Church, on the other hand, wants to prove from God's Word: God has indeed destined many to eternal damnation according to the mere good pleasure of his will. Christ did not die for them, and they cannot truly believe in him. Both doctrines have equal rights before the unrighteous pastor, and the comfort he can give to the challenged must be immensely fruitful: This has nothing to do with anything; just be of your "faith".

certain." In this case, however, the poor man's faith is that God has rejected him. I now ask every Lutheran - no, not only them - I ask every man who still has sound senses: what should such double-mindedness of the pastors produce but an uncertain, doubting

heart, a stunted Christianity and devastation of the church? How ignorant or how careless must the Lutherans be who turn their backs on their honest mother, the Lutheran Church, which nurtured them from their youth, instructed them in all matters, comforted them in all concerns and always told them the pure truth without clauses, and turn to the princely work, the double-minded Union, where their souls are in constant danger! One would rather miss church and the Lord's Supper all his life and read his Bible and his sermon with his own at home, than to hear such priests, who, in order to get a large crowd into the church and into their pockets, can and must say yes and no to the same questions at the same time. - But the "brother-president" perhaps means by the "desert" a country where the fruits of the golden and silver chickens, in case of emergency also the "tree frogs" do not want to fall into the pockets of the Mr. pastor. This is evident from the fact that he cites nothing more as proof of why the praise of the congregation in Hanover is not vain, and why it is an oasis, than that "every member willingly contributed an annual contribution of 16 dollars for the erection of the buildings and the maintenance of the pastor," whereupon he duly scolds the "scarce hens" who give the pastor barely 300 dollars annually. We do not get involved in this at all and simply say: For us Lutherans the principle of the divine word applies: "If we have food and clothing, let us be content;" and our congregations give this to their preachers, on top of it abundantly, as soon as they can, in addition for "buildings" and for the spreading of the Kingdom of God even more than -; but for what these things? Enough, the Lutheran Church is not a desert even in this piece. Should the "brother-president" be inclined to realize that this time he has slandered a whole church, he may read the testimonies of our enemies and in the future practice his church's greatest art, silence.

A second hollow ball, with which the knight of love wanted to hurl us poor Lutherans to the ground, is the assertion that we are "half-brothers of the fanatical Romanists? Did you already know that, dear Lutherans? Hardly. Well, thank the "brother president" in Chicago for that; he told you, even if he didn't prove it. But what can the man actually want to say with this name? Does he think that we are half and half with the fanatical Romulans? He can't mean that, because he must know our confessions; but there it is written in black and white what we think of the Roman pope and all his heresies.

ten. In general, he must not mean that, if he does not want to be laughed at by the Germans of the Northwest and other heavenly regions, because they already know us better. Dear, well-meaning "brother-president!" This scarecrow, which Ew. Ehrw. in association with all unintelligent pastors, has planted in front of the Lutheran church for years and tried to keep in place, has become ineffective; it now no longer keeps even the hares from looking at the matter up close and despising you as slanderers, that you have frightened them with a bogeyman as long as one frightens children. Or is this to be the opinion that the Lutheran church taught and practiced a priestly rule similar to that in the Roman church? So I ask you again, dear Lutheran Christians, especially of our synod, have you ever heard that your pastors want to be anything other than servants of the congregation, through which God has called them to the office of helping people to heaven through God's Word? Have you ever heard or experienced that your pastor or your synod wants to command you something that is not already clearly commanded in God's Word? Tell me, do your pastors set themselves up as lords over your faith or your property, or are they helpers of your joy? - What does the Uniate Synod of the Northwest do about it? It is true that only in its constitution, ch. 3, §20, it tells the people: "The synod will never interfere in the internal affairs of the congregation, since its business is limited only to religious and ecclesiastical matters, but already §21 takes away what is promised here, for it reads: "As soon as a congregation becomes preacherless, it is in order to turn immediately to the synod for a replacement. In any case, the same," the congregation, "shall never accept a preacher without the consent of the synod." Note that the synod does not interfere in the affairs of the congregation, only in the election of preachers, or is that perhaps not an internal matter? Oh, it is true, what one does every day becomes another nature, even saying yes and no. Likewise, § 22 and § 23 order annual meetings in the congregations. They are no longer free, but required by the Basic Law. Really Buffaloish! We now ask again: "Is the municipality's purse not to be counted among the internal affairs of the municipality? Whoever wants to see it, can easily recognize the meaning of this name, which the "brother president" wants to attach to us: One calls: there he runs, hold him tight, in order to divert the attention from himself and to slip away for a while.

Another peace and friends jab to strike at the heart of the Lutheran Church is that their children are "Moabites." The designation is not new; just warmed up with some broth. If we liked this way of dealing with people, we would simply say: And the unrighteous are Samaritans; for from them they have learned how to make union in matters of faith, 2 Kings 17. But away with it!

It is not our intention at all to give one thing to the unrighteous, but to show the Lutheran Christians the true form of the same and of our church: so that they may no longer be deceived by the deceptive appearance of "love and peace," which the unrighteous usually throw over by demanding these virtues from others. Now how is it proved that the Lutherans are "Moabites"? Listen and admire the boldness of thought! The "Brother-President" says in the note: "Moab i.e. 'from the father': The daughters of Lot took pride in deriving their offspring from their own father, and so do the Missourians; they especially urge the 'Lutheran/ From the father Luther they want to be born and therefore nothing but Lutheran;' but we want to be 'born of God,' as according to Joh. 1, 13; 1 Pet. 1, 23; 1 Joh. 3, 9 and 1 Joh. 5, 4; and be nothing but "poor sinners" who would like to be saved by grace. - Some, God be lamented, have the devil as their father, others the pope, others Abraham, others again the chief bishop or 'father of the country' and others again Luther, although Luther did not want it and the Bible forbids it; but we 'poor sinners' have as our father the one who is in heaven. See Match. 23:9" What should we say to this? If God's Word were not quoted, we would think the whole thing was a joke, calculated to get a laugh. Now, there are indeed people who do not take the liberty of abusing even God's Word for such maneuvers, such as Father Oertel; but we do not want to believe that of Father Hartmann. We think he really wanted to give a proof in earnest, and prove that it is wrong, 1. that we call ourselves Lutheran, and 2. that we call Luther Father. As far as the first point is concerned, Father Hartmann and his followers want to be called nothing but "poor sinners. Well, let us take him at his word. If he can get his congregation to call itself the "poor sinners' congregation," his synod the "poor sinners' synod," and his church the "poor sinners' church," and no longer "united," "united evangelical," etc., then we Lutherans want to be nothing more than "evangelical. Now it is simply not true that Father Hartmann is now the "brother-president" of the "poor synod of sinners," but of the "united evangelical, i.e. united synod of the Northwest. Where would we end up if we gave up our distinctive name and called ourselves nothing but "Protestant"? All people would be like the man mentioned at the beginning, and the confusion would become hopeless. Therefore we stick to our name, which the enemies have put on us as a disgrace, and wear it now as a title of honor; and at least we have the good conscience that we have not chosen it ourselves, have not taken it from others, and do not need it as a sheep's clothing to hide our true nature under it. But that the "brother

President" with full cheeks into the day claims: "From the father Luther they want to be born and therefore nothing but Lutheran," is in every way too childish to be answered. Let him first look for the Lutheran church, which wants to be born of Luther and not "born of God," which wants to be only Lutheran and not consist of "poor," but "justified sinners," of Christians, and if he does not find it, he may then learn to be ashamed, even if late, of such simple-minded speeches. - Point 2 we are not to call Luther father at all; that is forbidden by the Bible, Matth. 23, 9. According to which principles of interpretation this is to be brought out, perhaps Father Hartmann knows. According to his interpretation, this passage forbids to call anyone father "on earth. But then everyone sins against it from childhood; for everyone has a father and calls him so as soon as he can. Then the apostle Paul advised his Timothy

to sin, since he says: "Call an old man a father," and reports the Corinthians wrongly when he writes to them in 1 Cor. 4, 15 that they had fathers, and that he himself had begotten them through the gospel. Here you see quite clearly, dear Lutheran Christian, what is the matter with those who always cry out: Bible, Bible, and nothing but the Bible! When they only open their mouths and want to cite a word of the Bible, they mix up God's Word and their understanding and lack of understanding in such a way that finally everyone wants to think that the Bible contradicts itself. Just such a bird was Dr. Carlstadt in Luther's time; he also interpreted the saying Matth. 23, 8. in such a way, as if he forbade the conferring of the Magister - or "Master- dignity, also wrote it out of Catheder; (although he himself conferred the title on young people, because, as he himself said, he got two Thaler for it). But under it Luther wrote: "This saying is not to be understood thus: You shall not let yourselves be called masters; but thus: You shall not invent new doctrine, you shall not bring forth new things. Let it remain with that which I (Christ) have taught and commanded you to teach and show to others." Likewise, we Lutherans know that God is our "right Father," and therefore call no one on earth Father with the meaning of the word that he has personally reborn us, sanctified us in the right faith, and made us cold. But the word "father" has another meaning in Scripture itself and then understands all superiors whom God has placed before others for their government, instruction and defense, and in this meaning of the word we call Luther "father, for he has acted as a father to the Christians and left an inheritance which also saves from starvation those who "pride themselves in denying" him the title of father. That the united church does not have such a father as Luther is explicable; for people who say yes and no at the same time and yet act as a father to the Christians are not to be found in the church.

are a thing of the past. Therefore, dear Lutherans, it is a great advantage for us, for which we are now envied, that God has given us such fathers who faithfully preserved our inheritance and invested it so securely that, if we follow their faithful advice, no one can take it away from us or flatter us.

The last thunderclap from the Jupiter seat of the "brother-president" is that we Lutherans "feast on the puddle water of our symbols and catechisms." In order to understand the matter properly, we must realize that the man can have nothing at all against symbols and catechisms. After all, his synodal constitution has placed a confession for the synod at the top and told the congregations, § 19, that the synod will introduce a catechism, which is also already finished and which we perhaps want to look at another time; thus, our confessions and our catechisms are actually meant, the same ones to which the "brother-president" has granted equal authority with the Heidelberg Catechism. He calls them **puddle water**. Indeed, one does not know what one should be more surprised about, about the inconsistency and insolence that this expresses, or about the bottomless indifference of the "Lutherans," who accept this and can still hold to an unrighteous church. Do you not hear it, or would you rather buy the Hausfreund No. 16 and read it for yourselves: The Unrighteous call your own little catechism, the ten commandments, three articles, Our Father, words of baptism, office of the keys and holy communion, puddles of water, and the Holy Bible. Communion, **puddle water!** Do you not yet realize what is at stake in the assurances of the unlearned, as if you could keep your faith and your confession even with them? Do you not notice the duplicity even in their promises? Then the Synodal Constitution promises to hold our and the Reformed catechisms as equal, and we good Lutherans would perhaps have thought for a long time that the Unirte hold all these confessions to be good and valuable: only then the "brother president" comes to Chicago and reveals in an evil hour that they hold them all to be puddle water. How then, you dear Lutheran Christians, do you still believe that there is no difference between your church and the unchurched and that it is all the same to which you belong? Then it should also be the same whether the catechism is regarded as a precious gift of God, as a short excerpt from the Holy Scriptures, for the lay bible, or for the Bible. It should also be the same whether one considers the catechism a precious gift of God, a short excerpt from the Holy Scripture, for the layman's Bible - or for puddle water. It must therefore also become clear: Any Lutheran who goes to the unchurched church denies his faith, breaks the vow he made at confirmation, rejects his mother, the Lutheran church, and must also consider his catechism to be puddle water. But how could one who does all this have a clear conscience as long as he lives in such sins? God therefore protect every faithful confessor of the truth from such sins and from the "unrighteous" or "united evangelicals," that is, from those who want to unite the gospel with lies, error, hypocrisy, and slander.

(Submitted.)

Report on the German Lutheran Hospital and Asylum at St. Louis.

Our activities in the past year differed from those of earlier times only in that we cared for some chronically ill patients in our hospital for a longer period of time, and that we had to take in several sick people from outside this year. A sick girl, who suffers from bone corrosion, has been in our hospital since Pentecost of last year and is still there. The same is from a Lutheran congregation in Perry County, Mo. A man suffering from the Angen has also been in the infirmary several months and is also in it at present. He has also come to us from a distance, from Vincennes, Indiana. Thus we have had several sick people from Lutheran congregations in Missouri and Illinois. The number of patients admitted in the past year is 25. Dr. Schade has given his report only on those whom he asked to be treated. The patients were all Germans, 20 were of Lutheran confession, 4 belonged to the Unirt-ev. and 1 to the Roman Catholic Church. Due to the longer stay of some of the patients, the costs were significantly increased, as can be seen from the invoice. The income from the sick themselves has been low. The more abundant have been the donations from charitable Christians in and outside St. Louis. The gifts that came from outside were intended to be used for the construction and furnishing of the "Hospital and Asylum", and, as the account shows, they were used for this purpose, as the current expenses were covered by the monthly collections in St. Louis. In the penultimate sessions of the legislature, our charter was approved, and we already enjoy the benefit of an incorporated society, the tax exemption. Since the Lutheran pastor, Dr. Passevant, who is experienced in hospital matters and who founded a large hospital in Pittsburg, kindly advised us that we should acquire a larger property than the 200 feet we purchased the previous year, and we had to acknowledge his reasons for doing so, our efforts were directed toward purchasing a larger property of at least 2 acres near the seminary. Finally, after a long and futile search, we had such a property in sight, which is beautifully situated, covers 3 acres, contains an attached garden with exquisite fruit trees and shrubs, on which there is also a spacious house with annexes.

But the price of 14,000 dollars was too much for us to bear, and because of the road that had just been dug up, a costly wall had to be built, so that we had to refrain from doing so, although reluctantly. At the same time, another property was found which was cheaper and which, even if it does not correspond to our wishes, especially because of the area, can still be seen as a significant step towards improvement. And our hospital should also take its natural course, gradually becoming larger and larger under God's guidance. The property that we have now actually purchased is located on the southern seventh street, near the arsenal, on a hill and just where the street bends a little. It consists of two very nice houses on the front, connected to each other, and a small house on Alley. The interior is of the kind as if it had just been built for a hospital. The builder had built for his convenience a house with small rooms, probably for his winter residence, and a house with large, high halls, probably for his summer residence. One hall can easily accommodate 12 beds. The height of the lower hall is 13 feet and that of the other 12 feet. Wide porches are on the two floors. The houses contain 10 rooms, except for the cellar and the floor. 30-40 persons can be accommodated except for the warden family. There is a bathroom on the second floor. Well, cistern and hydrant water is available. The installation to gas lighting is made. The houses are built of pressed bricks and are in excellent condition, only 4 years old. They stand back a few feet from the road. An iron stack surrounds the front yard. The yard space is planted with trees and shrubs. The lot is admittedly not very large, only 50 by 144 feet, but more can be purchased. The company was unanimous in purchasing this property, partly because of the excellent facilities, and partly because this property retains its value and can later be easily sold or rented out. Our present needs are met. Repairs and other constructions are not needed here. The price is a recognized low, 6^00 dollars. We would have in the present time,

where building is so expensive, for the same amount of money. For the same amount of money we cannot build the necessary buildings, much less the houses we have bought. The Lord Jesus has obviously provided us with this house. Praise and thanks be to Him from the bottom of our hearts. He will also graciously and kindly see to it that the purchase sum is collected by his Christians, who willingly contribute their taxes. In St. Louis, they have already begun to collect and have found cheerful donors. But we also turn to the out-of-town barm.

hearty Christians of our Lutheran confession with the heartfelt request that the full

rightly in the name of Jesus Christ, to willingly contribute a gift to the payment of this house. What the apostle Paul wrote (2 Cor. 9,7.) is also valid here: "Let every man give according to his own will, not with unwillingness or constraint: for a cheerful giver God loveth." God could have made all men equal, so that no one would need another; but He wants us to show love for one another, so there are needy, poor and sick among us. The Lord Jesus himself comes to us in the sick and the poor. Who would deny him his request and let him go away empty? He wants so much to say to all his Christians: "I have been sick and you have visited me. I have been a guest, and you have sheltered me. Truly I say to you, whatever you did to one of the least of these my brethren, you did to me." Therefore, "Let us do good and not grow weary, for in due season we shall also reap without ceasing. Now that we have time, let us do good to everyone, but most of all to those who are of the faith. Gal. 6, 9. 10. "Remember the word of the Lord JEsu: " "It is more blessed to give than to receive." Apostles 20, 35. In particular, we address our request to the Lutheran congregations near St. Louis, which have already used and will continue to use our hospital for sick members. It is, so to speak, their hospital with. We would also like to ask the dear virgins, whose real office will one day be to care for the sick, to emulate the worthy virgins' association in the Immanuel district here, which has already contributed monthly to the hospital for years, and now also the dear virgins' association in the Concordia district here, and to participate in the care of the sick in our hospital through diligent contributions. If the men and young men have to take care of the church, the seminaries and the college, the women and virgins may take care of the sick and the poor. But this is not meant to be prescriptive. In the good old days, as Valerius Herberger states several times, half of the love offerings were given to the church and the other half to the hospital. In this country, however, the church needs more than in Germany, where there were already many foundations and income for the church; but one should not forget the hospital. A kind service would also be rendered to us if we were lent capital for a longer period of time, of course lent properly, i.e. without interest; then we would not be forced to borrow against interest in order to raise the purchase sum. In mid-April, God willing, we will move into the new house. We then hope to be able to take in not only curable patients, but also some incurable patients and the infirm. Concerning the conditions for the admission of the latter, please contact our Mr. Cassirer Bertram, to whom all gifts of love should continue to be kindly sent. For all the gifts already acknowledged in the "Lutheraner", we hereby say a thousand thanks to the kind givers and wish from the bottom of our hearts that God will be a rich retributor for them. The same is done by the Christian brothers and sisters who have been taken in and released healed, as we have often heard. May the Lord our God, who has helped us up to this point, continue to be kind to us and promote the work of our hands, and bless our institution so that it may be a desirable place of refuge for the poor, sick, abandoned and infirm brothers and sisters in the faith and also for other neighbors whom the Lord brings to us.

St. Louis, Mo, March 9, 1864.

The Board of Directors of the German Lutheran Hospital and Asylum.

On behalf of the same: I. F. Bünger.

Medical report

about the patients treated in the Lutheran hospital from January 1 to the end of December 1863.

17 persons were admitted to the hospital, namely 13 males and 4 females. Fifteen were discharged cured, 1 improved and 1 uncured.

The diseases were the following:

Chronic eye inflammation 1; chronic diarrhea 2; lichens 2; fever, gastric 2, ditto nervous 1, ditto alternating 2; cardiac pouch inflammation 1; bone erosion 1; pneumonia 2; splenomegaly 1; rheumatism 1; dysentery 1.

St. Louis, Mo, Jan. 29, 1864.

F. Sch ad e, bl. v.

Fifth annual financial statements

of the Lutheran Hospital and Asylum on receipts and expenditures from February 6, 1863 to February 12, 1864.

Intake.

From congregations and members within the Synod, also including a borrowed capital of -350.00 and already received in the "Lutheran" quittirt-1319 .40
Immanuels District, in monthly contributions collected, namely:

by Mr. Collector Goehring-153	.00
" " Rudloff	33.25
" " v. Behren	47.50
" " Röhmheldtand	

Teacher wake up--22 .65 256.40

Lreieinigkeits - District, at monthly contributions collected by Mr. Coll. Schubarth-127.45

" " Ude 85.15 212.60

Concordia-District, in monthly contributions collected by a student 40.70

ZionS District, in monthly contributions collected by Mr. Collector Heinich 29.45

From the New Bremen congregation at St. Louis in monthly contributions sent by Mr. Coll. Wurmb 17.20

From the Young Women's Association of the ImmanuelS DistrictS, namely:

of monthly contributions, ges. by the chairmen", Wilhelmine Quer! --70.15

at the foundation feast of the Jungfr.-Verein-

in the Immanuels-District collectirt- .66.25 iZg. ^o From the virgins - association of the Concordia - District 10.00 s From healed persons in the hospital

	89.00!	
Total revenue-2141	.15	
Balance of last annual account from Feb. 6, 1863	42.75	
		-2183.90
Output548	.10	
Stock the 12 February 1864	-1635.80	
Output"		
Ntenstlien, wood and the like	.. -123.40	
Food	160.45	
annual rent	84.00	
For catering to the HoSpitalwä'rter	174.75	
Money losses	5.50	
Pharmacist costs	"	
Doctor costs		
Total expenditure-548	.10	
St. Louis, February 12, 1864. L. E. Cd. Bertram, Cassirer, your ok Hev. 6. k. ^Vultker, 8t. 4,oum, Llo"		

To the ecclesiastical chronicle.

Mr. Röder, whom we unfortunately had to commemorate in bad honor in the last number, instead of finally admitting his grave injustice, has tried to save at least his civic honor among a certain part of the local public in a local political paper, partly by gross distortions, partly by bringing in things that do not belong to the matter, partly by all kinds of buffoonery, which would suit a bajazzo in a circus better than a preacher of the Gospel. The unfortunate man has thereby disgraced himself and his office forever before all Christian-minded people. He is a warning example of the truth that no sin remains alone, according to Rückert's well-known rhyme about lies:

He who lies once must get used to lying often;
Because it takes seven lies to make one beautiful.

Inauguration of the ev. Inth. Trinity. Church in New York.

On the second Advent, December 6, 1863, the Lutheran Church of the Holy Trinity in New York was solemnly dedicated by three services. In the morning the undersigned preached on the Gospel on the day of the consecration, Luc. 19, 1 - 10; in the afternoon Rev. M. Tirmenstein on Ps. 26, 6 - 8; in the evening Rev. C. Weisel on 1 Kings 8:54 - 58.

Since so many I. Since so many readers of the "Lutheraner" have taken heartfelt interest in the welfare of our congregation and have indeed proven their friendly attitude by making substantial contributions to the purchase of the church, the "Lutheraner" will not only allow me to publicly express our heartfelt thanks to the kind donors, but also to add a few remarks.

Our congregation was founded in 1843 by appointment of the Rev. Th. Brohm. At that time the service had to be held in a small rented hall, **which** also served as a schoolroom. Under the faithful and blessed work of Rev. Brohm, the room soon became too small, the hall was usually overcrowded, the guests could not find a place to sit.

! Find more space, and the many thousands

of Germans in the immediate vicinity was thus cut off from the opportunity to hear God's Word and worship. Likewise, many children, although they knew it

On Septuary Day, the Lutheran congregation of St. Paul's at Bear Creek, Switzerland Co., Ind., had a glorious feast of thanksgiving and joy, dedicating their new church built for the service of the Triune God, in which the neighboring sister congregations also heartily participated. The celebration began in the usual manner; after Rev. Th. Wichmann had said the consecration prayer, Rev. König from Cincinnati preached the sermon on Ps 26:8. In the afternoon, Rev. Schneider from Aurora preached on the Gospel on the third Sunday after Epiphany, Matth. 8, 1 - 13. Besides the mentioned ministers, also Past. G. Th. Gotsch was still present.

Thanks be to the merciful and gracious God that He has given us this house, built for His name's glory, in the present sorrowful time. May he also grant that nothing but his pure gospel may ever be preached in this house.

W. Brakhage.

Conference - Displays.

The Southern - Indiana - Districts - Conference will assemble, God willing, on April 1 (Friday after Easter) at Cincinnati, Ohio.

Br. King.

The Minnesota - Pastoral - Conference will hold its next meeting in St. Paul from Friday the 22nd to Sunday the 24th of April incl.

The concerned brothers in office are reminded to bring their written works.

P. Rupprecht, Secr.

Receipt and thanks.

For missionary Clöter

received through Pastor I. A. Hügli in Detroit, Mich, from his congregation \$6.70 and from Mr. Töpel there oil.00. - from Mr. H. in St. Louis \$1.00. - from Mr. Marx in Ein" Knnati 81.00. - from Mr. H. Seim there \$1.00. - from the school children of Mr. Teacher Gotsch in St. Louis 82.00. - through Pastor Matuschka from Mr. H. Ohlendors in Neu Mcle, Mo, 81.00.- by Mr. Ad. Bergt in Frohna, Perry Co, Mo., 50 Cts. and by Mr. Gg. Hilpert there 50 Cts. - by Rev. Biedermann of his congregation in Neu Wells, Mo., \$6.05. - by Mr. Notermund in Addison, Ill., \$2.00. - by Rev. Gräbner from some members of his congregation in St. Charles, Mo., \$2.00. - by Rev. Strafen in Watertown, Wis. collected from Mr. Bro. Otto \$5.50.

For poor students

from Mr. N. N. as a thank offering for the recovery of his wife, \$5.00. - from Mr. I. Lahrmann in Carvndclct, Mo., \$1.00.-fromMr. H. Ohlendors in Neu Meile, Mo.,81,00.

For the proseminar in Germany

from Mr. N. N. as a thank offering for the recovery of his wife \$10.00. - from Mr. C. Bloß in Cincinnati \$3M.

For Pastor Röbbelen

from Mrs. Werner in Cincinnati \$1.00. - from Pastor König there \$1.00. - from Mr. Ad. Bergt in Frohna, Mo., 50 Cts. - from Mr. L. Notermund in Addison, Ill, IM.

For Pastor Wüstemann

By Rev. Gräbner at St. Charles, Mo. \$2.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

By Mrs. Körner of the Women's Association of the Carondelette Parish: \$21.00 for poor students.

From Mr. Heinz here: a carbon lot in the value of \$6.

By Mr. Pastor Wagner of G. Schneider \$2.

From the congregation of Mr. Past. Moll by N. N. \$1,25.

From the Women's Association of Mr. Pastor Lochner in Milwaukee: 24 bust shirts, 6 undershirts, 6 underpants, 9 towels, 9 handkerchiefs, 9 white neck ties, 12 pillowcases, 6 sheets. - Freight charges 70 Cts.

By Mr. L. Lange here from the congregation of Hin. Pastor Johannes: by Mrs. Thomhof \$2, and N. N. \$2, for poor students.

From Mr. Heine. Kowert from the parish of Mr. Pastor Claus: 40 cabbage heads, 3 bush, yellow, 2 bush, white and Z bush, red beets.

From the congregation of Mr. Pastor Baumgart in Denedy: 2366 w flour.

From Mr. Bäumlér from the community at Sulphur Spring: 2 Bush. Potatoes.

Collecte für arme Studenten, gesammelt auf dem 25jähren Gedommißfest der anSgewanderten Sachsen: \$25.

From Mr. Kämpfe from the parish of Mr. Past. HollS: 3 sack potatoes, 4 sack Welschkorn and a Fuhre vHlz.

Ans of the congregation of Mr. Pastor Schwenken: 25 Bush. Potatoes and 4 Bush. Reuben.

From the congregation of Hru. Pastor Moll, namely from: Wittwe Rcnnebeck 4 Bush. Wheat; Lickhaus 1 Bush, do.; K. Müller 2 Bush. do. and 14 Bush. Potatoes; K. Breis" 4 bush. Wheat; K. Vogelfang 5 bush. do. and 3 bush. Potatoes; W. Hesterberg 4 bush. Turnips; L. Schlechte 5 bush. Welsh grain; G. Steiumann 2 bush. do. and 1 bush. Wheat; K. Brumwort 3 bush. turnips, 1 bush. Wheat, 1 side; F. Frede 1 Bush. Potatoes; Wiesemann 1H Bush. Wheat, 14 Bush. Reuben; W. Figge 1 Bush. Wheat, 1 bush. Grain; W. Jsenberg 4 Bush. Wheat, 4 bu>h. Apples, 4 bush. Turnips, 18 8> beans and apples; Schulze 1 Bu,h. Welschkorn, 1 bush. Oats; Gottlieb Lucker one pig.

From Mr. gardener way here at different times to 6 barrels of kitchen vegetables of all kinds.

By Mr. Pastor W. Lange at his farewell sermon in his former congregation for poor students s. \$10,50.

A. Crämer.

III

For Missionary O. Clöter by M. T. Barthel by two unnamed women \$3.00. *

I. F. Schuricht.

BWGehalten

With for the German Lutheran Hospital & Asylum:

Collected at the baptism of the child of Mr. Bernhard
Summers in Memphis, Tenn. -\$4.00
Don of the congregation of Mr. Pastor Mucket collected
at the harvest thanksgiving 11,00
"Mr. C. Rohdcrs from the Zion congregation in
New Orleans, La. 9,00
"collected by Mr. O. Noack in New Orleans, La.
on Mr. L. Metz silver wedding; 10,55
By Hri. L. Lange of Mr. Pastor Mückel gesam-.
melt on his child baptism 6,00
By Mr. Henry C. Jägers in St. Louis 50,00 By Mrs. I. Hoppc in Cincinnati 2.00
" Strüding in St. Louis 5,00
" F. Deischer in Carondclet 0,50
By Mr. Pastor M. Eirich from a soldier, L. Gilster, in Bridgeport, Ala. 3.00

L. E. Ed. Bertram, Cassirer.

IW" In No. 10 of the "Lutheran" read, instead of "from the New Orleans congregation": "from Mr. C. Rohdes of dcrZions congregation in New Orleans, La., \$16.00."

Received

From the Community in the Casse eastern district: for the Synodal Casse:
" " Olean in West Seneca \$5.50
" " Strattonport 5,00
" " F. Stutz, fromwhoselovecasset20 ,00

For Heathen Mission:

From the comm. in Washington, on two children's festival ges. 1.40 "Of the congregation in Port Richmond 13.60
" " St. John's castle 4,00
" Joh. William there 2,00
" Joh. Christgan there 1,50
" the community in Allcghany 2,00
" " Boston Church Sunday School 12,00

For teacher salaries:

From the municipality in Johannisburg 5,00
" " " Martinsville 1,50

For teaching institutions:

From Washington Community, ChristmasS-Collecte 13.19 "Johannisburg 3.75
" " Martinsville 1.50
" " New York per January 5,00
" " " February 6.90

For inner mission:

From the Boston Community Women's Association. 13,00

For the school teachers' seminar:

From the municipality in Port Richmond 13.60

For Pastor Röbbelen:

By Pastor O. Hanser-1 ,00

For the church purchase in New York:

From Mr. A. Heitmuller in Washington 20,00
" " F. Dutz there 20,00

For missionary Clöter:

By T. Engelder \$2.25, M. Gundert \$2.00 4.25
" I. Klenk \$1.00, Large \$1.00, I. Kirsch 50c. - 2.50 " M. Scheitcrle50c., Schneemilch50c., Stedel25c. 1.25 " G. Emmert \$2.00, I. Puruer \$1.00 3.00
" F. Stutz's love box 5,00
March 1, 1864. i. Birkner, No. 92 William Str.

Received:

To the Synod Treasury:

Vonder Gem. in Detroit\$10.00
" MrsTöpel 1,00
" Hrn. Past. Speckhard 2 1,00
" " Kolb 1,00
By " " Collecte in Town Hermann--6 ,00
From the Gem. in Frankenmuth WeihnachtS-Collecte 27,75 "Adrien " " 10,00
" " HillSdale 2,36
" Mr. Past. Rooster 1,00
By Mr. Past. Lemke-10 ,00
Namely r Coll. in the Gem. \$6; M. Forester \$3;
" L. Schmid \$1. by Hrn. Past. Hügli for 1863 1,00
" " I. Waltber for 1863 1,00
" " " Muller " " 1 ,00
" " G. Schönmegruber as thank offering 2,00
" the Gem. of Mr. Past. Günther 15,00 " A. Mittelbergeri. 2,00
"Mr. teacher Krumsicg for 1863-1 ,00
" of the community of Mr. Past. Speckhard 5,30

To the Synodal Missionary Fund:

Don of the comm. of Mr. Past. Speckhard 2,80
By Mr. Past. Werfelmann 2,50
To wit: From D.Laubenstein as a thank offering for the happy delivery of his wife \$1: Mr. Schröder 50c.; Past. Werfelmann \$1.
From the branch parish of Mr. Past. Steinbach in
New Cologne, Christmas clllecte 5,00
From the school children in Coldwater 75
" HillSdale 30
" the Detroit comm. 4,10
By Mr. Past. Ahner at the wedding of Hrn.
L. Quick in Frankentrost ges. 6,00
Through Mr. Past. Rufs received 1,93
Namely: From H. Jäger 50c.; from some members of the community in Meqnon \$143. 9,30
From the Gem. in Monroe
To wit: From the Unnamed \$6; From Readers of the Missionary Papers \$3,30.

For the general presiding officer:

Ans der Centcasse der Gem in Frankenmuth 11.25 To maintain teachers at the two institutions:
From the comm. in Monroe 9.80
To wit: Collecte \$6.80; at the wedding of the
Mr. Lorenz Gräßle total \$3,00

Don of an unnamed person in Saginaw City as a thank offering 1.45
 By Mr. Past. Also by Martin Gremel 1,00
 From " Speckhard 1.00
 By Mr. Past. Beyer 22.75
 To wit: Don of the Gem. in Caledonia and
 Winchester, Harvest Festival Coll. \$9.75; by Hrtt.
 Ludwig Drews as a thank offering \$2.00; from the congreg. in Bloomsfield, Harvest Festival Coll. \$11.00.
 From the penny treasury of the comm. in Adrian \$10,00
 By. Mr. Pastor Lemke 10,05
 Namely: Collecte in the Gcm. \$8.00; on the wedding of Bahlhorn ges. \$1.55; of W. Stein 50c.
 From the Gcm. in Granville Wis. Reformation Coll. 9.66

For the proseminar in Nassau.

By Mr. Past. Steinbach 35.10
 To wit: Christmas coll. of his congreg. in Milwaukie \$30.10; by himself as a thank-offering for God's gracious salvation of his wife \$5.00
 From Mr. Past. Lemke 2.00
 " " Teacher soberlein 2,00
 By Mr. Past. Speckhard by M. Schaßberger-- 1.00
 From a community of the Mr. Past. Werfelmann 1,00

For Mr. Past. Röbbelen.

Don Hrn. Past. Speckhard 2.00
 " " Lemke 2.00
 " " Teacher soberlein 2.00

For poor pupils and students:

By Mr. Past. Also from A. I. belated harvest sacrifice 60
 From Ms. Past. Also 53
 " some schoolchildren of the Hrn. Past. Also-- -37
 " of the comm. in Coldwater 1.52
 By Mr. Past. Lemke ges. 9,00
 Namely by the Women's Association of the Gem. \$7; on the baptism of H. number \$1.
 By Mr. Past. Speckhard at the baptism of the I.
 A. Autumn ges. 70
 Don Women's Association and some other members of the
 Gem. in Monroe 25,60
 Cathedral virgins clubin Monroe 2.38

For the Kirchbauderenglische evangel.-luth.

Baltimore community:

From Mr. F. St. in Milwaukee as a thank offering for God's gracious deliverance of his wife from serious illness 5*00
 By Mr. Past. Also, by Martin Grrmel 50
 From " " itself 1.00
 " of the comm. in Monroe 8.73

For the Hospital in St Louis:

From Mr. F. St. as a thank offering for God's gracious salvation of his wife from serious illness 5.00
 Don M. Forester in Noseville, Mich. 1.00

For inner mission:

Bon der Gem. des Hrn. Past. Stege 4,00

For the acquisition of the private property of Mr. Missionary Clöter:

From Mr. F. St. in Milwaukee as a thank offering--- 5.00
 By Mr. Past. Stecher 5.57
 To wit: By W. Schneidewind \$1; Collecte in Sheboygan on 3 Christmas Day \$3,06; Collecte in Town Mosel on this day \$1,31.
 From Andr. Galsterer in Frankenmuth 2,00
 " I. Roth 50
 " of the comm. in HillSdale 1.82
 By Mr. Past. Lemke 23.65
 From two members of the congregation of Mr. Pastor Werfelmann \$2.00
 Received through Mr. Pastor Rufs 12.86
 Namely: of whose parish in Granville (a part of the Wkihnachtscollecte) \$4.26; of H. Jäger \$2; C. Fink, F. Brüggemann G \$1; Bittncr, Bärenz, A. Jäger, Magritz, F.
 Milbrath G 50 Cts.; Pcnnier 35 Cts.; W. Dumstry and I. Dnmfrey G25 Cts.; N.'N. \$1,25.
 By Mr. Pastor Böhling 9,35
 Namely from: Wetzel \$1,50; Wilde and Schds-
 sow G \$1; C. Lemke, Garbisch, C. Schneider, C. Hilgendorf, Joach. Gvtsch (I 50 Cts.; WambSganß, L. Hilgendorf, G. Hilgendorf G 25 Cts.; Krumsieg, A. Ernst (I
 40 Cts.; E. Schneider 75 Cts.; Böhling \$1.
 From the community in Monroe- 10.52
 To wit: Collecte \$6, 42; by Mrs. L. Matthes,
 H- Kurz, I. Meier G \$1; Frischeisen 50 Cts;
 I. Decg 62 Cts.

W. Hattstädt, Cassirer.

Built

for the construction of the school teachers' seminary:

1. from the Grm.d. Hrn. k. Geyer in Carlinville, Ill K1.00
 2nd " " Sallmann,,Newburgh.0.24.00
 3 " " k. Kahmcyer in Minnesota 5.00
 4 " " k. Lindemann, Cleveland.0.100.00
 5. by Hrn. k. Meier in Proviso, Ill, by: Dorothea Schoof 25 Cts, Mr. Joh. Gauger \$1,00, Mr. Wm. Rabe50Cts., Mr. Joh. Andermann 50 Cts., Mr. H. Runge \$5,00, Collecte
 at a family celebration 75 Cts. 8,00
 6. by Mr. k. Hahn in HillSdale, Mich., by Messrs: F. Winck \$1.50, I. Schmidt \$1.25, L. Schmidt \$1.00, Bernlocher \$1.00, W. Emmert \$1.00, H. Walz \$1.00, M. Bach
 \$1.00, Schmitpeter 50 Cts, I. L. Hahn \$1.75. 10.00
 7th In Addison, Ill, by: Wahrlich 15 Cts, L. Rotermund \$10.00, H. Hachmeister \$25.00, F. Weiß \$5.00, D. Kornhaaß \$4.00, F. Harke \$3.00, Schütte, Tcgtmcyer and
 Duwe G \$1.00 50.15

\$208,15

Addison, Ill, February 22, 1864. h. Bartling.

Received

in the Casse of the Middle District:

For the Synodal Treasury:

From the collection of Mr. Past. Kühn, various collections \$9.61
 "Mr. F. and G. Schumm (I \$2,00 4,00
 " " Past. Winner 1.00
 By Mr. Past. Schumann from a! Woman in Kendallville as a thank offering for happy delivery 1-50 7,50
 Don Hrn. Past. Jäbkr'S Gcm. 1,75
 ""P- Eirich'S " Collecte am Christfeste15
 ""Sckrken'S" "" 1st Advent7 ,00
 "" "" Christmas9 ,80
 By,, "" "" Detzer by Christoooh Zacharich 2,00
 From ""Kostcnng'sGem 10,00
 " " Fritzc'S Petri " 12,00

by Mr. Past. Fricke'S Grmrindr29	,00			
" " Tramm'S " 6	,55			
""Stephan's Filialgem.	4,65			
""Th. Wichmann'S St. JohauniSgrm.	7,65			
""H. Wilkening	IM			
By Mr. Past. Köstering and namely:				
By Nicolaus and Jacob Tent G S5M	10,00			
For missionary Clöter				
Sound Mr. G. H. Griesse	S5M			
" " Past. Bode'S Gem	6,30			
"" Kühn'S " Collecte am Christfeste 7.25				
" " M. Schimmerer	1,00			
" " Past. Kühn'S branch	7,30			
"" King 2,00				
""Schumann" Wem. inDe Kalb Co. 6,00				
"" " " NobleCo ... 2,48				
" " " Stephan'S" 1,25				
"" Bergt " ;... 1,00				
""Hörncke'S"" 4,00				
"" Detzer	IM			
" Grandmother Detzer	1,00			
"Mr. Joachim Müller	1,00			
" " Past. Farmer'S Gem.	4M			
" of St. Johannis Gem. in Adams Co.	10,30 "			Hm. Past. Jäbker'S Gem. 10,00
" " Heinrich Brackhage	5,00			
" " Past. Reichard'S Gem. namely:				
"" Wilhelm Schapcr	1,00			
"" Karl Brand	IM			
"" H. Brüggemann	2,00			
"" Ernst	50			
"" Friedr. Blum	50			
" " Wilh. Gap	IM			
"" Christ. "	2,00			
"" Past. G. Reichard	1,00			
"anunnamed	25			
"Several members of Past. Husmann's Gem. 3,50				

For poor students:

For the Stud. J. Zimmermann: By F. Kühn	52,50
" F. Schinnerer	10,00
" C. Kreiselmeier	1,00
Don Lena Marx from Fr. King's Gem.	IM
" of the Gem. of Mr. P. Reichard'S:	
For the Stud. Crämer	3,00
"" Across!	3M
" the poorest students	2,75
of Mr. Husmann's Gem. collected on a	
Child baptism by H. Lübbe	2,05

For the church building of the English Lutheran Church in Baltimore:

Don the Mr. G. and F. Schamm and G. BaalS	
G -IM	53,00
Don the Mr. L. Kreiselmeier and A. Dietrich G 50 1,00	
Don Mr. A. Buechner	75
" " I. Bienz	25
"" Past. Kühn'S branch	3,75
""Schumavn's Gem. in De Kalb Co. 7.32	
""Jäbker'S"" 19,00	
""Hörncke'S"" 2,00	
^For the Brunn's pupils:	
By Mr. Past. Kühn by G. P. Giermann 51,00	
Don " " Schumann'- Gem. in Noble Co. 1,51	
"" Joh. Torbeck	IM

For seminar construction in Addison:

from Mr. Past. Stegrr'S Gem.	511,31
" "" Schumann'S Gem. in De Kalb Eo. 6,00	
By Mr. Past. Schöneberg and namely by: Krabbe.-	2,00
Baumgart	2,00
Wittwe Schriever	2,00
Hinder	2,50
v. the heath	2,00
Past. Schoeneberg	5M

Dike miller 5	,00
I. u. M. Schnaible	6,00
Rinnebach	ZM
from the comm. in Middleton, Tqyada West	7.60

On college construction at Fort SLayne:

By Mr. Past. Sieger namely: L. Sammetinger-- --, 55M

Whore

" 4M

For the Mission Fund:

Don Hrn. Past. Schumann'S Gem. in Noble Co. - 51,85 „, " " Swan'S"	77
" " Stiirkcn'S " Collecte	7,40
" „ " Bergt	1,00
"" Hd'mnicke 1,00	
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(Continued.)

Philip Melanchthon.

Philipp Melanchthon was born on February 16, 1497 in Breiten in the Palatinate. His father, an armorer of his trade, was named Georg Schwarzerd and his mother Barbara, a née Reuter. It is testified and praised of both parents that they were faithful and diligent in their outer profession and of serious, strict morals. A saying, which Mrs. Barbara often had in her mouth, reveals her to be a clever and thrifty housewife; for it reads:

"He that will consume more than his plow can feed, Must perish at last, and perchance die on the gallows."

The two spouses fathered five children, two sons and three daughters, among whom Philip was the firstborn. Philip was brought up in his maternal grandfather's house, where he received his first lessons from a tutor. His excellent gifts soon became apparent; he learned quickly, retained faithfully what he had learned, and

could also clearly reproduce what he had learned. But in the eleventh year of his age, in 1507, his educator, his grandfather, died, and a few days later his father George also died. When the latter perceived the approach of his end, he said to his son Philip: "Now that I must die, I wish that my children may remain members of the church, that they may be one with the church and that they may have the knowledge of God; finally, that they may also be blessed in eternal happiness. After his father's death, Philip went to the then famous school in Pforzheim, where he found lodging in the house of a relative, a sister of the famous Johann Reuchlin. After he had laid a good foundation in the secular sciences, he entered the University of Heidelberg in his thirteenth year, and two years later, at the age of fifteen, he became a Baccalaureus, i.e. he received the dignity conferred on high schools, which precedes the doctorate. Soon thereafter he moved to the University of Tübingen; and after he had passed through the sciences taught there, in his seventeenth year he received the Magister dignity, i.e. the right to teach at high schools. This' remarkable progress of the young man certainly testifies to a special talent, but also to an untiring, iron diligence; and in this he can be presented to all young men at high schools as an exemplary model.

become. For whoever wants to learn something must spare no effort and spare no diligence; no master falls from heaven. When man comes into this world, he is - in body and spirit - a weak, frail, needy, ignorant and incomprehensible child. In this state he is not yet what he should be according to his Creator's destiny; he must first become it. The all-wise God has endowed him with manifold gifts and abilities, but they are still undeveloped and dormant. But they are capable of development, therefore they should be awakened, enlivened and developed. If this does not happen, it is like a treasure hidden deep in the earth, which, because it is not dug for, never comes to light. But if the gifts God has placed in man are awakened and kindled from outside in the right way, and that at an early stage, and if man himself awakens the gifts that are in him through effort and diligence and, if he is a Christian, first of all through diligent prayer, then, depending on the measure of the gifts, he can become a useful instrument in the hand of God, as Melanchthon's example shows us.

Melanchthon was by nature pious, demure and of a childlike simple mind. Early on, he was led to the right source of all wisdom, to the word of God, by the above-mentioned Johann Reuchlin, a famous scholar.

It was he who, according to the custom of the scholars of that time, translated the family name Schwarzerd (or Schwarz-Erd, as the ancients write it) into the Greek Melanchthon. Reuchlin belonged to the few in the papacy who recognized the basic corruption of the church, demanded a reformation and who also in their own way tried to strive for such a reformation with seriousness. Thus Melanchthon, who had set Reuchlin as his role model, was led by him in this pre-Reformation direction. But just as Reuchlin and others like him did not get any further in their reformatory endeavors than to show their good will, but at the same time also their complete inability to achieve a reformation that would give the church a new birth from the ground up; Melanchthon would certainly never have made any progress had he not been placed at the side of a man who, as an instrument specially prepared by God, was called to carry out a reformation, and whose fame and prize were to last until the last day. It is true that Melanchthon's fame as a scholar was very great early on; but, left to himself, without a firm support, he would never have become to the Reformation church what he became to it, relying on Luther. God, however, according to his incomprehensible wisdom, arranged it so that he was placed at Luther's side. - In 1518, at the age of twenty-one, Melanchthon was appointed to the University of Wittenberg at Reuchlin's suggestion. Already the youthful age and the important office, which was entrusted to him there, leads to the conclusion that he was considered to be an outgoing light. The famous Erasmus of Rotterdam had already written of him two years earlier: "Help God, what hope does the young man, almost still a boy, Melanchthon awaken of himself, to be considered equally learned in Greek and Latin! What astuteness, what purity and elegance of language! what knowledge of the most hidden things! what comprehensive reading! what noble, indeed downright royal, kind of refinement!" Luther, too, soon recognized the splendid gifts with which Melanchthon was endowed, and thanked God for the capable instrument he had given him. Strange are the words that Reuchlin wrote to Melanchthon when he started his journey to Wittenberg. "So then I say to you," he wrote, "not poetically, but in the words of the true promise of God, given to the faithful Abraham: 'Go forth from your father's country and from your friendship and from your father's house to the land which I will show you, and I will make you a great nation, and I will bless you, and I will make you a great name, and you shall be blessed.' So my spirit tells me, so, I hope, it shall be with you, my Philippe, you my work and my comfort."

Until his arrival in Wittenberg, Melanchthon had been a mere spectator of Luther's reformatory struggles; but now, sitting in Wittenberg at the hearth and cradle of the Reformation, he had to decide for or against it. He did the former. He entered into an intimate relationship with Luther, and one served the other with the gift he had received. It cannot be denied that Melanchthon's appointment to Wittenberg and his decisive participation in Luther's cause contributed significantly to the spread of the Reformation; and it has always been considered a miraculous providence of God that Luther and Melanchthon were brought together in Wittenberg. Melanchthon had the reputation of a great scholar; this attracted a lot of students not only from all parts of Germany, but from all countries of Europe, from France, England, Hungary, Transylvania, Poland, Denmark, Bohemia, Italy and even from Greece to Wittenberg, so that often 2000 listeners sat at his feet, and once at his hospitable table they spoke in eleven different languages. It could not fail that many took the seed of the divine word into themselves and carried it with them to their home, and there, for the benefit and piety of many souls, scattered it again. How seriously he took care of the salvation of his listeners is also evident from the fact that on Sundays, out of special consideration for foreigners who did not speak German, he held edifying lectures in Latin, from which his Postille was later developed. And because eager boys from all over the world flocked to Wittenberg, who were not yet able to organize their studies properly, Melanchthon established a private school in his house for the sake of these boys. Even in his old age he remembered this godly enterprise with joy and wrote: "If only I had remained in this instruction of the tender age of which the Son of God says: It is not the will of the Father that one of these little ones should be lost. What a comfort it is for a pious teacher to be in the presence of the holy angels in the Immaculate Kremlin. What a comfort it is for a pious teacher to sit in the presence of the holy angels in the immaculate circle of the little ones who please God, and to teach the young hearts that they may rightly know and call upon God, and then become useful instruments for the church and their own souls. Thus it was not only an honor for the Reformation in the eyes of the world that such a great scholar as Melanchthon was associated with it, but it was also a great blessing in that it was one of the causes that the work of the Lord spread with admirable speed."

However, Melanchthon not only contributed to the spread of the Reformation within his four walls, in his teaching room, but he also publicly defended and represented the cause of the Lord. The very next year after his arrival in Wittenberg, in 1519, he took part in the Leipzig disputation, which Luther with the papist Dr. Eck. On this occasion he embarrassed Eck several times with his excellent remarks, from which Eck tried to help himself with the words: "Silence, Philippe, take care of your studies and do not disturb me. In 1529 he was present at the Diet of Speier, and in 1530 at the Diet of Augsburg, where the main and fundamental confession of the Lutheran Church, the Augsburg Confession, was presented to the Emperor, who, as is well known, gave Melanchthon its form on the basis of the Torgau Articles, which Luther had already written in advance; It is a masterpiece such as we possess no other - apart from Luther's Small

Catechism; it is the banner of the Lutheran Church, under which it has won countless victories for more than three hundred years and will always remain invincible, and under which even the Reformed Church sought protection in its time of need. While Luther provided the material for this confession, and Melanchthon only gave it its form and shape, the Apology, i.e. the defense of the Augsburg Confession, was written by Melanchthon himself. On the other hand, Melanchthon worked independently on the Apology, i.e., the defense of the Augsburg Confession, and thereby showed how clearly and deeply he had recognized and understood Luther's theology. Through both works, his name became intimately interwoven with the Reformation. Thus he was also a main collaborator in the incomparable work of Bible translation, which contributed so much to the spread and consolidation of the Reformation, and which can rightly be called its crown. And when the first church visitation was organized in Saxony, he also joined Luther in the work; for it was Melanchthon who led the pen in the joint drafting of the visitation articles or the instruction to the visitators, thereby demonstrating to Txx that he was not only a scholar, but that he also knew how to care for the edification and fortification of the church. But what else he did as a mediator through his many expert opinions, through his laborious negotiations at imperial congresses, etc. to defend the truth and to settle church disputes, we will pass over here. If we look at the total workload that rested on this man, we must give him the testimony that he spent himself in the service of the church. He was a delicately built, weak man, and very inclined to gloom; all the more his many labors, and especially his struggles, of which we shall hear, must have bent him and made him tired and weary of his life.

Let us now also take a look at Melanchthon's domestic life. - On November 26, 1520, Melanchthon entered holy matrimony. Marriage. His chosen consort was Katharina Crapp, a daughter of the mayor Hieronymus Crapp of Wit

tenberg. To this woman also applies the praise of the wise Solomon: "To whom a virtuous wife is given, she is far more noble than the most precious pearls. She was a very pious woman who loved her husband dearly; a busy and extremely industrious housemother, generous and charitable to all; concerned for the poor in such a way that, when distributing gifts without distinction, she not only forgot her wealth, but also interceded for them with others with fervent intercession. The highest impeccability of life and morals was her own. The hearts of the two spouses were therefore quite in tune with each other; for Melanchthon was also excessively generous and hospitable, and they would probably never have gotten out of trouble if a faithful housemate had not seen to it that things were in order. When the Duke of Prussia once wanted to give Melanchthon a gift, Melanchthon's son-in-law, Peucer, who had been consulted by him, said: "He should not give money to his father-in-law, because he would give it away without fail. Their marriage was blessed with four children, two sons and two daughters. The sons were named Philip and George, and the two daughters Anna and Magdalena. Melanchthon loved his children dearly, and he liked to stay in their circle. When a learned Frenchman once paid him a visit and found him in the nursery rocking the cradle with one hand and holding a book in the other, he expressed his amazement. Philip, however, so touchingly explained to him the duty of a Christian father and God's good pleasure in the children that he went away edified. The children's sweet nature always touched him very much. When his little Anna found him in tears early in the morning and dried his cheeks with her little shirt, it went through his heart and seemed to him to be something meaningful. Similarly, when one of his daughters had stayed away from home for a long time and he asked her what she wanted to say to her mother, who was going to thank her for staying away so long, the child said in her simplicity: she did not want to answer anything. Melanchthon thought of this word several times and said that he would do the same as the child if his enemies reviled him. - Once he, Luther and other divine scholars were gathered in Torgau to consult with each other about the threatening dangers of the church. When they had talked with each other for a long time without coming to a desired result, Melanchthon was called out with a sad heart. Returning to the meeting, he happened to enter a room where he found the wives of three preachers gathered together, who, while engaged in domestic business, were denying their young children prayers to God for the preservation of pure doctrine. Deeply moved, Melanchthon heard the cries of these minors. Then the words of the eighth Psalm came to his mind, where it is written: "Out of the mouth of the

young children and infants, you have done a mighty deed for the sake of your enemies. As he then returned to the assembly with his face radiant with joy, Luther asked the cause of this rapid change. Then he said, "Let us not be fainthearted. I have just seen the fighters who will fight for us and be invincible." Asked who they were, he replied, "They are our little ones, whose shouting I have just heard; and God will not, God cannot let them go unheard."

But just as, according to the words of the apostle, a Christian's life, actions and conduct should be sanctified by God's word and prayer, this was also the case with Melanchthon. His heartfelt piety and childlike fear of God spread a beneficial light over his entire life. He began all his business in the name of God, even before His face, and his basic thought remained in everything that Pauline word: "In Him we live, weave, and are." When he rose from his bed early in the morning - usually as early as two or three o'clock - he prayed thus: "Almighty, eternal God, Father of our Lord Jesus Christ, Creator of heaven and earth and mankind, together with your Son, our Lord Jesus Christ, your Word and image, and with your Holy Spirit, have mercy on us and forgive us our sins for the sake of your Son, whom you have made a mediator according to a wonderful plan, and sanctify and govern us with your Holy Spirit, who was poured out on the apostles. Grant that we may truly know and praise you for all eternity!" He then read a passage from the Holy Scriptures, prayed the Apostles' Creed, which was very dear to him, then glanced at the calendar to remember the ecclesiastical time in which he lived and the men who stood there. So sanctified by God's Word and prayer, he then went about his work. And this sincere fear of God, which he himself practiced in his domestic life, also accompanied him into his teaching room. He diligently exhorted the youth gathered at his feet to piety, saying that as the church, as God's Hans, should be a house of prayer, so should the high schools. "We are placed in this place by God to preserve and spread the doctrine that makes the human race happy, and God demands this diligence from the teachers as well as from the students. We must bring the same spirit with which we enter the temple into the school, namely, to learn divine things here and to communicate them to others. Melanchthon visited the house of God very diligently. He remembered the words of Christ: "He who is of God hears God's word." He also wanted to give his students a good example to emulate. The famous theologian Heer brand in Tübingen gave

In his memorial speech he gave the beautiful testimony: "He often wanted to attend the public meetings of the church, not only to set an example for others, but because he knew that the Holy Spirit was active in the service of the Word and that the Son of God was present so that his faith would be strengthened and his prayer fervor ignited in the assembly of the pious. He wanted to attend the public meetings not only to set an example for others, but also because he knew that the Holy Spirit was active in the service of the Word and that the Son of God was present, so that his faith would be strengthened in the assembly of the pious and his zeal for prayer would be kindled; as he constantly prayed with inexpressible sighs and made heartfelt intercession for himself and for the

church. To this we can all bear witness who have become acquainted with him." To his listeners Melanchthon once said: "You should not be so brutish, so coarse, that you think: nothing is the matter if I do not go to church; it is papist, it is superstition. No, rather it is a **barbarity** to miss such things! There is nothing more beautiful than honorable and holy meetings, in which people are taught by God, and where common invocation and thanksgiving take place. In this one has a picture of eternal life, where we sit before the face of God and His Son, and hear the Son of God instruct us about the greatest wonders." In his outward way of life Melanchthon was very simple and strict against himself. His external situation was also nothing less than brilliant. It was not until 1526 that this man, who was Germany's teacher and of European fame, received an annual salary of 200 florins; for before that it had been considerably less. He was not a man who worked for the sake of money, but as a child of God he worked for the glory of his heavenly father and for the advancement of his kingdom out of love and the inner urge of his heart. Therefore he was content with few earthly goods, and could say with the apostle, "But if we have food and raiment, let us be content."

However, like all of God's children, our dear Melanchthon also had to enter the kingdom of God through much tribulation. He had a weak body; and because he now had to work much and strenuously, he suffered almost constantly from illness. Soon he had to complain of sleeplessness, soon he felt the most severe stone pains, soon his abdomen gave him much trouble. In 1540 he was close to death. He was ordered to go to Hagenau, where a meeting with the papists was to take place. Unwell, filled with worries and sorrow, even with thoughts of death, he left. He came as far as Weimar, where he had to stay. Here the most violent illness broke out in him. By order of the Elector Johann Friedrich, Luther was summoned from Wittenberg as quickly as possible. When he arrived, his friend Philip's eyes were already broken, his consciousness gone, his speech lost, his hearing gone, his face flabby and sunken; he knew no one, ate and drank nothing. When Luther saw him like this, he said, "God forbid, how has the devil done this to me?"

Organon (tool) desecrated!" Immediately he turned to the fensier and prayed with fervor. Luther himself says: "Our Lord God had to hold me here. For I threw the sack at his door and rubbed his ears with all the promises of answered prayer that I knew to tell in the Holy Scriptures. I knew how to tell him in Scripture, so that he had to beg me to trust in his promises. Then he took Melanchthon by the hand and said, "Be of good cheer, Philippe, you will not die! Although God has cause to kill, he does not want the sinner to die, but to turn and live. He asked desire to live, and not to die." When Luther had spoken this and other things, Philip was awakened as if from death, began to recover his breath, regained his strength, and regained his former health.

Melanchthon also had to experience many heartbreaks in his family. In 1529, his mother died, who had remarried twice after his father's death, and in the same year, his youngest son, Georg, died, in whom he thought he felt great spiritual gifts, which is why the loss hit him all the harder. His son Philippus, however, who died in 1580 as a notary of the university and consistorial secretary in Wittenberg, was very good-natured, but of little ability, and at first caused his father much worry. In particular, however, the fate of his daughter Anna, whom he loved most tenderly of all his children for her disposition and gifts, caused him great grief. In 1536, she was married to Georg Sabinus, a very talented, but vain, dissolute young man, who was a lawyer by profession. He led an untidy, lavish life and treated his gentle wife in the most unloving way. The marital relationship was deeply disrupted by the husband's behavior, and the wife lived for some time with her children in the parental home. But only five years after her marriage she died in Königsberg, where she had followed her husband, and was thus released from all evil. When the father received the news of his daughter's death, he wrote to a friend: "Since I have been praising her daily for ten years with earnest sighs to God, I am of the opinion that she was called out of this life according to God's will, in order to be released from her misery (in marriage, that is). - In 1546, on February 18, his rock friend Luther was torn from his side. This was a hard blow for him. The support he had leaned on like a vine was broken. Melanchthon received the news just as he was about to lecture, but was unable to do so because of his sadness. He said to the assembled students: "Alas, the charioteer in Israel is gone, who ruled the church in this last age of the world! For truly,

This doctrine of forgiveness of sins and faith in the Son of God was not invented by human wisdom, but it was revealed by God through this man, as we ourselves have seen that he was raised up by God. Therefore, let us gladly remember him and love the teaching he has led! I beseech thee, O Son of God and Immanuel, who was crucified for us and rose again, that thou mayest govern and protect thy Church! Amen!" Thus Melanchthon spoke and prayed with tears. His listeners were so moved by this that, as old Selnecker says, it seemed as if the walls were also weeping tears. For all of them made their pain known by loud sobs. - In 1557, his dear wife Katharina was also torn from his side. At the time of her death, he was away on ecclesiastical business, and in Heidelberg he received the notice of mourning by messenger. He said: "Farewell, my dear wife, I will follow you soon! He consoled himself that she had died in the faith of the Son of God and had escaped many impending miseries. She had made many friends here in the world with the unjust Mammon, therefore it was also praised to her that her house had been the common refuge of all the distressed and needy, her hand an inexhaustible storehouse of the poor.

(Conclusion follows.)

To the ecclesiastical chronicle.

Testimony of the truth among the misbelievers. Almost continuously, we have to fight against the falsifications of the truth and against the dangerous errors, which are going on here among the false believers and also threaten the unsubstantiated members of our church. This is by no means a pleasant task for us, as some might think. On the other hand, it gives us great joy every time we can inform our dear readers that even among the unbelievers the truth is being testified to. Since we have just been given the opportunity to do so, we hasten to make use of it. - It is known that the Romans teach that children are baptized into the faith of the church, and the Reformed (along with all related communities) that children are baptized into a future faith. The Romans teach this way because they think that baptism works *ex opere operato*, that is, it works as a good work that man does; whereas the Reformed teach this way because they do not consider baptism to be a means of grace and rebirth,

but for a sign of grace. Both therefore regard the doctrine of the Lutheran church concerning the faith of small children as a Lutheran invention and thus work into the hands of the Anabaptists, although against their will; for they say quite correctly: If a child cannot yet believe, then baptism is of no use to it and therefore infant baptism should be rejected and one should wait until the person has grown up and is capable of faith. All this seems to have been recognized by a preacher of the evangelical community or the so-called Albrecht people, named Lauer in Buffalo, and therefore in the "Christian Messenger" of February 26, published in Cleveland, he gives the following beautiful testimony of truth: "But how do the underage become blessed? If you deny them all possibility of faith or trust in Christ's merit, you are, however, going into the dark. It is in this dark gulf that you have tried to take refuge in all sorts of excuses and human inventions. Baptism (the Anabaptists) in particular takes the passage Matth. 28, 19 and other similar

passages very wrongly. They claim without further ado that underage children cannot believe and therefore may not be baptized. It is said: Whoever believes and is baptized will be saved, but whoever does not believe will be condemned, Marc. 16, 16. I will not mention anything about the scriptural validity of the baptism of underage children, because it does not really belong to my topic. But if one asserts that underage children cannot believe, therefore they must not be baptized, one draws his logical conclusion from a false foundation, which, like all false philosophy and all false theology, leads to confusion; for with this fallacy, according to this assumption, one casts them under the judgment of damnation; "for he who does not believe will be damned." Baptism says: children cannot believe; that is so much as asserts: namely, that it is impossible for the Holy Spirit to believe what the Savior says. This is to say that it is impossible for the Holy Spirit to bring about the condition set by the Savior for beatification in the hearts of minors. If one wishes to counter that the scriptural passages cited do not refer to children, but to adults, one must not forget that they do not refer to children in any other case; therefore the foundation and the argument which is made on the basis of the aforementioned scriptural passages against the scriptural nature of infant baptism would be false. The assertion that it is not at all possible for immature children to believe, by which so much is said, namely, that the Holy Spirit in the state of their immaturity cannot work in them any confidence in the merit of Christ, I think, cannot be proved by God's Word. But the opposite is true. If one wants to "object" that faith comes from preaching, etc., we answer that the scriptural passages Rom. 10, 19. also refer only to adults and are related to the state of the minors.

has nothing at all to do with it. Of course, we must not assume that the trust in Christ's merit of children is the same as the living faith of adults. The underage cannot confess their faith. The human eye cannot outwardly see the fruit of it. But between the ability to confess faith and the previous steps that are necessary on the part of adults before they can receive the living faith, and the true saving faith itself, one sees, from the theological point of view, a very great difference. The latter must never be confused with the former or assumed to be the same. In the case of minors, the order of grace is not (?) as it is in the case of adults. The Scriptures, as well as Christian experience, teach us that a human being must be open to all that God has revealed in His Word. The Scriptures and Christian experience teach us that a person can agree with everything that God has revealed in His Word, and believe it in a certain sense, without having beatific faith. This is a gift of the Holy Spirit and can only be kindled in the hearts of men by the same. Should it now be impossible for the Holy Spirit to work in the hearts of minors what He is ready to work in the hearts of adults, though not without a condition? If God could not work in the hearts of such children through His Spirit, until they had grown up or reached a certain age, would there not be something in their development, in their growth, which would be the cause of their later work of grace? He would have had to wait for them with the beatific effect of His Spirit. He could not do this great work of beatific faith, of regeneration through Christ's merit, entirely and solely by free grace, without the development and maturation of human powers. In this way, however, God's work of grace in adults, or their blessedness, would get the type of merit on its side. If one objects that true evangelical repentance must be observed in adults and that this excludes the idea of merit, it remains very questionable, if one accepts the hypothesis that God's Spirit can do nothing in minors and nothing for them until they are adults, whether repentance would not take on the character of merit. Is one not justified, indeed does not the light of evangelical truth, which from Christ's cross casts glorious rays into the relationship of minors, lead us to the certain conclusion that the Holy Spirit can work the work of trust in Christ's merit in the hearts of minors and does everything that is necessary for them to become blessed? Who can with good reason deny them a certain state of grace, according to their condition, in which they find themselves in the state of their immaturity, by virtue of the merit of Jesus Christ? The view that God has a certain state of grace in them, which is necessary for beatification.

The fact that John will be able to work in faith, trust in Christ's merit, renew them, in short, do everything for them and in them what He wants to do for adults, is confirmed by the following scripture: "And he will be filled with the Holy Spirit while still in his mother's womb. Luc. 1, 15. In John, even before he was born into the world, there must have been faith in Christ's merit, and all the existing powers of his soul must have been inflamed with the divine life; for where a filling with the Holy Spirit has taken place, everything that belongs to the inner life of God and is necessary for beatification is abundantly present. If one wants to object that this case with John was an exception, it can be answered that this case indicates the possibility of such a divine procedure in the human family. It may also have pleased the Holy Spirit to record the above scriptural passage so carefully for the reason that the church may get the true and correct concept of the sometimes difficult relationship of minors. It is not against God's attributes, not against His perfect, unchangeable laws, not against the plan of salvation to fill very small children with His Spirit, otherwise it could not have happened with John. His appearance had the same physical meaning as that of other people. But since he belonged in part to the old covenant, one might expect at least as much for the little children who are born entirely under the new covenant, who are thought of so exaltedly in the evangelical household. In short, they are redeemed through Christ. If they die in the state of their immaturity, Christ's clarity is also reflected in them - they die blessed. They belong to the great multitude whom the Savior gathers eternally in heaven as sheaves, the fruits of His suffering." - So far Mr. Lauer. It is true that a Lutheran would have discussed this subject even more thoroughly, but nevertheless a beautiful light also shines in this exposition, and it is to be hoped that the same has not been lit in vain by God in the "Evangelical Community." The remark made by the editor of the "Christian Messenger" is remarkable. He writes: "Br. Lauer's submission on the beatification of minors will be read by many with great interest; and if he should have ventured a little far from the shore in some points" (the editor probably means by the "shore" the doctrine of the evangelicals), "he will no doubt be willing to hold himself responsible for it, and will hold his position firmly. This is also what we wish from the bottom of our hearts.

Sunday Schools. The Sunday schools introduced here in America are very often referred to as proof of how much is done for religion here. But since the Sunday schools are introduced here because no religion is taught in the weekly schools, they are rather a be-

The American Sunday schools are a disgrace to all the Christian congregations here, who send their children six times a week to a religionless public school, and once to a Sunday school, in which only the supposedly general Christian things may be taught. One of the many sad consequences of this institution is that the children are thus accustomed not to participate in the public worship of the Christian community. How this is sometimes used by the unbelievers is told in an exchange. Thus we read in the "Lämmerhirten" of March 15 from Philadelphia: "Recently the Sunday school of the so-called free church and the so-called free workers' association connected with it celebrated its annual festival, of course by a ball. On this occasion one learns that this

Sunday school has no less than 700 pupils, which holds its lessons in the morning hours of Sunday from 9 to 12 o'clock and is well organized. These hours are chosen so that the young people should not visit the churches. They also have their meeting place in the center of the city, in the immediate vicinity of several German Lutheran and Reformed congregations."- These are the bitter fruits of the fact that in America, which is otherwise so lawfully committed to Sunday celebrations, instead of church - school has been established. - By the way, we do not want to deny that circumstances may arise under which even orthodox preachers, in order to protect the children of their congregation from sects and unbelievers, are urged to submit, at least for a time, to the Sunday school custom; provided, of course, that they choose such hours as do not coincide with those of the public worship service.

A short conversation in Low German is reported by Harms in his missionary bulletin of December of last year, of which Harms says that it became important to him and gave him much to think and pray about. In order to understand this conversation, it is necessary to know that in Hanover, as we have reported earlier, a synod was recently held which, among other things, had the purpose of abolishing the custom that those to be baptized must renounce the devil before baptism. The conversation was between two peasants, one of whom was called D..., the other G.... was called. It was as follows: "D. Do you know what the Synod has learned? G. Föftein dusend Daler, as se seggd. D. Ick heww dat ok hörd. But do you know what they won with the five thousand dollars? G. That's just what I saw, when she took the money. D. So you don't have any more döwel? G. I know that. D. Did he like it so much, that he bought it? G. By all means. D. Yes where so? G. Now

he speelen beter Verstäken, sitt in alle Winkels, blast allerwegen int Fүүr, hiß de Christen gegen de Kerk, de Unnerdanen gegen den König, de Kinner gegen de Oellern, keert dat ünnerste na haben und dat böbelste na unnen, sleit de Trummel, blast dat Hören, jaagd dat Kriegsvolk in Snee undlis, schreiet Krieg, Krieg, und dann sleit he sich für de Bost und seggd up: alles fürs Vaterland! D.

And when everything is burning, and everything is in ruins, and many people are dying, what then? G. Then he turned his head and said: "They don't even know that everything comes from me.

Pastor Brunn writes us the following on February 22: "You have indeed surprised me this time by your first letter with the enclosed bill of exchange. I had expected neither a letter nor money for now, since after your previous messages I rather believed that I would have to do without all pecuniary help from America for now. Thus, despite war and hardship, the Lord's hand is not shortened. I sincerely thank you and the dear donors for the gift. The sum of 173 fl. 26 kr. was correctly received in Wiesbaden.

Ingratitude.

When a soldier once asked King Philip of Macedonia to grant him ownership of the property of a farmer with whom this same soldier had found lodging for a long time and enjoyed much good, the king was so outraged by the black ingratitude of this scoundrel that he had the words "burned" on his cheeks for his eternal shame and disgrace: *Ingratus hospes*, that is, an ungrateful guest. And this king was a pagan.

Luther's People's Library.

All interested parties should be informed that the 9th and 10th volumes have been sent bound in one volume. Any oversight should be reported to the undersigned without delay, so that it can be rectified. Under other circumstances, the three-month delay would have been an irresponsible negligence; but in a time like the present, where printers and bookbinders often could not get workers at any price,

it was an absolute impossibility to have finished the work earlier. The honored members of the association will pass a fair judgment on this involuntary delay.

Subscription to the 11th and 12th volume, which will contain the conclusion of the interpretation of the Sermon on the Mount, is accepted from now on; it must be noted, however, that an incomparably larger sum of money must be available than last year, in order to be able to deliver the volume at the previous price, given the current high prices of labor and material. We make this remark not to discourage, but to encourage greater efforts, to ensure the continuation of the whole enterprise, to cheer.

St. Louis, March 30, 1864.
Louis Lange, Cashier.

*

Following the above announcement, I take the liberty of putting the following to the heart of the readers of the "Lutheraner". That the purpose of the Luther Association is an excellent, extremely useful one, is probably only one voice; that the editorial staff has so far failed in this purpose, at least no complaint has reached my ears. In the last five years, ten volumes filled with the marrow of Lutheran writings have been distributed in about 30,000 copies among the Lutheran people of our country. Should we not rejoice in this and give heartfelt thanks to God?

But what may be the reason that the participation in this blessed work has decreased from year to year? From over 4000 members in the first year, the number has dwindled to 2000. I do not want to reproach anyone unfairly, but it seems to me that those who have the most influence have not done their part.

If we look at the lists of the members of the association, we miss some entire communities; other communities, which belong to the wealthy and populous ones, are represented only by a very small number. Certainly, there has been a lack of proper encouragement and recommendation of the cause. With the enormous cost of labor and paper, the continuation of the publications is only possible if the number of members increases again to at least 4000. The association is in possession of the valuable stereotype plates, but as a result of the unfavorable circumstances has a debt burden of about 600 dollars. This must be paid off before we can go any further. There is still a significant amount of bound and unbound copies of all 10 volumes in stock, by the sale of which the debts could be paid in full.

I therefore make the following proposal: each pastor of our congregation, or a member of his congregation recommended by him, take at least half a dozen copies of the various-
He will go from house to house and offer them for sale under urgent recommendation. The treasurer will grant him credit until the

next extraordinary general synod, but not longer.

ger. During the Synod, everyone who has received a commission is bound to give account and to deliver the money raised by the sale to the treasurer or his deputy. Mr. Louis Lange is prepared to promptly satisfy all requests in this regard. I, too, although I have nothing to do with the business part, am willing, in the interest of the good cause, to help the implementation of this proposal to the best of my ability, by accepting and answering letters or providing other assistance. Dear readers will be grateful if I remind them of the apostle's words: "Do not be sluggish about what you should do."

Th. J. Brohm.

Conference - Displays.

The next Milwaukee Pastoral Conference will be held at the church of Mr. x. E. Multanowsky in Woodland, Dodge Co, April 26-28.

Sheboygan, Wis, March 12, 1864.

A. D. Stecher, Secr. p. r.

At the request of Sr. Honorable Praeses Wyneken, the Minnesota - Pastoral - Conference will hold its next meeting not, as previously indicated, April 22-24, but May 7-9 incl. in St. Paul, Minn.

P. Rupprecht, Lake.

Hosts.

Mr. Borck has sent me, the undersigned, a sample of the hosts baked by him. After I have tried them, I take the liberty of recommending these hosts to all preachers and congregations in the best possible way. They are baked without any additives from the finest winter wheat flour and water, have a well-defined customary emblem and are not easily broken. They are indisputably of the best quality in all respects. They can be obtained at the following address: No. l'rrnr: Lorele, 1[^]. 0., LbebovALN[^]o., [^]Vis.

C. F. W. Walther.

New organ.

The undersigned Lutheran Trinity Parish in Sheboygan, Wis. received a "new church organ in October of last year from the organ builder Mr. Hermann Wolfram in Chicago. The delivery was delayed for a long time, but although the price of such instruments had risen considerably during that time, we were neither charged more nor supplied with a lesser organ. On the contrary, the organ that he personally delivered and installed here exceeded our expectations significantly and even received very appreciative reviews from outside experts. As has been said several times, it is not inferior in richness and purity of tone to some instruments of twice the price.

Since our organ has proven itself so far excellently, the congregation has decided, to the well-deserved recommendation of Mr. H. Wolfram, to bring this to public knowledge through the "Lutheran".

In the name and on behalf of the D. E. Luther. Dreieinigkeits-Gemeinde the board of directors of the same:

A. D. Stecher, Pastor.

G. Heinecke.

F. Hildebrand.

M. Lindeke.

Jacob Jung.

Sheboygan, Wis. in March, 1864.

Receipt and thanks.

For poor students

received 70 Cts. from Pastor F. Schumann. - by the president of the JünglingsvereinS in the local Zions - District, Mr. I. Paul Große, from this association ritYVO. - from Mr. F. A.

H. W. in St. Louis, Mo., \$10.00. - by Pastor Polak at Crcte, Ill, collected at the wedding of Mr. Konr. Schlveer \$3.05. -by N. N. \$10.00. - by the Virgins' Association of the parish of Pastor MangclSdorf in Bellevillc, Ill, by the president of the association, Miss Louise Nagel: 6 pieces of shirts. 6 handkerchiefs and 6 pairs of stockings - by Mrs. Louise v. Renner of the sewing vcrin of the local ZionS congregation: 12 shirts, 6 pairs of stockings and 7 pillowbczüge.

Mr. the Proseminar in Germany by Pastor Lochner of his congregation in Milwaukee, WiS., \$16.75. - by Pastor Heinr. Löber in Thornton Station, Ill, by Mrs. Hupe (toward travel expenses of arrivals) \$1.00, dcSgl. by Mr. Bensemam \$2.00. - by Rev. F. Schaller at Red Bud, Ill., on infant baptism collected from Mr. G. A. Burgdorf \$2.55 (toward travel expenses) - by Mr. F. H. A. W. at St. Louis, Mo., \$20.00. - by N. N. \$10.00.

For missionary Clöler

by Mr. Gicseking in Bremen - St. Louis, sMo., \$1.00 (in silver) - by Mr. F. I. Guenther in Iowa \$1.00. - by the congregation in Altenburg, Perry Co, Mo, \$12.00. - by Mr. Christian Jltcn in Elkgrove, Ill, \$1.00. - by Rev. Birkmann of his Cross congregation in Monror Co, Ill, \$3.85.

For Pastor Röbbelen

by Mr. F. H. A. W. at St. Louis, Mo., \$10.00. - by Mr. N. N. \$5.00. - collected by Rev. Schlicpsiek at Bloomingtvn, Ill. at the wedding of Mr. John Deutsch \$4.50.

For pastor summer

by Mr. F. H. A. W. in St. Louis, Mo., \$5.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify to have received the following gifts for the seminary budget and for poor students:

By Mr. Pastor Wagner from C. Blcttenbrg \$3.00, from I. Zeuk \$5.00.

Collected by Mr. Pastor Schaller for poor students at the baptism of children at W. Gubcrt in Red Bud: \$2.60.

Through Mrs. Dankmeyer of the Women's Association of the parish of Mr. Past. Baumgart: 25 towels, 1'3 sheets, 12 handkerchiefs, 14 shirts and 7 pairs of stockings.

By Hrn. pastor boy! for the student stick \$2,50, collected on Fricke's child baptism.

Bon Hm. Gardener Giesecking from the parish of Mr. Pastor Claus: 2z barrels of cabbage, 2Bush. yellowbeets, lBush. Pastinack and 1 basket of soup cabbage.

By Mr. Teacher Barthel: from the Young Men's Association of the congregation of Mr. Pastor Claus \$5,25, and from the Young Women's Association \$6,60.

By Mr. Lehrer Koblstöck of the Gesangverein and several members of the congregation of Mr. Pastor Wagner at the farewell of Mr. Branahl: \$6.00, for the students Walker and Schmitt.

From the congregation of Mr. Past. Minor: 6 Bush. Wheat, NBush. Wclschkorn, 8 dozen eggs.

From the congregation of Mr. Pastor Lehmann, namely from Gottl. Mrtz: 2 bush. Potatoes, 3 sack of shocks, 2 dozen eggs, 10 heads of cabbage; from H. Niebrngge: 2 sack of grain, 1 sack of potatoes; from G. Möller: 1 Bush. Potatoes. C.

Further, I certify to have received a Collecte of \$16.65 from the DreicnügkeitS - District and a do. of \$16.60 from the Im- manuclS-District of the municipality here for the purpose of providing books:c. to the sick in the military hoSpitalcm here and in your City - Hospital." C. '

To have received 222 florins and 13 kreuzers through Mr. I. H. Bergmann, testifies with sincere thanks
Müllheim, March 1, 1864. K. Röbbelen.

The following gifts were presented to the Lutheran School Teachers' Seminary at Fort Wayne from July 1863 to Easter 1864, for which heartfelt thanks are hereby expressed to the kind donors and God's abundant blessing is wished:

For the budget to Victualion:

Bonder community of Mr n Past. Ja bker M dozen eggs, 1 p. potatoes, 1 p. cart, 1 p. apples, 1 p. cart, 1l cabbage k., z p. rye, 1 p. turnip": 2p. Cart., 2 p. cabbage, 2 p. reuben, 1 galt. Molasscs, 1 bushel turnips, 1 b. Rye, 4 p. grain, 44 cabbage, 1 p. wheat, 3 p. rye, 7 p. cart, 3 b. yellow beet, 2 p. white turnips, 5 b. white turnips, 2 p. potatoes, 15 cabbages, 1 quart meat, 2 p. turnips, 2 p. corm 12cabbages, 4 chickens, 4B. Cart., 4 B. Grain 2B. Wheat, 2 L. white turnips, 2B. Kart., 1 quart meat, 3 S. grain, 1 S. rye, 1 S. turnips, 1 S. wheat, 1 S. turnips,< 1 S. Kart., 2 S. grain, 2 S. rye, 1 S. potatoes, 1 S. grain, 1 S. rye, 1 quart meat, 14 Krautk., 1 S. turnips, 1 quart meat, 1S. Cart., 1p. White turnips, 1 fourth! Meat, 25 cabbages, 1 p. cart, 1 p. wheat, 1 p. wheat, 1 p. rye, 1 wall. Apfclbutter, 1 p. wheat, do. 1 p., 1 p. noggen flour, 1 galt. Pumpkin butter.

Bon of the (former) congregation of Mr. Past. WambSganß: 4 8" butter, 5 dozen eggs, 2 B. Rye, 1 B. Wheat, 7z k> butter, 1S. white turnips, 1 quart meat, 1 S. wheat, 2 S. grain, 1 quart meat, 1 S. wheat, 2 hams, 2 S. wheat, 1 S. wheat, 1 load hay and straw, 1 B. Rye, 2 B. Wheat, 2 B. Grain, 1 S. Wheat, 1 S. Grain, 1 S. Wheat, 1 S. Oats, 1 S. Grain, 4 B. Grain, 4 B. Oats, 2 B. Wheat, 1 S. Wheat, 1 Bucket of Fat, 5 8> Butter, 1 Quarter of Meat, 1 Pcck of Beans, 1 Peck of Dried Apples, 1 S. Wheat, 1 S. Oats, 1 S. Grain, 1 Ham, 1 S. Potatoes.

From Mr. Past. Sihler's country parish, 1 quart veal, 1 load straw, 2 p.flour, 2 p. cart, 1 eighth meat, 3 b. Wheat, 2 B. Kart., 1 quarter meat: 2 S. Kart., 1 S. white reuben, 2 pieces of pork, 1 pig, 2 S. flour, 4 small pigs, 1 S. wheat, 1 S. Kart., liz B. wheat, 2 B. Rye, 2 p. grain, 1 load hen, 1 load grain straw, 1 p. flour, 1 peck beans, 2 b. Grain.

From the (former) congregation of Mr. Past. Hus mann: 1 load wood, 5 B. Wheat, 6 B. Grain, 1 B. Kart., 2 B. white turnips, 27 Krautk., 1 pig, OLoad wood, 1 S. wheat, 3 Load wood, 1 Load wood, 2z Dtzd. Eggs.

From the parish ves Mr. Ka st. Fritze1 Load hay, 1 quart meat, 1 quart meat, 1 S. wheat, 1 S. rye, 1 quart meat, 1 quart do., 1 B. Rye, 1 p. grain, 2 load hen, 7 b. Wheat, 2 S. Flour, 1 S. Wheat, 1 S. Grain, 1 B. Wheat, 3 w Butter, 2 S. Wheat.

From the congregation of Mr. Past. Bode: 3 p. apples, 1 quarter meat, 1 load wood, 1 p. card, 1 load wood.

From the ge m. of Mr. Past. Schumann: 1 cask butter, 1 cask apple buttr, 2 p. potatoes; 5 b. Wheat, 5 b. Grain, 4z p. cart, 2 quarters of meat, l p. wheat, 1 p. wheat, 1 ham and sausages.

From the congregation of Mr. Past. Bold: 2 quarters of meat.

From the congregation of Mr. Past" Zagcl 1 p. apples, 57 L meat, 2 p. cart, 3 p. apples, 1 p. grain, 1M cabbage c., 1 quart meat, 1 quart do., 6cabbage c., 1 p. cart, 1 quart meat, 1 quart do., 1 S. turnip, 1 quart meat, 3 S. white turnip, 1 quart meat, 1 load hen, 1 hog, 2 S. oats, 3 S- cart, 1 S. white reuben, 1 load grain straw, l do., 1 load straw, 3 Galt. Pumpkin butter, 4 ton Hen, 10 b. Wheat, 4 B. Grain, 1 Load hay, 2 S. grain, 2 S. do.

From the Ge m. of Mr. Past. Stephan: 18 p. Apples, 1 p. cartridge, 7 16 dried apples.

b. On garments:

From the Nähvrcin of the congregation of Mr. Past. Schönebcrg: 6 sheets and 6 pairs of ucbrzüge; from the women's association of the congregation of Mr. Past. Tramm: 5 shirts; from the congrogation of the Rev. WambSganß: 2 skeins of yarn, 3 pairs of woolen stockings; from the women's association of the parish of Herr Past. Merz: 3 pairs of woolen socks; from the congregation of Mr. Past. Friedrich: 3 shirts, 2 pairs of woolen stockings; from the congrogation of Mr. Past. Gotsch: 2 pairs of woolen stockings; from the women's association of the parish of Dr. Sihler: 2 woolen blankets; from Mr. Past. Jäbkcr'S parish: 2 pairs of stockings; from Mr. Past. Bode'S congrogation: 1 bedspread; from Mr. Past. Schuster's parish: 2 towels, 2 pillowcases.

o. For the provident fund:

From teacher Ohlendorf: \$1.00; d>rch the same: \$2.00; from teacher Knorr, ges. at his wedding: \$6.05; from the congregation of Mr. Past. Stephan: \$3.00; from Mr. Rev. Geyer's congregation: \$1.00; at a mus. Entertainment collected: \$7.25; as surplus from travel money at a Fort-Wayne Pastoral-Cvnferenzz \$0.75; from the congregation of Herr Past. Jäbker: \$16.00; from Mr. Wilh. Griebel: \$5.00; from the congregation of Mr. Past. Fritze: \$8.00; from Mr. Lehrer Emrich: \$3.00; collected at an infant baptism of Mr. C. Noth: \$6.00; from Mr. Lehrer Kundinger: \$3.00; from Mr. Past. Schumann'S congregation: \$6.00; by Mr. Past. Schumann: \$0.35; do \$1.25; at a wedding in Balti- more collected for Fr. Leutner: \$5.85; by Mr.'Past" Lochner: \$2.00; by Mr. Past. Ottmann'S congregation: \$5.50; by Aern teacher Röcker: \$4.57; collected at the infant baptism of Heru^A.- Schwanke by Hcrrn teacher Loßncr: \$1.30; collected at the wedding of Mr. teacher Riedel: \$5.26; from Hcrrn Past. Jäbker's Gemünde: \$5.00; from Fran Krüge: \$1.00; from Mr. Lehrer Gills: \$2.00; from the Virgins' Association in Fort Wayne for I. Backhaus: \$5.00; collected at a wedding: \$3.25; from Hcrrn Teacher Gordisch: \$0.60; collected by him at the infant baptism of Hcrrn HeunigSmeier: \$2.40, at the infant baptism of Mr. Senne: \$3.00; at the wedding of Mr. Take: \$4.00; from Teacher Jathauer r \$1.00; from Mr. Past. Jäbker's parish: \$1.00; from Mr. Past. Schumann's congregation for H. Ries: \$5.25; from the congregation of Mr. Past. Fritze: \$14.00; from Mr. Pastor Muckel's congregation collected at Mr. Diel's wedding for Jul. Sicgert: \$7/ 0; from Mr. Fr. Brandt: \$10.00; from Mr. Griebel, from Mr. Past. Husmann'S Gemünde: \$4.60; collected at the wedding of Mr. Falsing: \$3.85; collected at the weddings of Messrs. C. Blecke and Chr. Rose: \$5.51; from the Nähvcrein in Baltimore: \$5.00; for the pupils Faiz, H. Leutner and Fr. Leutner: \$9.00; from Hcrrn F. W. Schäfer: \$5.00; from an unnamed person: \$12.00; from the Women's Association in Cinünnati: \$7.00; from Hcrrn Past. Schumann'S Gemeinde: \$24.75, including \$5.00 for Langcnau; from Mr. Past. Fritze's Gemeinde: \$8.00; by Mr. Lehrer Glaser from the Jünglingsverein in Adrian: \$2.00; from Mrs. Nütz: \$3.00; surplus from the Fort-Wayne Conf.-Kasse: 3.00; from Wittwe Benz: \$0.50; from Past. Fritze's Gemeinde: \$1.00; from the Näh- verein der Gemeinde des Hcrrn Past. Stephan: \$8.00; from the parish of Mr. Past. WambsganS: \$0.50; from Hem Frauenverein des Hcrrn Past. Zaget: \$8.25; from Herr" Lehrer Loßncr: \$2.00; from the congregation of Herr Past. Jäbker: \$1.00; from a widow of Hcrrn Past. WambsganS Gemünde: \$5.00; from an unknown person, through Dr. Sihler: \$1,M; from Mr. Lushüt through Mr. Past. Taib: \$1.50.

ü. Other gifts:

Subsequent Collecte from the congregation of Mr. Past. Sihler, to pay off a piano: \$28.00; from the Jünglingsverein zu Cleveland for a bell and the library: \$7.00; from Mr. Lehrer Nüfert: a complete hand atlas of 114 large maps p from the congregation of Mr. Past. Tramm: 2 wooden candlesticks; VM-Herrn Hünr. v. Lehren, for the seminary library: \$20.00.

Prof. Ph. Fleisch mann.

Get

for travel expenses of the school seminar pupils expected from Germany:

From Mr. Pastor Also	\$2,00	
"" Georg Emmert, Washington, D. C. - -	-1.00	
		"" Fr. Stutz from his Licbeskasse, Washington, D. C. 5.00
"" H. Kammeyer, Fort Wayne (Thank Offering for the happy delivery of his wife) 2,00		
" of the Fort Wayne community	50.25	
"Mr. Br. Krämer, Fort Wayne	3.00	
" „, Past. Shepherd's comm. at Lanesville, Ind. 10.00		
" " Chr. Rose, Fort Wayne	5.00	
" " Pastor Hahn, Lake Creek, Mon. 2.00		
' Fort Wayne, Ind, March 1, 1864.		

Aug. Selle. (Bor 1117.)

Grbaltsn

for the construction of the school teachers' seminary:

From Messrs. Ch. Brüggemann, Wm. Bode and		
H. Seaman zun. in Mich, Ill, (l \$1,00\$3	,00	
Through Mr. Past. Hügli by Mr. C. Bieth in Detroit 1.50 In Addison, Ill, by Mr. Fr. Krage100	.00	
		"" " David Fiene- 25,00 "" Fr. Knigge 10,00
"" Fr. Holzmann	5,00	
"" Michel	0,75	
"" Wm. Mary's	2,00	
" Woman Lesebcrg	5,00	

By Hcrrn Past. Auch zusibiwaing, Mich., ofden Herren: Albert Jrion u. Gottfried Beck G \$2.00; Gottlob Auch und Martin Gremel G \$1.50; Jacob Strieter, Fr. Schilling, Joh. Gremcl, John Grünbeck G \$1.00; Ph. Grünbeck 50c., Gottlieb Neumann 20c., John Weidner 30c., Carl Krüger 28c., Past. Also \$5.02 17.30

By Mr. L. Steinbach of the congregation of Mr. Past. Alinkenberg---		27.00
By Mr. Past. Löber zu Thornton Station, Ill., by Mr. Fr. Richter §1,00,	by Wittwe Tuck- horn §10,00	11.00
Don of the congregation of Mr. Pastor Tirnenstein in Port Richmond, N. A.		13.60
"the Gcm. of Mr. Past. Föhlinger in New York		52.75
" " , " " , Nupprcht in North		
Dover, O.--		5.00
" the Gem. of Mr. Past. küchle in Nich, Ill, namely by Messrs: Past. Küchle, G. Bart- ttng	G \$5,0l ^A ; L. Dcnike, F. Bartling	G \$10,00 30,00
" of the congregation of the Rev. Riedel, Cape Gi- rardeau, Mo., namely, of: B. B.		\$5.00;
I. B., <5. B., A. P., B. G	\$2.00; I. H., C. B. G	\$1.00; N. 25c. <u>15.25</u>
Addison, Ill, March 22. 1864. H. Bartling.		

\$324,15

Received

in the middle district treasury: for the synodal treasury:

From Mr. Pastor Michmann	\$1.00			
" whose congregation, surplus of a Collecte	1.50	., Mr. Pastor Ostcrmyer'S congregation-	6.00	""
	4,85			Stepban'S
""Brackhage'S""	6,00			
""I. G. Sauer'S""	16,00			
"" King'S""				
30,00				
" " Reichardt's St.-Johannis-Gcm. 8.37	" " Schumann'S Gem. in DeKalb Co. 14.58			
	For the mission cassc:			
From Mr. Pastor Schuster'S church	8,90			
"" Mich. Grimm from Past. Schuster'S Gem. 2.50				
"" Pastor Wichmann's congregation, from which				
Church box	3,05			
" Mr. Pastor Brackhage's congregation	3.70			
"" Carl Westenfeld 1	,00			
" ,. Pastor König'S congregationE	5,00			
"" LMH': gap, as a thank offering'for theMvidcr.				
gmesung his	... 5,00			
	For Miere Mission:			
From Mr. MiA Grimm	2.50			
"" PWWlönig's community	5.00			
"" M'Hattstädt'S " 4	,00			
	Wk the general president:			
Don Mr. Uastor Oostcrmyer's parish	2,00	"" King'S Gcm., fromthe	Centkasse-. 15,00	
"" Kuehne's community	2.54			
	For teacher salaries and teaching institutions:			
From Mr. Pastor Oestermeyer	1,00			
"" G. H. Zwick, from Pastor König'S Gem.-- 5,00				
"" H. Friedrich,	""""2,00			
	For Mr. Pastor Röbbelen:			
From Mr. Pastor Ostcrmyer	1,00			
	For the St. Louis seminar:			
Don Mr. Pastor King'S congregation	17.30			
	For Baltimore Church:			
From Mr. Pastor Schumann'S congregation--5	.20			
"" Oestermeycr'S "	M0,00			
"" Carl Brand sen.				
"" Wilh. Schaper				
By Mr. Pastor Kühn from G. A. Kolb	Wv			
	For Missionary Clöler:			
FromMr.	Pastor Zagel's congregation	3.10		
"" Swan'S	" 16,23			
" "	" I. G. Sauer	1,00		
""	H. Beukmann	2,00		
""	N. N. 1,00			
""PastorReichardt'sSt..JohanniS-Gem.-.	3,75			
	Namely by Mr.: Will). Reinking \$1.00, Heim. Hauptmeier \$1.00, Ang. Fischer \$1,00, Heinr.Brüggemann sen. 25c., Louis			
ose Zion congregation in Columbia City	5.15 And by: Mrs. Kindermann \$3.00,			
Mr. Carl Rathcke\$1.00, Hcrrn Georg Stürhof 50c., Mr. H. Lange 25c., Mrs. Schröder 40c.				
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Won Mr. Carl Westenfeld	1.00			
v " Carl Brand oen 1	.00			

X For poor students:
 XHrn. Past. King'S parish 11,00
 ... OestermcyorS Gem. for Carl Schmidt 10,00
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From Mr. Fr. Schumm for densclb 5,00 i
 ... G. P. Germann for the same -----1,00
 ,, " G. A. Kolb for the same 2.00!
 Collectirt on the child baptism at S. fordensclben-

For seminar construction in Addison:
 From Mr. Carl Brand 5,00
 ,, " Sebastian Lücke 3, 00
 " " Pastor Schäfer'S church 20,00

For Prof. Biewend:
 Collected at the wedding of Mr. Chr. Erber - - 2.42 Tuition received from college students: from Johann Both \$6.00
 Fort Wayne, March 3, 1864, C. Bonnet, Cassirer.

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M. C. Barthel.

Annual Report

of the Agent of the Bible Society of the Synod of Mo , O. u. a. St., Eastern District, at Baltitimore, Md, on the Distribution of Bibles, Testaments, and Religious Writings from January 1, 1863, to December 31, 1863.

Religious

Capture 1863

Balance at January 1
 New shipment

Bibles. Teftanientk. Psalms. Books. Total.
 108152—125
 0363321251351228

7443471271351L53

Sold by the company 109544688
 "" gives away 2---
 Sent to the association in New York City 41-----
 "" Olean and Wellsville sent.... 13662
 "" Washington ".... 501212—
 "" Pittsburgh ".... 1341072
 " Mr. Past. Hanser in Boston " 4227-10

39110971102673

Remains stock aln Dec 31 1863 3532385633680
 Baltimore January 1, 1864.

Chas. Spilman, Agent.

Invoice

of the Bible Society of the Synod of Mo., O. & a. St., Eastern District, Baltimore, Maryland, from its origin to its annual account on December 31, 1863.

Intake:

Monthly contributions of members in BaltimoreZ166 .01

From the club in New-lork City	56.15	
"" Olean and Wellsville, N. I	13.45	
"" Pittsburgh, Pa	83.99	
"" Washington, D. C	44.68	
From Mr. Past. KeyI in Philadelphia, Pa	10.02	
"" Hanser, Boston, Mass. 19,00		
Extra contributions incl. collections at Bible festivals in Baltimore	32.48	
For sold bibles, wills rc	311.39	
Borrowed capitals	<u>300.00</u>	17
		Backlog <u>8.23.</u>
		81,045,40
Issue:		
For purchase of bibles, wills rcK	816.15	
" Operating costs	109.25	
Borrowed capital repaid	120,0081	,045.40
Chas. SPilman, Agent and Cassirer.		

Volume 20, St. Louis, Mon. 15 April 1864, No. 16. Call under Christ's banner.

By Justus Falckner. *)

Mcl. God of heaven and earth. Up, you Christians! Christ's limbs! You who still tremble at the head, Wake up, tense yourselves again, Before you are snatched away.

Satan is causing strife between Christ and Christianity.

Up! follow Christ, your pagan, trust in his strong arm.

If Satan lies in the field with all the heat of hell, there are many more, who are always around us.

Only on Christ's blood gewaget With prayer and vigilance;

This makes unzaget

And quite brave warriors.

Christ's blood gives us courage against all the devil's spawn.

The flag of Christ's army, blown white and red, is already hung on the victory canvas for our consolation. Who here gets, (who) never succumbs, but under'm Creuze victorious.

This victory was also felt by the strong courage of many saints, since they overcame joyfully through the blood of the lamb. Should we (now) not fight here with eagerness?

*) This Justus Falckner was an excellent zealous and orthodox Lutheran preacher in New York and Albany, born in Zwickau in Saxony, died in 1723.

He who loves slavery only in time and eternity And indulges in sins, He asked little desire to fight; For the night (and) Satan's power, Has brought him to sleep.

But whom wisdom teaches, What freedom is for a part, Whose heart turns to God, His highest salvation, Seeks alone (only) without appearance to be Christ's faithful servant.

For is life also pleasurable, if freedom must be lacking?

Who does not completely surrender to it. Has only hardship, fear and annoyance. He, who gets (only) quite pleasurable, Who fine life itself defeats.

Therefore, let us overcome in the blood of Jesus Christ and bind to our foreheads His word, which is His testimony, which covers us and awakens us and tastes of God's love.

Let our life be hidden with Christ in God alone, so that we may also be revealed with him in the morning, when the suffering of this time will become pure joy.

When God shall give to his faithful servants the reward of grace, And the tabernacles of the righteous shall be tuned to the sound of victory: For verily the shepherd of God shall praise him for ever.

(Sent in by Pastor Köstering.) **Honorary monument of faithful witnesses to the truth or**

The life and work of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, soft end look, and follow their faith." Heb. 13 7.

Philip Melancthon.

(Conclusion.)

After Luther's death, Melancthon's life was only one long day of mourning. He felt the greatest suffering over the disputes in the church. His heart's desire that all should be one, he saw unfulfilled. And because - which unfortunately cannot be denied - he often forgave something out of love for the peace of truth, both toward the papists and the reformers, he thereby contracted that suffering which he himself called the rage of the theologians. We want to summarize the course of events as briefly as possible. - While Luther was still alive, Melancthon made an arbitrary change to some articles of the Augsburg Confession. Confession. Thus, for example, he had changed the IO. Thus, for example, he had changed the IO article on the Lord's Supper to such an extent that the Reformed thought they could sign it without having to abandon their soul-destroying error that falsified the testament of Christ. Through this enterprise, Melancthon incurred a not inconsiderable debt. For he had no

He had the right to change this clear, unambiguous confession, born of God's Word, publicly recognized by the church and handed down at the Imperial Diet. It was not his confession, not even according to its origin, but the confession of the church, which had staked life and limb, property and blood on it. - Furthermore, in 1548, Melanchthon again caused a great deal of trouble on the occasion of the so-called Leipzig Interim. (An interim is a document that had the purpose of uniting two contending ecclesiastical parties for a time until their cause would be decided by a general church assembly). Already before that, another one, the so-called Augsburg Interim, had been publicized by Emperor Carl V, which, if it had been accepted, would have led the Lutheran Church back to the Papacy; therefore Melanchthon had decisively rejected it. Now the emperor demanded Melanchthon's extradition or expulsion. Intimidated by this, and taken in by the statesmanlike Elector Moritz of Saxony, who lurked in the middle between the two parties, Melanchthon - unfortunately! - Melanchthon was persuaded to prepare and accept another, the Leipzig, Interim. But here he let his love of peace go too far! He had, as much as was in him, put the entire Lutheran Church at risk, and what was intended, namely peace and unity, was not achieved. For as little as a Christian can keep peace and unity with the devil, just as little can the Lutheran Church keep peace with the papacy. Through this act, Melanchthon in particular invited the "rage of the theologians," as he called it, upon himself. They loudly cried treason against him, and rightly so. Even if one cannot entirely approve of the way the theologians fought against Melanchthon, their cause was a just one, and only a rationalist-indifferentist Unionist can deny that. However, we must not conceal the fact that Melanchthon later publicly confessed this misstep and heartily regretted it. To Flacius, his most vehement opponent, he wrote: "I also confess that I have erred in the matter, and have transgressed, and ask God's forgiveness that I have not fled far from troublesome and treacherous attacks." But because many other evil fruits grew from this bitter root of an attempt at union that was displeasing to God, Melanchthon's sincere confession could not restore peace to the church. And from this it can be seen what the fruits of all attempts at union that put the truth in the background are, namely an unprecedented confusion, greater disunity, fiercer bitterness of the minds, darkening of the truth and indifference to it. And who is to blame for these evils? Not those who hate false peace, but those who seek it. Therefore, all false peacemakers should be punished, instead of invoking Melanchthon, take a cautionary example from him, and not make the crack even worse as a loose whitewash.

We must mention one more circumstance here, by which Melanchthon caused great heartache to the Lutheran Church. This was his promotion of the spread of the Reformed Church in Germany. Until the religious peace of Augsburg in 1555, only the Lutheran Church had found its way into Germany, and only it was recognized by the religious peace in the empire. The Elector Frederick III of the Palatinate, however, who leaned toward the Reformed Church partly for political reasons, turned to Melanchthon for an expert opinion in order to settle the dispute that had broken out in his country between Lutherans and Reformed. And he gave one, as it pleased the Calvinist-minded Elector. Immediately the country was Calvinized and the Lutherans were chased out of the country. Thus the Reformed Church gained more and more ground in Germany by force and violence, and Melanchthon could not rid himself of the accusation that he had helped, even if only indirectly.

"But let us judge the man of mildness as mildly as possible," says a scholar of our day. We also want to do this; and therefore we say: Melanchthon often erred and often forgave something out of love for the peace of truth; but he never acted morally dishonestly, even where he let his nakedness be seen, or forgave something out of disdain or even contempt for the worthiness of it. No, he was certainly no brother of Esau, who would have sold the firstborn for a dish of lentils! He was not a mean and unscrupulous union man, as there are so many of them today, who, out of notorious indifference to divine truths, would be able to unite with any sect. Our noble Melanchthon loved probity above all else, and he would have let himself be roasted on the grate for the sake of pure doctrine; in the hours of challenge, however, he often gave too much room to his natural inclination toward peace, which he then had to bitterly regret. As noble and highly praiseworthy as this main virtue of Melanchthon, the love of peace, is in and of itself, it has no justification where God's honor and teaching, confessing or denying, are concerned. For there Christ's word applies, "If thine eye (thy dearest inclination) offend thee, pluck it out, and cast it from thee." There man must also sacrifice his dearest Isaac. As long as Luther lived, Melanchthon had a good support; but when he was deprived of this support, he began to waver. He did not have the strength of character and the heroic trust in God that Luther possessed, but always feared that the sky would fall in because he could not grasp the supports and pillars on which he was rubbing, as Luther once wrote to him in Augsburg. He was indeed a faithful co-worker in the work of the Reformation; but

He was not able to be a foreman and commander of the army. As pious, learned and wise as he otherwise was, he lacked the deep experience of Luther, his unshakably firm grounding in God's Word and his unconditional imprisonment of reason under the obedience of faith. In addition, he was very changeable and timid according to his nature, which Luther often noticed in him. Thus it happened that he became soft in times of hard distress, and thereby caused himself and the church great heartache. But because he did not do this wantonly and deliberately, and because he publicly confessed his errors and heartily repented of them, who would dare to cast a stone at him? We would not; but rather let his missteps serve as a warning to us, and let us call to mind the words of the apostle: "Let him who stands take heed that he fall not!"

Thus Melanchthon stood there in the Lutheran Church of Germany, which was agitated by angry disputes, worn out and bent, and almost lonely. A cloud of faithful witnesses of God had already gone where one rests from all work. It was no wonder that he felt the deepest longing to leave and be with Jesus Christ. To a friend he wrote: "I am consumed with longing for the heavenly Fatherland." His longing was soon to be satisfied.- In the first days of April 1560 his strength visibly diminished. "I shall go out like a light," he said. "I will die heartily if it is God's will, and only ask for a hasty cheerful farewell." He went on to say, "By the grace of God, I feel no challenge at all. But the common harm of Christianity goes to my heart, and grieves me very much that the perverse and sophistical world drives such willfulness, and troubles the holy Christian church so shamefully. Well, they do as they please, yet by God's grace our doctrine is right and clear." Then he said to some who were standing before his bed: "You are younger people, and by God's grace you have skill enough; but see to it that you use it rightly! May Almighty God keep you and give you strength and wisdom to serve Him and His church.

April 19 was the day of his death. At two o'clock in the morning he got up in bed and said: "Paul's saying came to me again: If God is for us, who can be against us?" After eight o'clock in the morning he prayed for a long time in a low voice for himself, for the university, for his sovereign and for all Christianity. This prayer so exhausted him that he sank back on his bed and slumbered for a while. Then all at once he opened his eyes, and said to his son-in-law Peucer, "I have been in death, but God has graciously plucked me out." The Magister Sturio called out to him, "It is nothing damning

in them that are in Christ JEsu;" to which he answered, "Christ is made unto us of God wisdom, and righteousness, and sanctification, and redemption; that, as it is written, whosoever shall boast, let him boast of the LORD." Soon after he said, "I have always before me the saying of John concerning the Son of God, my Lord JEsu Christ: The world received him not; but as many as received him, to them gave he power to become the children of God, who believe on his name." Now he spoke nothing more unless he was asked. Then his son-in-law asked him if he desired anything, and he answered, "Nothing but heaven; therefore let me henceforth be content with such questions!" In the evening, at seven o'clock, death occurred. The priest Paul Eber recited a few comforting sayings to him, and all present knelt down and prayed. Finally, the words from the Psalm were called out to him: "Into your hands, Lord, I commend my spirit! You have redeemed me, O Lord, faithful God!" He was asked if he heard. Then said that all heard it, the

Dying: "Yes!" It was his last word on earth.

The funeral took place on April 21. First his body was carried into the city church, where Dr. Paul Eber spoke about 1 Thess. 4. He preached a funeral sermon. Then the procession went to the castle church, where his body was buried. The coffin was lowered opposite Luther's grave, and a metal plate marked the place of his rest, on which was written: "The body of the Venerable Philip Melancthon is buried in this place, who died in this city in the year of Christ 1560, April 19, after having lived 63 years, 2 months, 2 days.

We conclude with the words that he often had in his mouth: "If I did not worry, I would not pray. Through worry I am driven to prayer, and mild prayer I drive away worry."

To the ecclesiastical chronicle.

Proceedings over church property. From a submission found in Pastor Brobst's journal of March 19, we see the following. St. Michael's parish at Pine Hill (Somerset in Pennsylvania) originally belonged to the Synod of Pennsylvania, later it came to the Synod of Western Pennsylvania, then to that of Alleghany. However, 8 or 9 years ago, it is said, "a part of the St. Michael's congregation became dissatisfied with their preacher and complained to the synod. The congregation was then advised to look for another preacher, but not to separate themselves from the Berlin pastoral district or from the synod. The more

The majority of the church members, however, did not follow this instruction, but appointed a preacher who was a member of a separatist-particular synod" (by which, according to sense and spelling, the writer understands the synod of Missouri 2c.) "and who could not be appointed by the other congregations of the Berlin pastoral district in a constitutional way. - The minority of the church members moved out and built a new church. - However, peace was not established even by this. - Finally, the whole intricate (?) matter was investigated by the courts, and the judge's decision on February 6 of this year was that that part of the congregation (although the minority) is legally entitled to church property which has remained on the originally ecclesiastical Lutheran ground of the synods of Pennsylvania, and that those who have joined with a separatist-particular synod must vacate and surrender the church and the land which they had taken possession of." - We do not know, of course, whether the charter or constitution of the congregation originally contained the provision that the property of the same should remain with those who "remained on the original ecclesiastical Lutheran ground of the synods of Pennsylvania." If this is the case, we have not the slightest objection to the court's decision, except that those who lied to the court that the Missouri Synod was a "separatist-particular synod" committed perjury. It almost seems, however, as if the matter had not even been so, since the congregation had only been given the "advice" not to separate from the synod. It is amusing, by the way, how the *Lutheran Standard* of March 15, edited by Mr. Worley, of saddened memory, expresses itself about the matter. He introduces the news with the following words: "In these days of Missouri innovation and usurpation of power, it is refreshing to see that they may be stopped in their unholy work of cutting where they have not sown, and gathering where they have not strawed." We can well imagine how "refreshing" it is for Mr. Worley's weary heart to see that there are still judges in the world who, if his theological weapons prove blunt, will lend him their stronger arm. It would be better, of course, if the other synods would see to it that some of their preachers did not offer the people stones and straw instead of bread, would preach pure doctrine instead of false, and would be zealous in their office and godly in their walk; that would be the surest way that none of their congregations would appoint a Missourian.

General Synod. The sad state of affairs in the so-called American Lutheran General Synod here can be seen in particular in the "*Lutheran Observer*", which is the main journal of this ecclesiastical community.

The Lutheran doctrine is blasphemed and ridiculed time and again. Thus, for example, a correspondent writes in the number of this paper of April 1: "Your Western Mr. Editor has given the symbolists (by this he means those who hold on to the symbols of the Lutheran church) a hard blow by saying: ""Is it not a great shame that Luther's declared followers overlook and forget the fact that Luther had a soul, and that they are only fighting over his old hat, skirt and boots?"" Yes, certainly. It is a great shame for them. The symbolists make the teachings of the Book of Concord about the taking of the body and blood of Christ by the communicant with the mouth, even if the communicant is godless and unbelieving, essential pieces of the Lutheran system. The Lutheran Church of this country, gloriously moving forward on the basis of the General Synod, had just about forgotten all about the old boots, skirts, and hats until this extreme party arose, picked up the old rags, tied them to a stick, and now calls out all Lutherans to agree with them under penalty of banishment." Such teachings, that Christ's body and blood are really present in the Holy Communion, and therefore are not valid, are not true. Such teachings that Christ's body and blood are really present in Holy Communion and are therefore taken by all communicants, so that they may take comfort in this highest pledge of grace in faith, such teachings are nothing but old rags to the true sons of the General Synod! Is there no one in the General Synod who will call such a godless blasphemer to account? - —

The "Lutheran Herald." It is proverbial to say: A blind hen sometimes finds a good grain. But this is not the case with Heinrich Ludwig in No. 310 of his Herald. He has hopped back and forth on the threshing floor of German theology to look for a grain for his little chickens, the hungry ones. And behold - there he finds something! and presents it to his own, namely the following: "We may joyfully declare that there is now a Lutheran theology, which, through a more lively grasp, has brought to light moments of the one truth that were disregarded by early Protestantism, that were put aside or only mechanically dragged along, and which, from the

foundation of the eternal Word and the sacraments, has produced a total view, in which the individual theological propositions of dogmatics sometimes first find their proper position, illumination, and, of course, also completion. Just as we understand inspiration more vividly, so we understand the concept of rebirth more vividly, more universally. Thus it comes about that, if the Fathers let the regeneration of man to God take place "juridically," through justification almost exclusively, we, however, add a "medicinal" side." - Heinrich Ludwig's little chickens should beware of this "medicinal side. It is by no means all medicine, which is spent for it. The "Volksblatt für Stadt und Land," from which this sentence is taken, is known to be romanizing.

It also speaks in the essay of "one-sided stressing of justification by faith alone," "of stiffening in complete reprobation on the *sola fide*. Does Heinrich Ludwig really think that such Catholic heckling is healthy food for his chickens' tender stomachs? Or did he just make a mistake by picking out the words because of his blindness? B.

Missouri Synod. From the synodal report of the proceedings of the Missouri Synod, Ohio 2c., held at Fort Wayne, October 14-24, 1863, it appears that the synodal body consists of 291 permanent members, namely 190 pastors, professors and missionaries and 101 school teachers; of the former, 122 are voting and 68 advisory. Of these, the Western District (embracing Missouri, Illinois, Iowa, Kansas, Louisiana, Texas) has 47 voting, 33 advisory pastors, and 44 school teachers; the Middle District (Indiana and Ohio) has 44 voting, 15 advisory pastors, and 18 school teachers; to the Northern District (Michigan, Wisconsin, Minnesota) 30 voting, 15 consulting pastors and 26 teachers; to the Eastern District (Columbia, New York, Pennsylvania, Maryland, Virginia, Massachusetts, New Jersey, Canada) 18 voting, 5 consulting pastors and 13 teachers. Present at the synod were 327 actual synod members, 128 voting preachers, 100 voting congregational deputies, 49 consulting pastors, professors and missionaries, and 52 teachers. Excused for absence were 22 pastors and 33 school teachers and 30 congregations for not sending deputies. Newly admitted to the synod were 11 voting pastors, 8 consulting pastors and 15 congregations. Since October until now, 9 pastors have entered the parish from the seminary.

B.

Death. The writer of the letter from prison, which was reported in No. 11 of this journal, has been delivered from all evil by a blessed death. At the beginning of this year he was released from prison and returned to his parents, ill. He suffered from a hot nervous fever, which the doctors declared to be a consequence of his imprisonment, and lay without consciousness for the last three weeks of his life; but it returned two hours before his end, when he said to the bystanders: "Do not weep, I am traveling toward heaven, where all my friends and acquaintances are waiting for me in the glorious garden of paradise. His last words were: I go to my heavenly father and live there, that is my desire. Thus, on January 28, this young but faithful servant entered into the joy of his Lord.

Iowa Synod. As we read in Löhe's "Mittheilungen" of January of this year, a pastor of the Iowa Synod, Mr. Stürmer in Van Buren, Jackson Co., Iowa, wrote the following to Pastor Löhe: "This settlement consists of such former church members of the I was able to convince myself thoroughly of the situation of the Missourian "clergy". Thus, I was again able to thoroughly convince myself of the situation of the Missourian "spiritual priestly people". The application there of the doctrine of the "spiritual priesthood" is only for apostolic congregations; with our people, however, one must proceed according to other principles, as the church of the Reformation has always done. The minister must first of all represent the "spiritual priesthood". People have no sense at all for ecclesiastical independence, but usually say to the pastor: "Well, do it the way it seems best to you." Many of our pastors recognize this and do so. Our synodical congregational order must in many cases be an ideal far in the distance." Mau sees from this that the gentlemen of Iowa are not as serious about their congregational orders on paper as they appear to be; but, what is more to be said, depending on the circumstances, they also proceed "according to other principles"! If they get people who do not know or easily spend their Christian rights, they think: Well, then we pastors must take these rights into our hands.

A smoking synod. A meeting of the reformed secluded synod of Holland is described by someone as follows: "What we saw when we were admitted to the synod will certainly be seen by no one except Holland. As we entered the room where we had preached the day before, tobacco fumes darkened the air. A long table passed through the hall, on either side of which sat the preachers and elders, while at the head of the same was a transverse table for the moderator, professors, and officers. Everyone smoked or stuffed his pipe. The moderator had the pipe in one hand and the wooden hammer in the other to command silence. The secretary wrote and puffed at the same time. While on the table, from one end to the other, boxes of matches, tobacco tins, barrels of tin, paper, feathers, books, etc. stood or lay in admirable disorder, a reserve corps of long pipes hung from an artificially crafted wooden scaffold, so that the business of the synod would not be interrupted for lack of the usual strengthening of the heart. The audience stood smoking on the other side, quietly looking on in dreamy attention." The reporter adds, however, that everything proceeded in the most beautiful order. N. Z.

The Reformirte Kirchenzeitung of March 31 reports **how a preacher tried to raise money for a fair**. There we read the following: "In the city of Brooklyn, a suburb of New York, a great exhibition or fair was recently held for the benefit of the sick and wounded soldiers, which raised the large sum of 400,000 dollars. It had been decided beforehand that no money should be drawn. Only a respected and otherwise zealous town preacher - Cuyler by name - stooped to perform a mock wedding. A real married couple was copulated by him, according to form, with all kinds of clownish pranks and frivolous jokes, which disgrace him and do not do honor to those involved. - If this happens on the green wood, what can one expect from the scrawny one? No wonder that even the daily press castigates the aforementioned ""popular preacher"" quite sharply. We cannot defend such preachers, no matter who they are."

From the life of Joseph Wolf, missionary to the Jews.

When the young Wolff, who had become a Catholic, cited the words of another in front of Count F. L. von Stolberg, who had also converted to Catholicism: "Ask the Lord Jesus and the Holy Virgin! And when Wolff said that Mary's immaculate conception was plausible, because she had been the mother of the Son of God, Stolberg interjected: "And Eve had been his grandmother. He wanted to say that Eve must also have been immaculate and all the following mothers, except Mary, must have been conceived immaculately. - One sees from this that many may convert to the Roman church and be received by it, who have no idea of the Grey teachings of the same.

In 1816 Wolff entered the Collegium Romanum, in which there were not only highly gifted minds but also many fools. One of the seminarians claimed that Italy stood high above Germany because it had so many saints, while Germany had none. What? Not a single one? said Wolff, and jokingly added, "What was Göthe?" "Well," said the student, "that's only one. - What was Schiller, then?" continued Wolff. - "Well," replied the learned youth again, "that makes two." - And Kotzebue? exclaimed Wolff. "So there are three," replied the interrogated man. And so it went on, until Wolff had finally counted thirty alleged saints who were native to Germany (and as the thirtieth Wolff had named the robber chief Schinderhannes). - "But," the student still opined, "what are thirty saints to such a country?" Well, said Wolff, if you are not yet satisfied, I will prove to you that you are a great simpleton. And then he told him the joke.

When Wolff visited the Pope (Pius VII.) for the first time, he tapped him on the shoulder with the words: "I love Your Holiness! Give me your blessing!" and the pope put up with this audacity of the new convert, in whom he presumed great useful gifts. This, however, was later changed, when Wolff

Wolff, who had been accepted into the Propaganda, that is, into the missionary institute in Rome, had the occasion for the following appearance. One day a pupil of this institution said to him: "Wolff, how could you tap the Pope on the shoulder? don't you know that the Pope is God? Then Wolff became powder-red and said: "The Pope is dust of the earth; if he were God, I would not have touched him. Then everyone jumped indignantly from their seats and tried to prove to him the impossible from the Bible. The consequence was that Wolff was expelled from the institution as a suspicious person, and this again became a reason for him to finally leave the Roman church.

The Lord has revealed His holy arm. (Isa. 52, 10.)

The well-known Catholic Bible translator Leander van Eß says: "All presumptuous people who dared to read the Holy Scriptures with an unpurified heart and merely learned guilt. All presumptuous people who dared to approach the Holy Scriptures with an unpurified heart and mere scholarly guilt were punished with confusion, blindness and delusion. Voltaire once enjoyed to put into verse the penitential song of the crowned singer, the 51st Psalm. All went well except v. 12: "Create in me, O God, a pure heart!" His haughtiness, his real hatred of God and His worshippers did not allow him to sift with the royal penitent for a pure, sincere heart toward God. Nevertheless, he strained to translate this verse poetically as well. But suddenly the terrors of hell assailed him. The pen froze in his hand, which had written down so many blasphemies and obscenities to the ruin of innocence and godliness. He wanted to escape and could not. He fell half unconscious on his couch and afterwards confessed to his friends several times that he had never been able to think of this terrible incident without inner fear and trepidation.

(Waldecker Sonntagsbote.)

"Worship comes before master worship."

At the Prussian Minister v. Pfeil's house, King Frederick II the Great once drove up for a special reason during the morning hour, which the pious man had reserved exclusively for prayer and edification from the Word of God. No one, whoever it might be, was then allowed to join him. The servant, put to the greatest embarrassment, did not dare to violate his master's prohibition, but acquainted the king with his desire not to be disturbed in his devotions; to which Frederick II replied, "I will wait." After a short time the faithful servant appeared before his earthly king and excused himself with the words, "Your Majesty will most graciously pardon; I have just been talking to the King of kings."

(Waldecker Sonntagsbote.)

(Submitted.)

Call for contributions for the schoolteacher seminary construction.

Dear and beloved brothers!

You know how our synod decided to move the school teachers' seminary from Fort Wayne, Ind. to Addison, Ill. and to erect the buildings necessary for this purpose. Now that the Addison congregation has donated five acres of land just outside the town for the erection of the buildings, and the required two-thirds of the sixteen thousand dollars earmarked for the seminary building has been subscribed, the building committee has undertaken, in accordance with the synod's resolution, to put the building under contract and to begin its execution without delay, so that, God willing, it will be completed by next September. Considering the need of the congregations and the other large and necessary expenses of the synod, the committee strives to build the building simply, cheaply and according to the purpose, avoiding all luxuries. However, as much as we strive to reach for the ceiling, the cost of construction will probably amount to sixteen to seventeen thousand dollars. However, as can be seen from the subscription list below, about five thousand dollars would still have to be signed and sent in to cover the cost.

In order to avoid unnecessary expenses and to save money wherever possible, the committee has not hired an architect, but has taken over the inspection and mastery of the building itself; but with this also much effort and work and the more responsibility towards the synod. - We ourselves baptize and provide all materials, work on transports, etc., and under our superintendency a faithful and capable foreman directs all carpentry and joinery work. The masonry and plaster work, however, we have turned over to a large construction contractor from Chicago, who will complete his work quickly. He intends, as soon as the frost is out of the ground, to start the work with thirty journeymen and to complete it within four weeks, so that by the middle or end of May the roof will already cover the building.

As pleasing as this expected rapid execution of the building plan is, it causes us, the building committee, with the small funds available, some concern as to how we are to keep the payment dates in line with the progress of the building. We have to get six thousand dollars within six weeks to build the masonry of the building. You see from this, beloved brothers, that you must not delay with your help, but must help quickly and get the treasurer, teacher Barthling, in a position that he can give the workers their wages, so that the construction does not come to a standstill. We therefore ask the dear communities most earnestly to sign for the

construction, where it has not yet been done, and to pay as soon as possible a part of the and continue to do so until the construction is completed and paid for.

We hear it well, says the old Adam, this is again a burning and begging letter; only money, only money! - Yes, of course, the Lord also wants money from his Christians for the support and expansion of his kingdom; not that God needs money for this, but he could do all his works in this world without using us as his instruments; but for this purpose the Lord has given you the money, that he, as a tempter to good, may try you whether you will administer it faithfully for his honor and the neighbor's benefit, and that he may give you the opportunity for such delicious work with your money. Or what did you want with the money? say! Do you not, like the world, worship the unrighteous mammon and say to silver, "You are my comfort," and to gold, "You are my refuge"? May you, a Christian who has been bought with the blood of his Savior, allow mammon to have such an influence on your heart? No, never ever! - Well then, rejoice when the Lord comes to you as a beggar, and do not tire of proving your love for him and laying all your possessions at his feet. You have become rich through his poverty, richer than all the kings and emperors of this world, because you have Christ and with him forgiveness of sins, life and blessedness. What do you still lack? Nothing, but that you believe this and let not Mammon, but Christ be your God.

"But," others counter, "we still have no church, no school, or so many debts on our church; to pay them off would surely take precedence over the building of the schoolteachers' seminary!" Well, dear brothers! Where would a Christian be, who would sit in abundance? where would a righteous church be, which would not have its burden in earthly things? But the Lord also helps to bear it, and no congregation that has incurred unavoidable debts in faith for the sake of Christ and His Word has ever been disgraced by them before the world. But if the work of the whole should have to wait for the work of the individuals, the latter would never be finished. Therefore, this should be done and that should not be left undone, - Do not be sluggish to do what you should do! The building of the seminary is not a work that can be postponed to another time, but a work of necessity. The Lord says: "Feed my lambs. But look at your children, how meagerly and poorly they are instructed in the most necessary things and grazed on the green pastures of the divine word, because your pastor, although he expends his strength in keeping the school, cannot give them the necessary instruction because of many other official duties. What is the cause? The lack of capable and "faithful school teachers. To remedy this, we now want to build a school teachers' seminary, in which faithful and diligent teachers will be trained for our youth. The school is to the church what the nursery is to the orchard.

fresh, young, fruit-bearing trees take the place of those who have fallen asleep and are now eating the fruit of their works, or of the dead and corrupt trees that God's wrath has already cut down and thrown into the hellish fire. - She, the school, is the source from which the reservoir of the Church is fed. But how important it is that this spring flow purely and loudly, that the children be watered with the pure milk of the gospel, be educated in pure Lutheran doctrine! How important it is that we teach our children our dear mother tongue, through which the delicious treasures of the Lutheran Church remain open and accessible to them! But how could we achieve this purpose better than by founding a German-Lutheran school teachers' seminary? - Our unbelieving compatriots, who despise and abandon their mother, the church, boast very much about their love for the Enlightenment and for good schools, but may not let it cost them anything; for when, for example, they established a schoolteachers' seminary in Philippsburg, Pa. in 1839, it soon had to close down again for lack of support. The work did not come from faith. The tree of reason that was planted withered because it had no sap. - Such a fate will not befall our seminary, for we seek not our own, but God's glory, the glorification of His name and the salvation of the souls purchased by Him through this work. We, beloved brethren, whom God has brought together through the synod to form a large congregation in the united, right faith, and blessed with such great gifts of godly men, through whom we too have come to the knowledge of the right doctrine and salvation in Christ, - we, whose works he has so far also outwardly given prosperity and continuance, - God has also called us to this work, and commanded us that we should carry it out. After all, it is his work. So he will also give you willing hearts and hands, so that you will not grow weary in demonstrating your faith and your love. Yes! Amen! This you will do, beloved brethren, for Christ's sake. In particular, however, we ask the dear teachers of youth, to whom the Lord has primarily given the command to feed His lambs, not to remain passive spectators in the building of the seminary, but to regard the seminary primarily as their institution, to lend a hand, to lend it their eloquent tongue, and to help promote the building by collecting and hastily sending in contributions and the like. - The Lord our God will also be kind to us and promote the work of our hands; for our building materials, our bricks must become gold and diamonds before his work should decline and remain unfinished. Amen! He will do this, the merciful and almighty God, for the sake of His name. Amen.

On behalf of the Building Committee: F. W. Richmann.

Signatures to the School Teachers' Seminar.

The community in

Berlin, Sommerset Co, Pa, Past. Kähler,	\$6.05	Oskosh, Wis. past. Multanowsky,	\$7.25
Proviso, Ill, Past. Meier,	327.00		
Richville, Mich.	10.05		
Crete, Ill, Past. Heinemann,	365.00		
Buffalo, N. I., Past. Dulitz,	65.25		
Euclid, Ohio, Past. Husmaun,	45.00		
New Melle, Mo., Past. Matuschka,	60.00		
Lake Ridge, Mich. past. I. F. Muller,	75.00		
Des Peres, Mon, Past. Lehmann,	20.00		
New Orleans, La., Past. Metz,	60.00		
Monroe Co, Mich, Past. Steige,	25.00		
Racine, Wis., Past. Engelbert,	36.00		
Newburg, Ohio, Past. Sallmann,	33.00		
Lafayette, Ind. past. Schoeneberg,	100.00		
Centreville, Ill, Past. Holls,	50.00		
Lancaster, Ohio, Past. Merz.	50.00		
Wollcottsville, N. Z1, Past. Ruhland,	25.00		
Frankenmuth, Mich., Past. Fuerbringer,	180.00	Frankenlust, Mich., Past. Sievers,	250.00
Monroe, Mich. past. Hattstädt,	150.00		
Cook Store Mo., Past. Bilz,	60.00		
Thornton Station, Ill, Past. Löber,	300.00		
Cumberland, Ind. past. Kunz,	30.00		
West Cleveland, Ohio, Past. Lindemann,	500.00	Milwaukee, Wis. past. Lochner,	250.00
Crete, Ill, Past. Polack,	320.00		
Rich, Ill, Past. Kuechle,	300.00		
Pleasant Ridge, Ill, Past. Wagner,	80.00		
Washington, D. C., Past. Citizen,	480.00		
Frankenhilf, Mich. past. Bernthal,	30.00		
Dwight, Ill, Past. Counter, 6	.00		
Elk Grove, Ill, Past. Schmidt,	319.50		
Carlinsville, Ill, Past. Geyer,	35.50		
Indianapolis, Ind., Past. Fricke,	300.00		
Cara, Minn, past. Kahmeyer,	12.00		

Mount High, Ohio, Past. Frederking,	27.00
Rock Island, Ill, Past. Mennicke,	50.00
Collinsville, Ill, Past. Fick,	161.25
Saginaw, Mich. past. Gunther,	50.00
Schaumburg Ill, P. Richmann (1st drawing), 201.00 New Gehlenbeck, Ill, Past. Moll,	65.00
Marschal Co, Ind, Past. Cobbler,	100.00
Elkhorn Prairie, Ill, Past. Laumgart,	95.00
Rodenberg, Ill, Past. Niethammer,	150.00
New Dettelsau, Ohio Past. Nützel,	100.00
Detroit, Mich. past. Huegli,	20 00
Henderson, Minn, past. Winter,	25.00
White Creek, Ind. past. Klinkenberg,	78.00
Sibiwaing, Mich, Past. Also,	17.30
Frankentrost, Mich. past. Ahner,	25.00
New York, N. A., Past. Föhlinger,	52.75
Wittenberg, Ohio, Past. Horst,	50.00
Port Richmond, N. I., Past. Tirmenstein,	13.60
North Dover, Ohio, Past. Rupprecht,	15.00
Lebanon, Wis. past. Link,	162.00
Cape Girardeau, Mo., Past. Riedel,	30.50
Hillsdale, Mich. past. Rooster,	50.00
Addison, Ill, Past. Francke,	3128.00
Fuels and works are required from the surrounding Municipalities to provide taken over to	2000.00

\$11,629.00

Ordinations.

On Palm Sunday, March 20, Mr. Carl A. Gräber of St. Louis, Mo., having completed his studies in the Concordia Seminary here and having received and accepted a call from the Lutheran congregation at Pilot Knob, Mo. God bless him for many.

C. F. W. Walther.

On Palm Sunday, the candidate for the sacred office of preacher, Mr. Gottlieb Traub, was trained at the practical theological seminary in St. Louis. On Palm Sunday, the candidate of the holy preaching ministry, Mr. Gottlieb Traub, was educated at the practical theological seminary in St. Louis.

The priest, who had well passed the moderate eras and had received and accepted a proper calling from St. John's Lutheran Parish in Allen and Adams Co, Ind, was solemnly ordained and inducted into office by me, on behalf of President Schwan, in the midst of his congregation. May the Lord make him a blessing to many.

G. H. Jäbker.

Address:

R.6V. Oottlieb screw,
RoodD. 0., ^llen 6o., luä.

On the Sunday after Easter, April 3 of this year, Mr. Gottfried Markworth, who had completed his studies at the local theological Concordia Seminary and had passed his candidate examination, was ordained by the undersigned to the office of preacher and inducted into it within his congregation at Danville Ill. He was ordained by the undersigned and introduced into the same within his congregation at Danville, Ill, which had called him to be its pastor and pastoral caretaker. This congregation had been founded by the Rev. Schoeneberg in Lafayette, Ind., a year ago and had been served as a branch since that time. Since a large number of Germans and especially many from Pomerania have settled in the flourishing city of Danville and the surrounding area, and since they are eager for the full beatific truth, there are the best hopes that a large and zealous Evangelical Lutheran congregation will arise. May the gracious and merciful God fulfill these hopes and give his called servant a rich measure of the Holy Spirit, so that he may do everything well for the glory of the divine name and the salvation of many souls.

St. Louis, April 13, 1864.

I. F. Bünger.

The address of the dear brother is:

Uev. O. Unrlrvortb,

Lox 145. Danville, Ill.

Conference - Displays.

The members of the Southwest Indiana District Conference are hereby notified of the change in the time of the conference, which has been made for well-founded reasons, according to which it will now meet at Darmstadt, Ind. on June 14 of this year.

P. Seuel,

The Wisconsin Lebrer Conference will meet Wednesday through Friday of Pentecost Week, May 18, 19 & 20, God willing, in Milwaukee at Trinity^Church.

The arriving brothers want to report to teacher Bodemer or Härtel.
The dear brethren of the Chicago and Northern Illinois Conferences are especially kindly invited to attend.

Announcement.

According to the Synodal Constitution Cap. V. 8. § 4, the following three candidates have been nominated by the electoral college by majority vote for the vacant position of dean of the school teachers' seminary: 1. Pastor J. C. Lindemann in Cleveland, 2. Pastor F. Lochner in Milwaukee, 3. Pastor F. Föhlinger in New York.

On the part of the teaching staff, Mr. W. S. Stubnatzi, pastor, of Fort Wayne, and of four

Synodal congregations Mr. Pastor Lindemann, Mr. Pastor Föhlinger and Mr. Teacher C. E. Roschke in St. Louis have been nominated as candidates.

After two full months have passed since the last announcement, it will now be time for the members of the electoral college to proceed to the final election of a professor and director at the aforementioned seminary and to send in their votes without delay.

Furthermore, since Mr. Witte has declined the appointment to the proseminary in St. Louis and thus a new election is to be held, all those whom it concerns, the electoral college, the teaching staff and the synodal congregations, are hereby called upon to exhibit their candidates.

St. Louis, April 15, 1864.

Th. 2. Brohm, d. Z. Secretary of the Electoral College.

Receipt and thanks.

For poor students:

"held by St. Petri Gem. of the Rev. Dörmann in Aandolph Co., Ill. collected at dcrenKirchwcihe \$19.40;- by Rev. Claus in St. LoniS-Bremen from an unnamed \$1.00.- by Bro. verw. Hahn in Benton Co, Mo.

6 pairs of woolen stockings -from Mrs. Heimsoth ibid. likewise 6 pairs of woolen stockings -by Pastor Fick in EollinSville, Ill, from Mr. Usinger \$1.00. -

For Brunn's Proseminar:

(resp. M trip of the therefore expected pupils) by Pastor Birkmann in his parish near Waterloo, Monroe Co., Ill, Collectirt 45,15.-by Mr. Georg Bock in Carment Prairie. Perry Co, 50c. (in silver) -

For Past. Röbbelen:

by Past. König in Cincinnati from Mr. Zahn \$1.00.- from Sam. Zahn for Past.Röbbelcns children L5c.(inSilver).

C. F. W. Walther.

With heartfelt thanks, I certify to have received the following gifts for the Concordia College budget:

From Mr. Pastor Huömann'S former parish from Mr. Steinau 1 Nrtl. Beef, from Wittwe Müller 1 Brtl. dlo., from Mr. Doctor 1 Fuder wood, from Mr. Brackhage \$10.00. From the former parish of Mr. Pastor Wambsganß from Mr. Scheumann 2 sack of grain, 1 sack of wheat, 1 Bush, white Ruben. From the parish of Mr. Pastor Neichhardt from N. St. 2 sack of grain, 1 sack of wheat, 1 sack of potatoes. From the congregation of Mr. Pastor Stephan from Mr. Prange 1 sack of wheat, 1 foder of wood, from Wittwe Bretmüller 1 pair of woolen slrlimp, from Mr. H. Nodenbeck 3z dozen eggs. From the ImmanuelSgemeinde of Mr. Pastor Fritze 30 bushei wheat, z bush. Beans, 35 lbs. of pork and at yellow \$25. From Mr. G. Thieme in Fort Wayne 2 barrels of flour. From the congregation of Mr. Pastor Strafen at Watertown, WiSc. for the sophomores Engelbrocht and Kruger 4 upper shirts, 4 lower shirts, 4 lower leg dressrr, L pair of stockings. From the congregation of Pastor Trautmann in Adrian, Mich. from the Abcndmahlskasse -10.00. From the Nahverein in Baltimore for the Zögling Barthel \$5.00.

Fort Wayne, April 6, 1864, F. W. Reinke.

Received for the building of our English Lutheran Church here.

Bon Mr. President F. Wyneken""	"\$10,00
" " Pastor Rcisinger	5,00
" a young man of his community\$10	,00
" Mr. Pastor Engelbert	5,00
" " Hattstädt	7,25
By Adam Schlitt	2,00

\$39,25

For the Baltimore community

R. Schumacher.

Get

for the German Lutheran Hospital & Asylum:

From the congregation of the Rev. H. I. Schwensen at New Bielefeld, St. Louis Co, Mo. by the following persons: C. Trampe \$15.00, C. Poggemöller, Fr. JacopSmeier G \$10.00, Wilh. Lampe, Heinr. Lampe, Marks G \$5.00, C. Brackmann \$6.00, Söcker, Wittwe Rosen- kötter, Wilh. Mölke, E. Hofmeister, C. Iost G \$2.00, Horstmeier, Schnatzmcier G \$1.50, F. Rasche, Ph. Dickmann, Herm. Dickmann, Fr. Gerling, H. Ehlers, Kahre, Wilh. Baum- kötter G \$1.00, Adam Elbert 50c., Summa ""\$76.50

By Rev. A. Saupert in EvanSville, from Mr.

G. Tzschoppe	0,75
By the same, from Mr. G. Striedcr	1,00
"Mr. Past. Bernreuther, from Mr. Hcinr. Diebold 2,00	" " Lehmann, from St.-Paulus-Ge-
Manchester Road, Mo.	11.00

By the same, from the Filial-Grm. to Balvin, Mo. 5.50 From Mr. Teacher Schulz, in the parish of Mr.

Pastor Lehmann	1,00
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By Hcrrn Pastor Matuschka, of Mrs. Wittwe Welker, New Melle, Mo IM

From the congregation of Mr. Past. Heid in Peoria, Ill. 7M " "" to EollinSville, Ill. 13,75

" Mrs. Kraft in Tarnet Prairie, Perry Co, Ill. 1.00 " Mr. N. N., in the comm. of Mr. Past. Birk man 1,00

By Hcrrn Pastor Gräbner, of H. Meir in St.

Charles, Mo.	1,00
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From Mrs. Wittwe Wörnemann in St. Louis 5.00 "N. N. in St. Louis 20.00

By Mr. D. Heimsuch, from the municipality of the

Rev. I. M. Hahn in Lake Creek, Mo. 50.00 By Hcrrn Andreas Heinz, in the parish of the Mr. Pastor Klaus in St. Louis, Mo. 5.00 By Mr. W. Meier in Fort Wayne, Ind. 40.00

L. E. Cd. Bertram, Cassirer.

Get

for the construction of the school teachers' seminary:

From the comm. of Mr. Past. Lindemann, Cleveland, Ohio	\$150.00	
"Mr. Past. Walther, Wyandotte, Mich.	5.00	
" the Gem. of Mr. Past. Fricke, Indianapolis	159.75	" " " Past. Rupprecht, North Dover, Ohio 7.00
" " Filialgem. of Mr. Past. Niedcl, Cape Girardeau, Mo. of B. \$5.00; Mrs. B. \$5.00; K. \$1.00; W. \$1.00; D. N. \$2.00; B. and V. s 50c.; E. 25c.	15.25	
By Mr. Past. Auch, Sibiwaing., Mich, by the gentlemen: Chr. Auch, \$2.00; A. Haag, A. Bolz, A. Auch, F. Bühle, Müllerwciß, F. Krauß a 1.00. G. Weidner, W. Armbruster, I. Ziegler a 50c. H. Kunisch 39c. I. Engel-		
hardt 25c.; by MsPastor Auch \$2.00	12.14	By Mr. Rev. John, Cole Camp, Mo. of whose Im, Gem. \$6.00; of Mr. C. Monsces \$5.00; 11.00
By Mr. S. Garbisch of the community of Mr. Past. Schmidt to Elk Grovc, Ill - from the gentlemen: W-Meier \$10.00; H. Bussel, F. Busse, C. Seeger, H. Nicherd s \$5.00; H. Decke, H. Sennen \$3.00; C. Grupe, H. Meusching, H. Fedrowitz, H. Phake s \$2.50; W. Brand, F. Busse, H. Busse, H. Bremer, H. Schwake, C. Henjes, H. Rd'hling L 2.00; H. Müller, H. Nirdert n \$1.25; H. Nacke \$1.00 63.50		
Jn Addison: by Hrn. H. Wischman, H. Rohrs, F. Leseberg, F. Weiß, G. Weiß a \$5.00; F. Meier \$5.75; F. Jriene \$10.00; F. Krause, Jr. \$20.00; W. Grote \$25.00; W. Friene \$30.00; L. Friene \$32.00; H. Weber \$50.00; Wittwe Heuer \$100.00	\$297.75	
Through Mr. Past. Dulitz from the Buffalo community, N. I. by the Lord: Schulze \$8.00; Jensen, Ollrich n \$5.00; Dulitz \$4.75; Bayer \$3.00; Fischer, Capelle, Bindig, Behrnes, G. Graßer, Gref, Poy, A. Klose n \$2.00; C. Klose, Kolmorgen, Hakrr, Rudolph, Lettein, Zauber, Chr. Graßer, Schmidt, Falkmnhahn, Martin a \$1.00; EggerS, Hersch n 50c.; Selle 25c. 53.00		
Don der Gem. des Hrn. Past. Heinemann, Trete, Ill., namely von den Herrrn: W. Seifger \$10.00; H. Wüstenfeldjun. \$5.00; F. Stöcking \$1.25; Ph. Meier \$1.00 17.25 Addison, Ill April 5, 1864.		
		Summa \$191.64 H. Bartling.

Received:

For the St. Louis College Debt Settlement Fund:

Don Hrn. L. Penance, as an offering of thanksgiving for the happy delivery of his wife, Elkgrove, Ill.	\$ 5.00	
Penance collected at infant baptism of Mr. L., Elkgrove, Ill. 3	.20	
Don Hrn. I. C. Seegers in Elkgrove, Ill.	1.00	
To the Synodal Treasury of the Western District:		
From the Trinity District in St. Louis, Mo.	10.10	From the Gem. of the Hrn. Past. Holls, Columbia, Ill. 8.95 Collecte of the Gem. of Mr. Past. Moll, New Gehlcn- beck, Ill. 5.20
From the Gem. of Mr. Hast. Heid, Peoria, Ill. "" 21.00		From Mr. I. Niedrl, teacher, St. Charles, Mo. 1.00 From the parish of Mr. P. Wolff, Jefferson Co., Mo. 2.50
Easter collector's item from the parish of Mr. Past. Moll, New Gehlmbell, Ill. 8.10		
From the Gem. of Mr. Past. Wagner, Pleasant Ridge, Ill. 11.00		
From the Filialgem. of Mr. Past Dorn in Port Hudson, Franklin Co, Mo	12.57	
From the community of Mr. Past. Gräbner, St. Charles, Mo.	17.85	
"N. N. by Mr. Past. Wagner, Pleasant Nidge, Ill. 1.00		
By Mr. Past. Wagner in Pleasant Ridge, Ill. for synodal briefs	3.00	
By Mr. White in Addison, Ill.	2.00	
,,, M. Thomä in Addison, Ill. 2.00		
" of the community of Mr. Past. Niethammer, Roden the g, Ill.	7.40	
" Hrn I. Meier in Hrn. Past. Johannes Gem., Benton Co., Mo.	-	2.00
" Mr. H. Hesse in Mr. Past. John Gem, Benton Co, Mo.	8.50	
To the college maintenance fund:		
From Trinity District in St. Louis, Mo. "" 11.00		Christmas Collecte of the Gem. of Mr. Past. Polack, Kicking, Ill 12.00
From ImmanuelS-Distr. in St. Louis, Mo.	11.00	From Mrs. B. I. by Mr. Past. John, Benton Co., Mon. 1.00
" of the Gem. of Mr. Past. Rösch, Swetts Pra., Madison Co., Ill.	11.10	
"Mr. Past. Rösch, Madison Co., Ill. 1.90		Easter Collecte of the Gem. of Mr. Past. Löber at Thornton St., Ill 11.00
Collected from the Filial Congregation of the Rev. John, Benton Co., Mo. 3.15		
From the Immanuel Congregation of the Rev. John, Benton Co, Mo. 1.85		
To the Synodical Mission Fund:		
From TrinityS Distr.		in St. Louis, Mo. 3.45

"Mr. G. Wunderlich, Paitzdorf, Perry Co., Mo. 5,00 ,, the schoolchildren of the undersigned 9,10

By Mr. O. Noack, New Orleans, La. 13,15 From a confirmand of Mr. Past. Löber,

Thornton St., Ill 0.50

"the congregation of the Rev. Wunder, Chicago, Ill. 5,45 " the confirmands of Mr. Past. Franke,

Addison, Ill. 8,60

" Mr. Chr. Klipp, Addison, Ill. 0 .50

For the community in New York:

From Mr. Wilh. Ziegelbein in New Gehlenbeck, Ill. 1.00 " of the comm. of Mr. Past. Dorn, Boeuf Creek,

Franklin Co., Mo. 5.00

For the construction of the school teachers' seminary in Addison:

From the comm. of Mr. Past. Haman, Carondelet,

Mo., second shipment""- 25,00

Collecte of the Gem. of Mr. Past. Baumstark, Aurora, Ill. 5,00

Don Hrn. Past. Beilharz in Mich. 1,00

For the English community in Baltimore:

Collecte of the Gem. of the Hm. Past. Minor, New

Gehlenbeck, Ill.

5.80

kcr, New Gehlenbeck, Ill

- 1/00 Ed. Noschke.

Received**in theCashier of the middle district:****For the Synod Treasury:**

By Mr. Pastor Saupert\$33

,00

Namely by: Iran Spindler, Chr. Däuble, Fr. Langele, Mrs. Umbach, Teacher Bowic, Mrs. Tongcs, Mrs. Schulte G \$1.00, Fr. Nusch- meier \$3.00, H. AlmS \$5.00, on Chr. Däub- le'S infant baptism collected \$5.25, on Joh. Mnl- ler's jun. infant baptism collected \$9.55, from H. Maasberg \$2.70, from Sophia Hanser 50c.

Don Mr. Pastor Frederkiug'S congregation from the

Abeudmahlskasse

14,50

" an unnamed person from Mr. Pastor Frickc'S

Indianapolis Community-

5.00

"Herr Pastor Schumann's Emanuels-Gem,

Collections in fasting

3.87

" MrPastor Lochner

1.63

""Lestermeyer's parish

7.00

""Sihler's communityin Fort Wayne,

Easter collecte

78,78

""Stürken's parish,

Easter collecte 13,00

, ""Friedrich's "

4,00

""Emanuels parish--2 .83

, ""Bode's community

8.41

""M. Stephan'S parish

6,50

For missionary Clöter:

from Mr. Pastor Tramm'S congregation

5.61

By,, " Weyel, from an unnamed-- 1,00

" "" Saupert

7,00

Namely by: Fr. Ruschmeier \$2.03, Langele, Fr. Schulte, Stricdr G \$1.00, Pastor Saupert himself \$1.00, Däuble, G. Becker G 50c.

By Pastor Frederking, from Mrs. Wittwe Rcichart 1.00 Don " Stürken's Gem. Collecte am Sonn-

days before fasting

5 00

By Pastor Strengths, by H. Steinmann

3,00

For college construction in Fort Wayne:

Bon Mr. Pastor Saupert's congregation

6.35

For the Nassau Mission:

Bon Mr. Pastor Tramm'S church

3.95

For Pastor Brunn's institution in Steeden:

Of Mr. Pastor Wcyel's three congregations40

,35 ,,

"" Dreicinigkcits- and Ema-

nuelS congregation, Advent collecte

9.65

By Mr. Pastor Saupert, from the Women's Association of the Lutheran congregation at Evansville

20.70

For Mr. Pastor Röbbelen:

By Mr. Pastor Weyel, half of a collecte on

Home. Maasberg'S wedding collected \$2.90, from an unnamed \$1.00, from Mr. Mar- tin Keck \$1.00

4.90

From Mr. Pastor Sihler's congregation in Fort Wayne,

Collecten in den Passtonsottesdienstes

54,62

De Kalb Co. 5,25 " " Schumann selbst

1,00

" " Fr. Kühn

1,00

For Pastor Hoffman" in Hesse:

By Mr. Pastor Weyel, from an unnamed.... 1,00

For Mr. Pastor Sommer:

By Rev. Weyel, half of a collecte, on Hcinr.

Maasberg'S wedding collected \$2.90, from an unnamed person \$1.20

4.10

For seminar construction in Addison:

From Mr. Pastor Saupert's congregation

90.25

For teacher salaries:

Don Mr. Pastor Hvrst's congregation

6.00

// /, " Horst himself

1,50

For the construction of the English Church in Baltimore:

Bon Hrn. Past. Frederking's Gem. inHolmes Co.,O. 10.35

For the church purchase in Netv York:**Don of St. PaulS parish in Allen Co.,rInd. - - - 9.25 For the general pres:**

Don Mr. Pastor Husmann's St.-Johannis-Gem. 8,00 "" Oestermeyer'S Gemeinde IM

For synodical reports:

From Pastor Stephen's church 3.25
"" Schumann's community, DeKalb Co.-- 2.60

For poor students:

From Pastor Oestermeyer'S congregation for C. Schmidt- 3.50
By Pastor Geier, from -,rau I. K. 5,00
" ,, I. G. Sauer 6,00
Namely by Friedrich Pollert \$5.00, Katharina Bettenbrock \$1.00.
"Pastor Zaget, by H. Hormann-2 ,00

For Synodal Mission:

From Mr. Pastor Friedrich's parish 1.11

For the hospital in St. Louis:

By Rev. Frederick, of L. Hitzfeld 5.00 Fort Wayne, April 1, 1864. c. Vonnet, Cassirer.

Received

in the Casse eastern district: for the Synodal Casse:

From the Buffalo community\$13 .56
from N. N. there 1.86

For Heathen Mission:

By Pastor Keyl by F. Siegel 2.00., Past. Keyl 2.00., I. Wirth 3.00.-, 7.00
by Mr. Nuppel in Baltimore collectirt32 .00

For teacher salaries:

By Pastor Keyl from Mr. Hoffman" 0,80
by Mr. Nuppel in Baltimore collectirt 75.52

For poor students:

By Pastor Keyl from F. Albrecht 5,00
by Pastor Grätzel from his congregation ----- 4.40
from the sewing club in Washington for poor pupils in
Fort Wayne 10,00

For the proseminar in Germany:

By Pastor Keyl von Steck, Kunker, Kattcnkamp se 0.25; Waldschmidt, Spiclmann, Sander each 0.50; Schäfer, Schulz, Bach each 1.00; von der kleinen Lange 1.23;
M. Fritze 2.00; Jrl. Drege 2.95; LouiS 3.00; Rev. Keyl 5.00: 19,43
by Mr. Nuppel in Baltimore collectirt60 ,38

To the debt redemption fund

By Rev. Keyl from C. Meyer and Dunker 1.00 each; Rev. Keyl 2.00; M. Fritze 3.00; B. Lange 10.00; by Mr. Nuppel in Baltimore collectirt 38.42; 55.42
from the municipality in Washington 30,00

For the educational institutions

By Mr. Nuppel in Baltimore collectirt -- 35,60 from the sewing club in Baltimore for the seminar in
Fort Wayne 10,00
from the same for the grammar school there 10,00
"" for the college in St. Louis 10,00
from the municipality in New York for the month of March 7.05

For inner mission:

From the municipality in Buffalo 11,58

For the church purchase in New York

By N. Schäfer 1.00; G. Willner 15.00; 16.00
" M. Hauenschild 10,00; C. Reinkert 5,00; 15,00
" F. Mallet 5 ,00
from Baltimore sewing club 5 ,00
by the municipality in Buffalo subsequently- 3 ,0t)
from the municipality in Johannisbura24 ,00

For missionary Clöter

By Pastor Keyl of Becker IO Cts., Knortz20CtS., Krüger, Nackt, Dietrich, Zink, Klingelhöfer, Dinkel, Jackel, Mombergcr, Alb 25 CtS. each, G. Bauer, Bruns, Rössel,
Hofmann, Beck, Lander, Schaumlöffel, C. Kleppisch, Möhring, Mess, E. Beck, G. Meyer, Ohmenbaum, Kaumster, Waldschmidt, Thiemeycr, Lindemann, Fr. Zuck
each 50 CtS., Kar- stens 75 Cts., Nuppel, Lcutncr, Osenberg, Träger, Papst, König, Billmann, Louis, Eggers, Prüfer, Frl. Drege, Past. Keyl 1.00 each; F.
Thiemeyer, Fritze, F. Siegel 2.00 each; Schäfer scn. 3.00; on Burmann's child baptism collected 3.40; from Mr. A. Sieck 4.00.41.20

For Pastor Hofmann

By Rev. Keyl of Borderwesten, Siegel, N. N. each 50 cts, W. Ltman 1.00; Bägler, Thiemeyer each 2.00; Rev. Keyl 2.50. 9.00
by Mr. Nuppel in Baltimore collectirt57 .00

For Pastor Röbbelen

By Rev. Keyl of Dunker 12 CtS, Fritze 50 CtS., Vorderwesten, LouiS 75 Cts. each, Bägler, Letman, Aichcle, Siegel 1.00 each, Rev. Keyl 2.00. 8.12
from Baltimore sewing club 3,00

For pastor summer

By Rev. Keyl of Dunker 15 cts, Miss Drege
35 cts, Fritze, Vorderwesten 50 each; Louis 75 cts;
F. Winter 1.00; Pastor Keyl 2.00; 5.23
from Baltimore sewing club 3 ,00

For Mrs. Leutner

By Pastor Keyl from F. Zink 0,50

For seminar construction in Addison

From the municipality of New York 57.75
from Baltimore sewing club 10.00

For the widow's fund

By Pastor Keyl from F. Albrecht 5.00
from Baltimore sewing club 5.00

Corrections:

In No. 14 of the current volume of the "Lutheran" it must read:
From Mrs. Stutz, from whose love box \$21 .50

instead of \$20.

From the municipality of Johannesburg 5.50

instead of 5.00.

From G. Emmert 2 .50

instead of 2.00.

New York, 1 April 1864. I. Birkner.

No 92 William Str.

Correction. In No. 9 of the "Lutheraner" it should read: "College-Ban: By Past. Saupert by Gottl. Tzschoppe \$1.00", instead of: \$5.85; - further: For, 6aS Proseminar in Nassau: Collected at Köhlinger's Wedding \$6.00, should read: "Collected by Past. Weyel on Heiur. Kölling's wedding \$6.00." W. Meyer.

For the Lutheran have paid:

The 15th year;

Mr. A.- Horch.

The 18th year:

The gentlemen: I. Tisza, Stricker, G. Meister, Br. Grieger.

The 19th year:

Messrs: I. Tisza, Pastor L. Dulitz, L. Donner, L. Kohlstock, Pastor W. Kähler, G. Meister, Pastor I. Schneider, G. Hemmter, W. Moll, R. Mießler, G. Salvner, I. Haushaler, Pastor H. Hanser \$3.80; G. Bwie.

The 20th year:

Messrs: I. Martins, Past. I. G. Kunz, O. Noach \$1.70, C. Kroll 50c., C. Mauer 50c., D. Kctriig 50c. Past. I. Baumstark 50c., I. Threß, Past. C. StrasscuM., C. and F. Sewing, Past. F. König 6 Er., H. I. Kais" 4 Er., I- Eckhardt 50c., L. Dünner, H. Bode, F. Dvhring, F. Jlseman, C. Groth 50c., E. Döhring 50c., H. Gri>- nemcier, E. Brumwort, H. Brüggemann, I. Höhne, W. Strattmann 50c., P. Dennigger 50c., P. Craft 50c., D. Fellbanm, L. Heischmann, H. C. Löhr 10 ex-, H. Baierlein, I. Hüttcr, Past. H. Horst, C. Wolpert, M. Kart, W- Holzmüller, F. Vollmer 50c., W. Bcnzrt 50c., H. Heußuer 50c., H. Möller, F. Bode, Past. I. Schneider 10 er., Past. M. Zucker \$2.50. N. Müller, F. Harms, C. D. Wirth 72c., Past. M. Guinlher 28c., I. Haushalter, Past. A. Detzer, Past. H. Hanser \$3.00, P. and E. Baumann.

Further. Mrs. Beckmann and Kath. Wichmann, Witwe Diehm.

The 21st year:

The gentlemen: Past. I. Baumstark 50c., I. Eckhardt bik" L. Donner, P. Denninger 50c., P. Kraft 50c., A. Schmidt, Fr. Vollmer 50c., W. Bengert 50c" H. Heußner 50c.

M. C. Barthel. .

Changed address:

R, ev. 6r. N. Mucker

Lrlstol,

KeuänN Oo., Isis.

St. Louis, Mo,

G-nodal-Druckerei von Aug. Wiebusch u. Erh".

Volume 20, St. Louis, Mon. May 1, 1864, No. 17.

(Sent in by Pilstor Köstering.) Honorary Monument of Faithful Witnesses to the Truth or

The life and work of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Heb. 13:7.

(Continued.)

Johann Bugenhagen.

Johann Bugenhagen, the evangelist of several North German countries and cities, Luther's faithful friend and confessor, was born on June 24, 1485 in Wollin in Pomerania. Because he saw the light of day on St. John's Day, he was given the name John at his baptism. Dark and sparse are the news about his origin, as well as about his childhood life. We know only that much, that he probably came from a noble family and that his father Gerhard was a member of the council of Wollin. He received his first lessons in the school of his hometown, where he already distinguished himself as a gifted and studious boy and the saying proved true: What wants to become a hook, bends at times. Not only did he diligently study foreign languages and music, but he had also come across the Holy Bible in his earliest youth and had studied it diligently. This he testified later

even in the preface to his Passion Booklet, where he says: "I have loved the Holy Scriptures from my childhood on. Of course, this is a strange example from that time. For even if the Bible was not on the chain everywhere, as it was in Erfurt, where Luther first found it, it still lay mostly forgotten in the dust. Pagan wisdom, the pope's decrees, stink and excrement, and the legends of lazy, insolent, lying monks were mostly what was taught and learned.-As a seventeen-year-old youth, Bugenhagen moved to the University of Greifswalde in 1502 with some ambitious young men who were friends of his. After he had spent a year here, as far as his knowledge reached at that time, he received the Master's degree, and three years later he was appointed Rector of the Latin School in Treptow. In this position, he not only diligently read the prophetic and apostolic writings for himself, invoking God for enlightenment, but also, in order to guide his listeners to true godliness, he explained the Evangelist Matthew, the letters of Paul to Timothy, and the Psalms of David. Even citizens, preachers and monks attended these lectures, and he was asked to preach in the church. In order for this to happen, he was ordained to the priesthood, probably in 1509, and was thus admitted to the clergy. He had an even better opportunity to use his knowledge of the Scriptures for good.

In 1517, when he was employed by the abbot of the Belbuck monastery, Johannes Boldewan, to teach the ignorant monks at the monastery, he was able to apply his knowledge of the history of Pomerania. At that time he was also entrusted by a prince of his country with the writing of the Pomeranian regional history, which work he carried out quickly and successfully.

But how even the most excellent talent does not bring man to the knowledge of truth, and how even the Holy Scriptures, even if he reads them, remain a closed book to him as long as he does not learn them from the Holy Spirit. The same is true for our Bugenhagen. It was the same with our Bugenhagen. He was certainly one of the noblest spirits in the papacy, who recognized the ruin of the church to some extent. In particular, he complains about the terrible corruption in the monasteries. When he tells in his Pomeranian history that their pagan ancestors had killed children, especially daughters, if they had several of them, he adds: "In our days they are handed over to the monasteries; that would be quite good, if only some did not live in such a way that it would look as if they had been handed over to Satan and the world rather than to Christ! How little evangelical knowledge he still had at that time is evident from the fact that he says in a speech: "You say that I cannot be holy. You are right. Nor should you presume to be holy, but you should strive to be holy, and Christ will give you this striving.

according to his grace as holiness". In this sentence the pope, as he lives and breathes, still clearly appears. Thus his relationship to the Roman Church remained friendly for a long time. Yes, he was still so blinded that when he got hold of Luther's writing about the Babylonian captivity in 1520, he declared Luther to be the heretic above all heretics and said: "Many heretics have already attacked the church and have been hard on it; but none has yet risen who would be more pernicious than this one. However, God also wanted to lead him out of the Babylonian captivity of the Pabst, and as a strong man he should also become a prey to the Lord Christ. For when he diligently read Luther's writings at home, implore, it happened that the papist delusion fell from his eyes like scales. Overcome by the power of truth, he could say with the prophet Jeremiah: "Lord, you have persuaded me, and I have been persuaded; you have become too strong for me, and you have won" (Cap. 20, 7.) *) - But one does not light a lamp and put it under a bushel, but on the lampstand, so that it may shine on all who find it in the house. I believe, therefore I speak. So did Bugenhagen. Soon he discovered to his friends what had happened to him and said: "Why should I still hide my opinion? The whole world is blind; it walks in a Cimmerian (thick) darkness. Luther alone sifts the truth!" His testimony was not without blessing. A crowd of scholars and laymen fell for the Gospel, over whom persecution soon broke out on the part of the bloodthirsty papists.

Immediately after his revival, Bugenhagen reported his change to his spiritual father - Luther - and asked for rules of conduct. Luther answered him: a Christian does not need any rules of conduct; the Holy Spirit, who is in him, will guide him through the Word into all wisdom. But now Bugenhagen was urged to go to Wittenberg himself and see the works of the Lord there. He arrived there in 1521. His intention had been to be a disciple himself in Wittenberg and to hear other scholars of God. But soon after his arrival, when he began to explain the Psalms of David privately to some Pomeranian students, it happened that others also asked him for permission to attend his lectures; and behold, it did not last long, so he had to change his private lectures into public ones. And because Melanchthon himself often attended his lectures, his gifts, his seriousness and diligence, his orthodoxy and fear of God soon became known. - That he had understood Luther's meaning in his reformatory endeavors and was one heart and one soul with him, was also soon to become apparent in a

A more detailed account of this incident can be found in the 2nd volume of the "Lutheraner," No. 5.

prove himself in a different way. Even before Luther's departure for Worms, he had arrived in Wittenberg and had heard his opinion from Luther's mouth. Soon after, while Luther was at the Wartburg, the iconoclasts broke out in Wittenberg, among whom Andreas Carlstadt was the foreman. For these people, who were infatuated with their own spirit and driven by the devil of arrogance, Luther's reformation did not go quickly enough from place to place; so they took hold with their fists, destroyed images, altars, etc., and thought wonderfully how great deeds they had done and how finely they had now reformed the church. Bugenhagen opposed this mischief and church outrage with all his might. Against these fanatical church revolutionaries, he faithfully and firmly upheld the genuine Reformation principle that the church should not be cleansed of images, but that the hearts of the people should be cleansed of unbelief and superstition, of false doctrine and papal tyranny through the preaching of the gospel. For once this had happened, it was inevitable that the external abuses would gradually fall away of their own accord. But what did the devil ask for, if all the images from the churches and the churches of the papists themselves were thrown into a heap, if only he was not driven out of the people's hearts by the finger of God?

In 1523 Bugenhagen received the pastorate at the main church in Wittenberg. With great love and devotion, he administered his holy office as a faithful subordinate of the "Arch Shepherd" JEsu Christ. Even in the most dangerous times he proved that he was not a cowardly hireling. When in 1527 a terribly raging plague broke out in Wittenberg and many people hurried away, he stayed behind in the city with Luther and two deacons and raised up his congregation with preaching and pastoral encouragement. Wittenberg had become his second hometown, so he could not separate from it for the rest of his life. He rejected the various professions, as to Erfurt, Danzig and Hamburg, as well as to the bishoprics of Schleswig and Pomerania, saying: "I would have more peace and income and less effort and work in those places; but for this very reason I consider my profession in Wittenberg to be divine, because it is connected with much effort and danger in the service of the Gospel". His preference for Wittenberg was also strengthened by the never disturbed intimate friendship with Luther, whose confessor and comforting advisor he was. When Luther was once quite sad and distressed, Bugenhagen said to him: "Our Lord God is undoubtedly thinking in heaven: What more can I do with this man? I have given him so many great and glorious gifts, yet he will despair of my grace!" "These words," Luther confessed afterwards, "were to me a glorious,

They remained firmly in my heart, as if an angel had spoken them to me from heaven itself, although Dr. Pommer did not think at the time that he wanted to give me comfort with his speech.

In his own way, Bugenhagen took a very active part in the blessed work of the Reformation. He was the third in the alliance with Luther and Melanchthon. These three men - Luther from the middle, Melanchthon from the south and Bugenhagen from the north of Germany - had been wonderfully brought together by God in Wittenberg. Each of these three men had his special gifts, with which he was proliferating in the service of the Lord. It is true that Melanchthon says of Luther that he is all in all. However, it cannot be

denied that Luther's task was especially that of reopening the well of the Holy Scriptures. However, it cannot be denied that Luther's task was especially to reopen the well of the Holy Scriptures, to purify the wholesome doctrine from the chute of Pabstism, to give it a firm content and a right form, to defend it orally and in writing against all enemies, as Papists, Zwinglians, Calvinists, enthusiasts and other evildoers; and thus in this way to be the fundamental and pioneering predecessor in the Reformation struggles and endeavors. On the other hand, Melanchthon's task was primarily to process the treasure of the salutary doctrine in his school for the training of capable teachers of the church, to bring it into suitable forms, to make it dear and valuable to the youth, and thus in this way to be an assistant in the work of the Lord, decorating and adorning the salutary doctrine. Bugenhagen was active in the service of the Reformation in a completely different way than Melanchthon. His outstanding talent, which proved itself in action, consisted primarily in organizing and establishing church relationships, drafting good and salutary church ordinances, leading the congregations, settling disputes, pastoral counseling, and in genuine pastoral wisdom and prudence. He was called the shepherd among the reformers, which is certainly the most appropriate description, because he not only knew how to feed the sheep well, but also how to lead them properly. With these gifts he willingly served not only his congregation in Wittenberg, but the church in general. He had enough opportunities to do so. We want to record his most important episcopal journeys here recently.

In 1528 Bugenhagen went to the city of Brunswick at his request. This city had decided in favor of the Reformation after long struggles, but lacked a man to establish a new and good order. Bugenhagen was asked to do this. On Ascension Day he preached there for the first time, and the crowd was so large that the church could only hold half of the audience. He stayed there for about four months, preaching three times a week, giving lectures on Paul's letter to the Romans and on the church's history.

and about the two to the Timotheum and wrote a suitable church order. The people of Brunswick would have liked to keep him forever, but neither he nor the Wittenbergers were willing to do so, and he had already been called back to an arid place to order church affairs. - The free city of Hamburg, which after long disputes had finally accepted the Word of God, had asked the Elector of Saxony for Bugenhagen's help in clearing away the papist rubble and establishing good church orders. On October 9, 1528, he arrived in the city and was received with many honors by the city council and the citizens. With God's help, he succeeded in eliminating the remnants of the papacy, in settling many bad disputes, and after he had also passed a suitable church order here, he left the city that had become dear to him after an eight-month stay. On his way back he passed through Brunswick, where two preachers had spread the Zwinglian heresy of the Lord's Supper. Since they did not want to be taught any better, they were removed from their offices.

In 1530 we meet our dear Bugenhagen again outside Wittenberg - in Lübeck. Here, too, we find him busy with the adoption of a church order, with the use of monasteries and convents for the service of the church, and with the establishment of schools. On the return journey from here, a very interesting anecdote occurred, which an old historian relates in the following words: "When Dr. Pommer had completed the church visitation, the gentlemen of Lübeck had him honestly led home again on a covered wagon and assigned him one or two Vorreuter. What happened? One of the pre-reviewers, when they reach the open field, intends to knight the doctor and to deny him a color, therefore he rode by the carriage and wins Dr. Pommer's speech, among other things with these words: "Doctor, I would like to ask you something, when you will answer me in kindness. Yes, I will. Then he asked, "Did the apostle Peter also ride on such a covered chariot with preachers in his apostleship? The doctor saw that he was hung with a rogue; therefore he did not think about it long and gave him the answer: "My son, let me tell you that when the apostle Peter came to such pious, kind people as your masters of Lubeck are, they also let him be led home again in such a way as your masters are doing to me now; but when he came to bad boys like you, he had to go home again on foot. That was the right answer.

Bugenhagen experienced great joy in 1534, when his homeland Pomerania (after which he was called Dr. Pommer or Pomeranus) also accepted the Gospel.

The Lutheran doctrine had already found its way into the homes of individuals, but it was not tolerated in the state; the Lutheran Christians who were scattered from time to time were persecuted and thrown into prison. This happened especially at the instigation of the arch-papist bishop Erasmus von Mandüwel, who, as his name suggests, was a real devil to the Lutherans and used every opportunity to vent his fury on them. When, for example, the Antonius Brothers, a kind of lazy, thieving monks, went begging through the streets of Treptow with their pigs hung with little bells, and the people threw dung at them, this must have been a reason to persecute the Lutheran Christians. But God awakened the spirit of two Pomeranian dukes to take up the cause of the Gospel. They called a Diet to discuss the introduction of the Reformation into the Pomeranian lands, and Bugenhagen was invited to attend. Here he saw the cause of the gospel triumphant. He now wrote a church order and made a visitation tour through the whole country, often accompanied by the two dukes. On this journey he often experienced strange appearances. Thus he once came to a monastery to examine the monks. The monks had previously brought Bugenhagen's servant Cornelius over to their side and had asked him many questions about doctrine and faith. As they often answered very accurately in the Eramen, Bugenhagen laughingly said: "These arrows did not come from your own quiver. He wanted to say: If you had not plowed with my calf, you would not have guessed my riddle. Bugenhagen spent almost a whole year in Pomerania, after which he returned to Wittenberg, delighted with the happy outcome of the matter. But his travels in the service of the Reformation had not yet come to an end. Duke Christian of Holstein had taken over the kingdom of Denmark, which had been transferred to him, as Christian III, and now wanted to establish a good ecclesiastical order in his country as a foundation for the Reformation. For this purpose, he desired Bugenhagen's long-proven services. In July 1538 the latter arrived in Denmark with his wife and child, and on August 12 he crowned the king with his wife Dorothea, a daughter of Duke Magnus of Saxe-Lauenburg. He then appointed several Protestant superintendents, drew up a suitable church order, took care of the uplift of the dilapidated University of Copenhagen, where he himself lectured for a time, and saw the work of the Lord happily accomplished by his hand. Later, at the request of the aforementioned king, he had to visit the Duchy of Holstein once again, on which occasion he was offered the Bishopric of Schleswig, which he declined, saying: "If I did that, it would be said that the Papal

In 1542, Bugenhagen had to make one more trip to the Brunswick region, which had been freed from Roman pressure, and one to Hildesheim, and that was the end of his main episcopal travels.

(Conclusion follows.)

To the ecclesiastical chronicle.

Mr. Röder, the unirt-ev. pastor at St. Louis, has received a well-deserved public rebuke from his own synod because of his thoroughly unchristian behavior. We believe that we owe it to justice against this body that we now also inform our readers of this, after they have been informed of the so filthy behavior of one of the members of the same. The following "declaration" of the president of the middle district of the Protestant Church Association can be found in the Marthasville "Friedensbote" of April 15: "The pastor A. Röder of the Protestant St. Peter's parish in St. Louis has published a series of articles in a local political newspaper in which he seeks to justify himself against the accusation raised by members of another church body that he allowed a subject who had been hounded away because of gross sins of the flesh to perform official church duties. Without going into the serious accusation mentioned above, for which Fr. Röder will be held to the strictest responsibility, the filthy meanness and the scurrilous tone in Fr. Röder's advertisements, by which he seriously offended the dignity of the office and blasphemed the name of the Lord, deserves the strongest disapproval. Although no fair-minded person will blame the Ev. Kirchenvereine for the disgraceful behavior of a member who has already been warned many times and has borne it with patience for a long time, the undersigned President of the Middle District, to which Father Röder has belonged up to now, nevertheless considers it his duty to publicly express the deepest indignation which Father Röder's charges have aroused within the Synod. Only the fact that the General Conference is approaching has prevented the Honorable General Praeses from ordering Fr. Röder's immediate suspension from membership of the Protestant Church Association."

Union. Various efforts are now being made to unite the Methodist Church and the Evangelical Fellowship of the so-called Albrechtsleute. In an organ of the latter community, the "Christian Messenger," published in Cleveland, O., of Feb. 15, an

"evangelical" writes, among other things, the following about this: "It is said that the two communities are as alike as two eggs. That may be so. But how difficult would it not be to make one egg out of two eggs?"

The Ohio and Pennsylvania Synod. After Mr. Pastor Brobst had written in sei-

In the Columbuser Kirchenzeitung of April 1, Prof. Lehmann reminded him that such a union had already failed because of the "failure of an attempt to reach an understanding on the confession of the agnostic doctrines of our church. Lehmann reminds him in the Columbuser Kirchenzeitung of April 1, that such a union had already failed in the past because of the "failure of the attempt to reach an understanding on the confession of the Agende in the doctrines of distinction of our church, and also because of the union of the Pennsylvania Synod with the General Synod, which was sufficiently known to us as un-Lutheran and has since proved this even more clearly. At that time," continues Prof. Lehmann, "our Synod could not resolve the contradiction it had between the confession of the Pennsylvania Synod and the faithfulness of our Synod to the Scriptures. Syn. on the fidelity to Scripture of our entire symbols and their simultaneous affiliation with the General Synod, and it was therefore impossible for it to go along, despite all its desire for unification." In the following, Prof. L. not indistinctly indicates that under the condition of the withdrawal of the Pennsylvania Synod from the General Synod, however, a real union was not among the impossibilities. He writes quite correctly: "In the changed circumstances, it would be more likely to think that the Synod of Pennsylvania does not feel at home in the General Synod, and if it is homesick, as we know it is from many highly esteemed brethren in its federation, for fellowship with fellow believers with whom it would like to unite, we find this quite plausible. Where there is unity of faith, it will sooner or later be achieved through the work of the Holy Spirit, who gathers the Christian Church. Where there is unity of faith, it will manifest itself sooner or later through the action of the Holy Spirit, who gathers the Christian Church; while, on the other hand, all unions made in matters of faith must finally dissolve." We will now see what the unification-loving Pastor Brobst will reply to this.

Election of preachers by the church council. In Amsterdam, Holland, there is a Lutheran congregation of 25,000 Lutherans with two churches and six pastors. Among them are about 6,000 Germans with their High German preacher, as he is called there, who administers the ministry alternately with the ' Dutch preachers. This is the well-known venerable pastor L. Lentz, a Hanoverian by birth. For some time now, this congregation has been experiencing dangerous agitations. When recently a new preacher was to be elected, a certain party, which is particularly strongly represented among the deacons, put up a certain Loman as a candidate, who is a decided rationalist. All the pleas of the congregation, all the warnings of the sensible ones were of no avail. Election day approached, the church was crowded and waited several hours for the result, since the elders and deacons, who form the electing church council, could not agree in the spacious sacristy. For a long time the election remained undecided, since there were equal numbers of votes for and against. Only by the fact that one of the elders sten became unwell as a result of the debates of the long meeting and had to leave the hall, Loman received a majority of Ewer's vote. The church council then went to the church, where the result was to be announced to the waiting congregation. But when they heard that Loman had been elected, a loud storm broke out, especially against the young unbelieving deacons, and in confused confusion it sounded: "Away with Loman, we don't want him, you are beautiful deacons to us, away with Loman," 2c., in addition to whistling and shouting, so that the deacons found it advisable to seek refuge and were finally forced out the door. In the midst of all this hustle and bustle, however, they were also told: "Do nothing to Father Lenz." Dr. Munkel, who also reports this, makes the remark that this is "at the same time a telling proof of how little even a constitution based on the so-called congregational principle is always able to express the true attitude of the congregation." We cannot find such proof in it, since the constitution is not directly based on the original congregational rights when the final election is in the hands of the church council; although we do not deny that in no constitution is the rightful exercise of Christian and congregational rights completely preserved and secured.

Methodist Church. A German Methodist preacher from the North, named M. J. Crämer, writes under April 5 from Nashville in the state of Tennessee, as we learn from the "Apologist" of April 18, to Dr. Nast among other things the following: After much effort and hardship, after much traveling back and forth, I succeeded in obtaining a special order for the possession of the German Southern Methodist - Church and the English Southern Methodist Church (called McKendree Simpel) on Church street. Another order was given to me to have the two churches repaired at government expense. This order is now being carried out. In a few weeks I hope to see the two churches made ready for services. . The prospects of organizing a loyal congregation among the English here are not very promising. The prejudice against preachers from the northern states is still too deeply rooted in the minds of the southern Methodists for them to engage in such an enterprise."

Baptistry. In the Apologist of 5 Ap. a Methodist reports the following: A young woman was seriously ill with consumption and was converted. Since she had not yet been baptized, her brothers and sisters, who are Baptists, that is, Anabaptists, sent for the Baptist preacher, to whom the sick woman presented her desire to be baptized. But since her condition no longer allowed her to be baptized with immersion of the whole body, the Baptist preacher let the poor woman die without baptism rather than abandon this method of baptism.

Conversation between a pastor and a member of the congregation. The following conversation is found in the Hermannsburg Missionary Bulletin of January: R. Yesterday you mentioned in the pulpit of a new church law about holy baptism. I am very frightened and worried about this and wanted to ask you, would you not have done much better to keep quiet about it so that no one would know? P. ! No, dear friend, it is a church law that concerns all members of the church, so it would not be right not to make it known to the congregation. R. But when I heard that, I thought that it could easily happen that you would be deposed because of this law, and it would be better if the people did not know it at all. P. Certainly, if one sits on a powder keg, one can easily be blown up, and I am indeed sitting on a powder keg now because of this law; but that is precisely why everyone in the community must know it. For just as it would be wrong to want to conceal from them a church law that concerns all members of the church, so it would be cowardice to conceal from them the law because it is harmful to the pastor. Openly and honestly it must always go between pastor and congregation, otherwise no trust is possible. R. How did you come to this new law? P. At the presynod, a layman named Flügge proposed that the questions of renunciation and baptism should be discussed at Holy Baptism. At the presynod, a layman named Flügge proposed that the questions "Do you renounce the devil? and all his works? and all his nature? should no longer be used at Holy Baptism. This did not pass, but the following was accepted by the presynod: If in a congregation in which these questions of renunciation are customary, any father, or his representative, desires the omission of the questions, the pastor shall use the following baptismal formula. He shall say to the parents: Dear friends, you have brought the child to the Lord Christ and asked that He accept it, bless it, and give it the kingdom of heaven and eternal life. And you have also heard that our Lord Christ is so heartily willing to do this and has promised him all these things in the Gospel. But now you should also realize that whoever is baptized into Jesus Christ and added to the holy community of God must also deny the ungodly nature and worldly lusts, to serve God alone and to place his hope in Him alone. Do you therefore desire that this child be baptized? Answer of the godparents: yes. Then the pastor shall say further: Let us, then, instead of and on account of this child, renounce unbelief and superstition and all sins, as works of the devil, and with heart and mouth confess our Christian faith. Then follows the profession of faith and baptism itself. This proposal was thus accepted by the presynod and confirmed by the king, and has now been elevated to church law. Thus, for example, although questions of renunciation have always been customary here, and although I have never-

If I have baptized in a different way than with the renunciation questions, as prescribed by the church order, I should now, as it occurs to any father to have his child baptized without renunciation questions, comply, drop the renunciation questions and perform the baptism according to the new baptismal formula. So I have to apply a double standard. I am to baptize on demand one time with the renunciation questions and the other time without the renunciation questions, depending on whether a believing or unbelieving father wants it, tell me once sincerely, dear R-, could you still have respect for your pastor for two pennies if he played double games with the administration of the sacrament in this way? R. I may hardly say it against you, but it is true, I could then have no more respect for you. But I have to ask one more thing. In the new baptismal formula there is also something about the devil, that one should renounce him. Would it be against the conscience of a pastor to use this formula, it would be about the same. **P.** That it is not the same, you can already assume from the joy with which all the unbelievers have received this new baptismal formula. They see in it a formal victory that unbelief has won. R. I don't quite see that yet. **P.** I will show you, but tell you beforehand that the unbelievers are only rejoicing over the new baptismal formula for now. It will soon become apparent that they also want to get rid of what is still left of the devil in it; the new baptismal formula is only a down payment for them. Now to the matter itself. Our Lutheran Church is a confessing church through and through. Do you know the difference between the unconfessed and the confessed? Do you know the difference between the unchurched and Lutheran formula for Holy Communion? R. Yes, in our church the Holy Communion is administered in this way. In our church, Holy Communion is distributed in such a way that the pastor, as a minister of the church, hands the body and blood of the Lord to the communion guests with the following confessing words: "Take and eat, take and drink, this is the true body, this is the true blood of our Lord Jesus Christ, also given and poured out for you for the remission of sins 2c. This is such a clear and unequivocal confession that a righteous pastor cannot actually administer Holy Communion, and a righteous communion guest cannot actually receive Holy Communion, unless they both sincerely and truly believe that the true body and true blood of the Lord Jesus is truly administered in Holy Communion. According to the original formula, however, the pastor distributes the body and blood of the Lord to the guests at Holy Communion with the following words: Take and eat, take and drink. Our Lord Jesus Christ says: This is My body and this is My blood, given and poured out for you for the forgiveness of sins. Sins 2c. There the pastor does not confess that this is the body and blood of Christ, but he merely tells that Christ said that this is His body and this is His blood; but whether the pastor or the communion guest believes that it is so, that cannot be inferred from this telling. How many people, for example, tell the story of the raising of Lazarus, but do not believe that it really happened. **P.** You have correctly explained it. Behold, it is quite similar here. As is well known, according to the doctrine of the entire church, and thus also of the Lutheran church, the baptized person steps out of the realm of the devil and into the kingdom of Jesus Christ. Because he comes out of the devil's kingdom, he renounces the devil; and because he enters the kingdom of Christ, he confesses the Christian faith. Because our Lutheran church is the faithful confessing church, it requires the baptized to openly confess whether he renounces the devil and his works and his nature? and the baptized answers either himself or through his godparents an openly confessing yes. No less, however, it requires from the baptized the open confession of his Christian faith, since he wants to enter the kingdom of God, and the baptized again either himself or through his parents explicitly confesses the three articles of faith, either by self-proclamation or by yes to the pastor's prayer. Now everything is clear and pure. The baptized has renounced the devil and confessed his Christian faith, now he can be baptized with a clear conscience. In the new baptismal formula, on the other hand, there is no confession at all, neither of the renunciation of the devil nor of the Christian faith, but the godparents are merely asked whether the child should be baptized. And after they have said yes to this, no one is asked further whether he renounces the devil and confesses the Christian faith, neither the person to be baptized nor the parents, but the pastor merely exhorts: let us renounce unbelief, superstition and all sins, as works of the devil, and let us confess our faith; but whether the person to be baptized and the parents really do so, there is no question of this, for no confession is demanded. And how can I baptize a person if I do not know whether he renounces the devil and believes in the triune God? I cannot know this in any other way than from his confession, and there is no confession here. Moreover, the person of the devil is no longer mentioned in the new baptismal formula, but only the works of the devil. Behold, therefore it would be quite impossible for me to baptize according to the new formula, just as it would be impossible for me to distribute Holy Communion according to the old formula. There is no confession, and yet I am a Lutheran who belongs to the confessing church. In addition, I must also note that it is appropriate, and quite natural order, that from the The chick emerges from the egg and then develops into a chicken. But if I want to let the chicken return into the egg, this is not possible and is the death of the chicken. **R.** I am now completely convinced, but I must confess that I find this law terribly harsh, that a believing pastor in a believing congregation, where the right baptism has been brought, should be legally obligated to give in to any unbeliever who does not want to know anything about the devil and his renunciation, and to use the new baptismal formula. **P.** Whether it is hard, and how hard it is, and helps the unbeliever against the believer, let us be silent about it and leave that to God the Lord. I will prepare myself at the proper time for what may soon come, and be quiet to God, who will help me and give me strength not to do anything that is against my conscience. Father Luther also says: It is not advisable to do anything against

conscience.

Earth.

The gentlemen of natural science had completely established that our earth would have been a fiery sphere in the beginning, on a fiery way all mountains would have been formed, and the old bible with the water on earth would have been done. - Then suddenly Professor Fuchs in Munich comes here and proves that quartz, granite (with which we build the roads here) could only have been formed on a wet way. The contradiction should be hushed up. But then someone named Schaffhäutl stood up for it, then G. Bischof, then Heinr. Rose, then the Frenchman Delesse, and now the whole assumption trumpeted as irrefutable certainty, that the earth was formed on a fiery way - has become water. So it happens to many irrefutable certainties. This only an example. No human being lets cover his mouth with such "irrefutable certainties".

(Waldecker Sonntagsbote.)

BIBLIA,
this is
All the Holy Scriptures
of the

Old and New Testaments, **Germanized by Dr. Martin Luther, with whose**

The book is published in German and English, with prefaces and marginal glosses, as well as with the summaries of M. Viet Dietrich, together with the prefaces and concluding prayers of Francisci Vierling.

3 volumes in high Imperial format.

St. Louis, Mo.

Published by A. Wiebusch u. Sohn. 1864.

The last volume of this work, the so-called Altenburger Bibelwerk, has just been completed for dispatch. We bring this news to our readers with great joy. We must exclaim: "The Lord has done great things for us, and we are glad of it. The completion of the last one in particular,

The difficulties we had to face in order to achieve the strongest bond in this meager time were so great that it often seemed as if they could hardly be overcome. But behold, the Lord has been kind to us and has graciously promoted the work of our hands. For this be thanksgiving, praise, glory and honor to Him, the faithful God. Among all the works that God has graciously granted us to perform through us, this one is undoubtedly the greatest and the most blessed and lasting for all the future. Not only because it is the book of all books, which it contains, the precious Word of God, in which alone we humans have the light of beatific knowledge, alone the strength for a godly walk and alone comfort in all physical and spiritual distress, but also because in this work there is at the same time such a wonderful key to the right understanding of the Word and such a wonderful instruction for the right application of it. It is only too well known that, especially in our time, most believers do not seek their edification in the Holy Scriptures themselves, but rather in all kinds of human books of edification. The consequence of this is an uncertain, unfounded, wavering and wavering Christianity. Are

Now that thousands have already been lured by the first two volumes of our Bible work to draw daily from the pure, clean fountain of Israel itself, we may well hope that, now that the work has been completed, thousands more will accept the invitation to drink from the heavenly fountain itself and quench their thirst for the soul. Another great infirmity within the Christian families of our time has been the lack of a regular communal home worship service. Without this, however, no truly blessed family life can flourish. Was now Until now, one of the main reasons why many Christian homes lacked a home church service was the lack of a manual suitable for everyone, but with our Bible work this lack has now also been remedied, and we may well hope that thousands of homes in which our Bible work finds its way will now turn into a little church every morning and every evening.

The church will be a place where the Word of God will be heard by young and old, and prayed and sung together. It is impossible to calculate the blessing that will accompany this under the grace of the Holy Spirit. The prefaces in this Bible, not only to each book, but to each chapter, the following detailed summaries with their useful applications, and the prayers concluding each chapter are of such a nature that whoever reads or listens to them daily and prays along with them, if he does not resist wilfully, must be awakened to a pure, healthy faith and truly Christian life and walk, and be preserved in it. Where this Bible becomes established in the family and becomes the daily home preacher, there no false spirit, no spirit of fanaticism and sectarianism can take root; there again arise such

Lutheran core Christians, in whom the old time was so rich, who not only quickly recognized the false spirits and showed them the door, but who were also the salt and walls of the whole country. Where this Bible becomes the daily spiritual nourishment of our Christians, a new generation will emerge, which again stands in Christian simplicity, which has thoroughly broken with the spirit of the time, and neither allows itself to be misled by pagan doctrines of reason, nor blinded and seduced by the appearance of a false-spiritual Christian doctrine.

Therefore, all you dear Christians, who for your daily nourishment of the soul do not eat the sickly and infirming sugary goods of the newer sweet Christianity and half-belief, but pure, good, coarse, nourishing bread. and especially you, dear fathers and mothers of your households, who like to give your children the right "sensible, clean milk" every day, so that they may grow in spirit through it, and take care of the souls of your servants, as is your duty.

hasten to acquire the treasure that is now offered to you in the form of a complete Bible, splendidly prepared for home worship. But you, dear ministers, to whom God has entrusted a whole congregation of souls bought by the blood of Christ, and to whom He has entrusted the special care of the calling,

conversion and beatification of the world upon your hearts, do all you can to bring our precious Bible into every home, into every family of your congregation, and into the

To bring it into the hands of all those with whom you may find entrance! A pastor cannot find a more glorious co-worker and helper than in this Bible. It is true that this Bible does not aim only to startle the reader daily and to set his feelings in violent motion; but no one thinks that this Bible therefore leaves the readers without a salutary impression; it does not have the same effect as the Bible.

a mighty downpour, which usually only beats the land hard and, after much noise, runs off again without a trace, but like a persistent gentle spring rain, which, though only gradually and unnoticed, penetrates all the deeper and makes the ground soft and fertile. Our Bible is not a book which, like others, is read once and then laid aside, but which, once it has been brought into the house by a greater sacrifice, not only invites to its table daily, but-

It will also be passed on to children and children's children. If God gives grace that we spread this book generally here in America, then we will erect the mightiest entrenchments everywhere, the most fearsome to the empire of Satan, with a brave crew from the war army of JEsu Christ, the Duke of our blessedness. Satan will therefore also do everything, after he has not been able to prevent the completion of the printing of this work even in this frightening time of his reign and victory celebration, in order to at least make our hearts indifferent, lukewarm, sluggish and careless in use, recommendation and neglect.

to make the spread of it. Let us therefore firmly resist him in faith and spare no effort so that the devil does not succeed in his plan.

Of course, it cannot be denied that many a householder will find it difficult to purchase the entire work immediately. But one should consider that whoever buys this book has bought a whole library for himself and his descendants, which makes a thousand other books, however good they may be, dispensable, and far surpasses it in value. Even the very poor can buy one volume of the work and after reading it, purchase the next until he owns the whole. Consider also how almost unprecedentedly cheap this precious treasure is. The first volume contains 724 and XXX pages, the second 772 and the third, which contains the New Testament, 604 and XX pages. thus comprehends no less than 2150 pages in High Imperial format! And yet it costs, printed on as good paper as was just to be had, and bound strongly in leather, in this time when the circulating paper money of so low The value is not more than \$6.50, namely the first volume \$2.25, the second \$2.25 and the third \$2. For details see the advertisement of the publishers.

As for the second volume, the strongest of all, which has now appeared at the end of the work and to which the excellent historical chronology of the entire biblical history of the Old and New Testaments according to Luther and Calvisius is added as an extremely valuable addition from the Weimar Bible Works, the publishers, Mr. Wiebusch and Mr. Sohn, have thus crowned the work, both in terms of the layout and the price paid for it. May their untiring diligence now be crowned by abundant sales and their faithful work receive the well-deserved reward. - —

The Lord, whose eternal word of salvation is contained in this work and whose glory it honors He has given grace that it was begun in 1857, continued in 1860, and completed in the present difficult year of war and lamentation. He has given grace that it was begun in 1857, continued in 1860, and completed in the present difficult year of war and misery; now also grant that a thousand and one thousand hands may reach for it and gladly make a small sacrifice for it, but above all that it may find eager readers and open hearts everywhere and bear abundant fruit for eternal life until the last day. Amen!

Church consecration.

After the cornerstone of the German Evangelical Lutheran Church of St. John in Laporte, Indiana, was laid on Trinity Sunday last year, the congregation had the joy of being able to dedicate the completed building to the service of the Triune God on Reminiscere Sunday, February 21 of this year.

135.

Despite the initially unfriendly weather, dear friends had rushed from near and far to attend. Of the invited pastors, two dear friends in particular had known how to overcome all difficulties: Mr. Allg. Präses Past. Wyneken and Rev. M. Stephan, who, due to a delay of the train at the junction of a branch line with theirs, no longer found an opportunity to come here, and therefore had to cover a distance of about 30 miles on open wagons the night before the festivities. - The joy was all the greater on their arrival, especially since dear friends also came from there. The sermon was preached by Praeses Wyneken on the Gospel of the consecration of the church, Luc. 19:1-10. In the afternoon there was a service in English, which Mr. Andreen, pastor of the local Swedish Lutheran congregation, was kind enough to take over. In the evening, Pastor Schumann preached on a portion of the 87th Psalm; and Rev. Stephan had to provide the liturgical service. In addition, Mr. Past. Jungck was also present, as well as the singing club of Mr. Fischer, a teacher from Chicago, which increased the solemnity of the day by performing several well-executed pieces.

The building is constructed of brick in pure gothic style, and is 45 feet wide, 84 feet long without the sanctuary, and 26-1/2 feet high inside, with 15-foot high lancet windows and a tower 120 feet high. Like the exterior, the interior of the church is tastefully executed, and is a credit to both the architect, Rev. Stephan, as well as the master builder Mr. Wesel of Fort Wayne.

May the merciful Gort protect this house from hostile closure, from malicious desecration and other misfortunes. On the other hand, may His word win one victory after another among us.

The God of peace, who brought forth from the dead the great Shepherd of the sheep, make us ready in all good works to do His will, and create in us that which is acceptable in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

F. R. Tramm.

Ecclesiastical message.

After the candidate of theology, Mr. Hermann Krebs, from our theoretical seminary in St. Louis, passed the exam prescribed by the synod and received a call from the Lutheran congregation in Accident and Cove, Alleghany Co, he was ordained by me on the 2nd Sunday after Easter (Misericordias Domini) by order of the Presidium of the Lutheran Synod of Mo., Ohio and other states of the Eastern District, under obligation to all the confessional writings of the Lutheran Church, and inducted into his office.

May the Lord make him a blessing for many.

Wm. A. Kähler.

Address: II,6v. H. KrodZ, ^,ocnäonb,

Oo., klä.

Conference - Displays.

Notice is hereby given that the annual Michigan Pastors' Conference of the Synod of Missouri, Ohio and other states will be held at Frankenlust, Saginaw Co., Mich. on June 17, 18, 19, 20 of this year, and that small boats will be ready at Bay City on the evening of June 16 to take the arriving conference participants from there to Frankenlust. Departure of the steam car from Detroit daily 10.15 /V. N, unless changed.

Frankenlust, April 12, 1864.

Ferdinand Sievers, d. Z. Secretär.

The Fort-Wayner Pastoral Conference will meet Pentecost-Tuesday-g sen May 17, afternoon 2 p.m., through Friday, May 20, noon 12 p.m.

M. Stephan.

(Indented exceptionally upon special request).

Death notice.

"Blessed are the dead who die in the Lord." Rev. 14, 13.

Frederick Lorenz, b. Nov. 25, 1844, son of Christian Lorenz and wife Maria, fell as a soldier of the 12th Missouri Regiment July 17, 1863. He had, when he fell, \$15.00, still with him, which we, the undersigned bereaved parents, have given for the mission, thereby honoring his memory.

Hampton, Ill, April 14, 1864.

Christian Lorenz and wife.

Receipt and thanks.

For poor students:

received through Mr. O. Noack in New Orleans. La., \$4.00. From women in Minden, Ill.: Mrs. Ellerbusch 1 pair of woolen socks, Br. Charlotte Frye 25 Cts, Br. Carolina Gröfe 1 bust shirt, Br. Hiesemann 50 Cts, Br. Elisabetha Kollmeier \$1.00; Br. Koch 50 Cts, Br. Louise Maschhoff 50 Cts, Br. Rinne 25 Cts, Br. Scheffler 50 Cts, Br. Wilh. Woker 50 Cts, by Br. N. N. 50 Cts. By Pastor Wunderlich in New Bremen, Ill, collected at the infant baptism of Mr. Christoph Abbe \$3.00.

For the proseminar in Germany:

by Pastor Heinemann in Crete, Ill, from Mr. C. Steege \$2.00. - by Pastor Keyl in Philadelphia from Mr. A. Schindel \$1.00.- from an unnamed person \$40.00.- from N. N. \$2.00.

For Pastor Röbbelen:

by Pastor Clans in Bremen-St. Louis \$100. -by Mr. H. Heitmann in Addison, Ill, \$2,00; -by Pastor Heinemann in Crete, Ill, by Mr. W. Rinne \$1,00.-qpn N. N. \$2,00.

For missionary Clöter:

by Rev. G. Löber, Niles, Ill, \$1.00 -by Rev. Heinemann at Crete, Ill, by Mr. Lh. Willharm \$10; -by Rev. Dr. Gotsch of Threse LaiHbein at Memphis, Tenn. \$2,00; -by Rev. Dr. Gotsch there 51,00; -by Rev. Hügli in Detroit, Mich. by Mr. C. Strudel 51,00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

By Hm. Past. Reisinger 55 for the seminary budget. From the congregation of Mr. Past. Hiisemann a car worth \$187. From N. N. from the congregation of Mr. Past. Lirkmann \$2. by Mr. Past. Gräbner 50 from his parish and \$2 from Hermann Meyer. By Mr. Past. Claus 51 from Fran Jacobi and 75 Cts. from Mrs. Hillinghorst. By the Norwegian pastor Hrn. B. I. Muus, Norway, Goodhue Co, Minn, 510 Cts. by Mr. Past. Werfelmann of Maria Buze 51 for poor students. By Mr. M. Barthel of the congregation of Mr. Past. Jor \$5 Confirmationscollecte and \$1 from Mr. Joh. Höhne. By Mr. Cassier Roschke from the congregation of Mr. Past. Heinemann \$4,60. by Mr. Pastor Biedermann from the women's association of his parish \$4,25; dcSgl. 15 dozen eggs, 1 pair of stockings, 1 skein of wool; on Hrn. Werth's baptism of children \$1,45. collected by the same from Hrn. Past. Doderlein from his congregation \$10. Likewise, I acknowledge receipt of the following collections for the military hospitals: \$3,10 from the Concordia District of the local congregation and 54,50 from the Zions District of the same.

A. Crämer.

Held

For impecunious school seminarians:

Don of the Municipality of Peru, Ind.	\$13,50
"" Logansport, Ind.	14.40
"" Huntingdon, Ind.	5.00
"" Marysville, Ohio	4.66

" N. N. in Cl. 0.34

For the seminarian Leuthäuser:

From the Virginians' Association in Fort Wayne 6.25

For travel expenses of the expected from Germany

School Seminary Sophomores:

From the congregation in Pekin, Ill. 2,45 " Hrn. Past. Reisinger, Pekin, Ill. 2,55
"" " I. L. Daib, Grand RapidS, Mich.

" Mr. Br. Bremer, Grand RapidS, Mich. 1.00

Since Rev. Brunn reports that God has already made the hearts of a whole number of men, some of them schooled, others still to be trained, ready to respond to the call to serve in our local schools: so I sincerely ask for quite a lot of contributions for the latter purpose, so that the poorer of them can at least be given a part of the travel expenses.

A. Selle, (Lox1117.)

Fort Wayne, April 23, 1864.

Get

for the construction of the school teachers' seminary:

Through Mr. Past. Hügli from Mr. Peter Schuster, Detroit, Mich. \$1,00

By Mr. Wm. Holdsworth, I. C. Meyer, Otto

Deling, H. Gruscndorfin Chicago, Ill, u \$1, 4.00 By Mr. H. Meyer, Chicago, Ill. 15.00

"" H- Hehmeier, Vinceunes, Ind. by.

" Past. Seuel 2 ,00

By Mr. H. C. Battermaun, Chicago, Ill. 5,00

" " F. B. Bryan, Cottage Hill, Ill. 25.00

By Mr. Past. Sievers: from his community at Frankenlust, Mich., from Mr. C. Appold and I. G. Weiß u 3,00, And. Götz 5,00, B. Koch 25,00, Past. Sievers 25,00, whose children 60c., A. Kesemcier, L. Cschnbacher, H. Selle, A. Leinberger, Chr. Reuter, M. Reißner and I. G. Fischer s. 2,00, Fr. Keith 2,50, Joh. Huther, Chr. Langmcier a 1,50, I. Zcillinger, Ph. Kolb, G. Lang, L. Gehringer, I. G. Arnold, Alb. Pfund, H. Wüpper, W. Kernstock, L. Hachtel, B. Staudacher, M. Feinauer, M. Ziegler and I. I. Eschenbacher a 1,IX), And. Würth, I. G. Jtner a 50c., I. G- Sturm 25c., by Eva M. Schmidt 2,00 97.35

From the community of Amclith, Mich., namely: by Mr. Mich. Daeschlein, I. G. Eichinger, Mich. Lutz a 1,00, H. Meyer 25c., A. Gerhäuser and H. Bauschert n 50c., Fr. Burk 2,00 6.25

Bon der Gem. des Hrn. Past. Rupprecht, North Dover, Ohio 6.25
 In Addison: from Mr. I. H. 1,00, H. Asche 7,50, Fr. Bnchholz 10,00, N. Tadler 10,00, H. Oehlerking 30,00, H. Heitmann 5,00, F. Graue 45,00, I. Oehmen 9,75, H. B. 5,00, I. Palmadge 1,00, B. Heimberg 5,00, D. Noschwinckl 25,00, by Elisabeth Wriß 1,00, 155,25
 By G. Bartling of the comm. of the Hrn. Past.
 Kühle, Nlch, III. by Hrn. Fr. Bode sen., Fr. Marquardt, Fr. Wegcmr, H. Werner L 10,00, D. Oettmering 8,00, Fr. Stünkel and H. Stünkel s. 5,00- 58,M
 Addison, III, Apr. 1864.

Summa §375.10

H. B. Bartling.

Obtain":

For the St. Louis College Debt Settlement Fund:

By Mr. I. Birkner in New York, N. I. §85.42

By Mr. L. Bonnet, Fort Wayne, Ind. 40.00

To the Synodal Treasury of the Western District:

Don of the Filialgrm. of Mr. Past. John, Benton

Co., Mo. 3.15

Don of the Immanuclsgcm. of Mr. Past. John, Benton Co, Mo. 1.85

Dom Drcülmgkcits-Distr. in St. Louis, Mo. 13.40

Dom Immanucl-Distr. in St. Louis, Mo. 30.70

Don Hru. Past. Polack, for synodai bcrichte 4,00

" of the Gem. of Mr. Past. Meyer, Proviso, Jil. 5,00

Richmann, foam

bürg, III. 18.63

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Cooper Co., Mo. 6.50

" Mr. Past. Biltz for synodal reports 2.85 " of the congregation of Mr. Pastor Biltz, Lafayette

Co., Mo. 13,60

"Mr. Past. Biltz, Lafayette Co, Mo. 1.00 " the comm. of Mr. Past. Besel, near Pexryville,

Mo. 8,65

"of the Gem. of Mr. Past. Beycr, Chicago, III. 6.00 " Mr. Past. Beyer in Chicago for Synodal Be-

dishes 3,90

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" Hrn. Past. Biedermann for synodal reports-- 1,50

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" Mr. Heim. Jensenberg, New Gchlenbeck, III.. - -0.50

"Mr. Heinrich Klinksiek in New Melle, as a thank you.

sacrifice for the happy delivery of his wife, 1,00

To the college maintenance fund:

Dom DrcicinigkcitS Distr. in St. Louis, Mon. 11.00 Dom Immanuelö Distr. in St. Louis, Mon. 11.00

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Schaumburg, III. 12.25

Don of the parish of Mr. Past. Streckfuß, Grand

Prairie, III. 15.85

" of the branch parish of the Rev. Streckfuß, Washington Co. III. 1.05

"of the Gem. of Mr. Past. Fick, Collinsville, III. 10.95 " of the Immanuclsgcm. of Mr. Past. Birkmann

at Waterloo, III. 2.85

"of the congregation of Mr. Pastor Hüsemann, Minden,

III. 27.08

For the general presiding officer:

from the Gem. of Mr. Past. Hcinemann, Crete, III. 8,10

To the Synodical Mission Fund:

Cathedral Trinity Distr. in St. Louis, Mo. 2.75 Cathedral Immannels Distr. in St. Louis, Mo. 2.10

From the Norwegian congregation of the Rev.

Rasmussen. 117,00

Don of the Gem. of Mr. Dr. Gotsch, Memphis, Tenn. 20.00

Namely from: Mrs. Louise Kellermann 0.50, Mrs. Maria Weybe 75c., Mr. Will). Werner §1, Mr. Herm. Lippold 50c., Mr. Fried. Schaper 50c., Mr. Rich^d Langbein 50c., Mr. Karl Tonömann §1, Mr. Julius Gottschalk §1. Mr. Jacob Sickeler 50c., Mr. Wilh. Ningwald §1,50, Mr. A. Cordes §5) Mr. Friedrich Stotz 50c., Mrs. CharlottLangbein25c., Mr. Herm. Glindkamp 50c., FrM Ludmilla Erck §1, Mr. Herm. Langbein 50c., Mr. Nicolaus Frech §1, Gotsch §2, N. §1, N. 50c.

For missionary Clöter

By Dr. Gotsch from Mrs. Therese Langbein \$2,
Gotsch Kl. 3,00

From the missionary box of the congregation of Mr. Past.
Beyrr, Chicago, Ill. 1.00

By Mr. Past. Grüber in California, Mo., from
LouiS Pöckhaus and C. Large <1\$1 .50 3. 00

Bon Hrn. Heinrich Jakob, Washington Co, Ill - - - 3.00 " of the parish of Hrn. Past. Biedermann, New
Wells, Mo. 6.35

„ the congregation of Mr. Past. I. Schaller, Red Bud, Ill. 18.45
" of the Gem. of Mr. Past. Matuschka, Washington, Mv...^ 6.25

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Don of the Gem. of Mr. Past. Fick, Collinsville, Ill. 7.15
By Mr. I. Schrader in the St. Petri-Gem. of Mr. Past. Dörmann 1,00

For college construction in Fort Wayne:

From Mr. G. Damm, Cumberland, Mv. 0.50
By Mr. Nindekohr, Lafayette Co, Mo. 1.00

For the construction of the school teachers' seminary in Addison:

From the congregation of the Rev. Rooster, Benton Co., Mo. 23.00
" of the congregation of Mr. Past. Biedermann, New
Wells, Mo. 3.90

, the Gem. of Mr. Past. Biltz, Lafayette Co., Mo. 51.00 And namely by: W. Frerking, K. Bergmann,
Louis Stünkel, Fr. Stünkel, Fr. Frerking G \$5; H. Nöpe SA Conrad Stünkel \$2, I. Wolke L 91.50, H. D. Bruns, Ad. Frerking, H. Kammcier, Fr. Brackmann, H.
Vrackmann Sr, H. Brackmann Jr, H. Stünkel, F. Meier, C. Wolter S, H. Franke, Ph. Flandermcier, F. J. Biltz G ri, H. Frerking, Kücker, G. O. Scheele, Brinkhoff, G. O.
Frerking <150 Cts.
From Mr. Gottlieb Lückcr, New Gchlenbeck, Ill > > 2.50

For the community in New York:

From some members of the congregation of Mr. Past. Biltz, Lafayette Co, Mo. 2.50

Ed. R oschke.

For dl.n Lutherans have paid:

The 13th year:

MrH. Bultmann.

The 14th year:

The gentlemen: H. Bultmann, E. Grefe, C. Maier, E. Fröhlke.

The 15th year:

The men: H. Bultmann, E. Grefe, W. Kohlmeier, C. Meier, R. Spree, C. Fröhlke.

The 16 vintage:

Men: Everyday, H. Bultmann, E. Grefe, W. Kohlmeier, C. Mair, R. Spree, C. Fröhlke, P. Kleemann.

The 17th year:

The men: Altag, H. Bultmann, E. Grefe, W. Kohl- meier, C. Meier, R. Spree, E. Fröhlke, P. Kleemann.

The 18th year:

The men: Altag, Bultmann, H. Engelage, E. Grefe, W. Kohlmeier, C. Meier, R. Spree, P. Wendler, E. Fröhlke, H. Maschhaupt, I. Schneider, W. RiPP, Past. W.
Kolb, H. Jacobs, C^Schumacher, H. Scheele, P. Kleemann, H. Hetzner.

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I. Lang, C. Schumacher, Past. Th. Grüber, H. Frerking,
W- Walther, Altag. H. Bultmann, H. Engelage, E. Guse, Fr. Hoffman". L. Michel. C. Meier, R- Spree, P. Wendler, E. Fröhlke, H. Maschhaupt, W. Weyhe, E. Frede-
rickson, I. Kaiser, Schuppan, Vogcl, G. Arnold, Past. F. Schaller 6 ex. Furthermore: Mrs. Vogel and Mrs. Schale!..

The 20th year:

Messrs: I. Wagner 5" c., L. Stille 50c., M. Batrr- mann 50c, I. Schneider, Past A. E. Winter, Past. M. Baumstark 51'c" Past. W. Kolb, I. C. Kolb, Fischer, H.
Lücke, Wehrmann, F. Lücke, Heuer, Burboz, Pfrenger, Meier, C. Zrler, Bodenstein, Wetzcl, Nudolph, Jung, Raimann, Johne, M. Neitenberger, H. A. Loßncr,
Past. H lüngil2 Er, C. Stünkel, Grüber, H. Bruckmann, F. F. Stünkel, I. Wolters, P. Flandermcier, G- O- Frerking, Fricken- schmidt, C. Wolff, H. Jacobs, C. Weber,
Hallrnbergcr, G.' Stübinger, I. Weinrich, H. Hermann, Tauber, Fr. Schade, I. Lang, C. Nagel, G. Aurich, Koritz, I. Kraus, Fr. Nicke, L. Schumacher, Wehrbach, A.
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Bultemanu, H. Engklage, E. Grefe, Fr. Hoffman", B. Michel, C. Meier, R- Sorce, P. Wendler, E. Fröhlke, H. Maschhaupt, W. Wickort. W. Hunger, I. G. Balback, I.
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Past. E. Röder, C. Schmidt, M. Pflüger 50c., Past. I. H. Dörmann 8 ex., Fr. Deinlcin 59c., Past. F. W. John 8 ex., L. Beck, P. Ellinger, Past. E. Rudel9 Er., H.
Weber, Fr. Eikhof, A. Einwächter 22 Ex., Past. W. Daumann. L. Natb, W Frye, W. Frerking. Furthermore: Fra" Bubkrr, Nieburg, Welker, Kath. Wichmann.

The 21st year:

Messrs: M. Battermann 50c., Past. M. Eirich, Past. M. Baumstark, 50c., W. Frerking, H. Trost, W. Kellner 50c., Bro. Deinlcin 50c., L. Beck 50c.

M. C. Barthel.

Changed addresses:

Rev. V. U<X8cli

ssolui O. I<M2
Lox 1373.

I'ort zVa^ne, Inä.

^1uäi8on Oo., IN

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St. LouiS, Mo.,

Synodal-Truckerei vo" Aug. Wiebusch v.Soh".

Volume 20, St. Louis, Mon. 15 May 1864, No. 18.

(Sent in by Pastor Köstering.) **Honorary monument of faithful witnesses to the truth** or

The life and work of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Heb. 13:7.

Johann Bugenhagen.

(Conclusion.)

Let us now also take a look at his domestic life. - Through the blessed work of the Reformation, the married state, which had been condemned in the papacy as a completely unholy state for a servant of Christ, had now come back into honor. And because many clergymen, driven by their consciences, had already entered the marriage state, Bugenhagen also followed their laudable example by celebrating his wedding on October 13, 1522. Nothing more is known of his wife than her baptismal name Eva; however, she must have been a sister of Georg Rörer or his wife's sister, because Bugenhagen calls him his brother-in-law. We also know that she always called her husband, like Sarah called Abraham, her lord, as was still the laudable usage at that time, and was a faithful and careful housewife to him until his death. She was born in 1500 and died ten years after her husband's death in 1568. Only of three children she had with

have begotten each other, is somewhat known; whether they had their more, is uncertain. One son, of the same name as the father, was Rector at the University of Wittenberg for many years and died in 1592 as Provost at Kemberg. One of their two daughters was married to a jurist Wolf and died already in 1560; and the second, named Sarah, was first married to a deacon Möller in Wittenberg, but she became a widow already in her twenty-third year and was later married again to the unfortunate Georg Cracow, a secret councilor in Dresden. The latter, by his secret Calvinist activities and by lying to the Elector at the Saxon court, had caused many Lutheran preachers to be expelled from Saxony. Finally, however, God's judgment seized him; he was imprisoned and tortured, and died in the dungeon at Leipzig in 1575.

Bugenhagen was a strong man, both physically and mentally, which is why he was able to endure the many journeys, which were associated with no small amount of discomfort, worry and effort. That is why he usually preached for a long time, which Luther never liked about him. Luther did not like that Bugenhagen, in order to excuse his long preaching, used the saying: "He who is of God hears God's word," because Luther thought that hearing was a tender thing and that moderation was good in all things. But it was not intentional that he often spent a very long time on

But because he was of a strong North German nature and rich in spirit, and because God's Word was above all things dear to him and he also had a heart inflamed with the love of Christ for his listeners and wanted to make them blessed, it happened that he often kept them longer than they would have liked. But he also opened access to the hearts of his listeners through diligent prayer and intercession with God for his sermons. Once, when he appeared late in the pulpit, he said: "Do not be surprised, I have been delayed by God; I have been in conversation with him about the church, the university, the city, and all Christendom. He asked me to be delayed for a long time, and I have had to discuss great things with him."

However, our dear Bugenhagen, like all disciples of Christ, also had to bear his dear cross. He was plunged into great sadness when his dearly beloved friend Luther was torn from his side by death in 1546. When he preached the funeral sermon to him on February 22 in the castle church in Wittenberg, he began it with tears, and he could not close it for tears. "Dear friends," he began his sermon, "I am now to preach a sermon at the funeral of our beloved father D. Martini, but what or how am I to speak if I can't make a word because I am crying? And who shall comfort you if I do not speak as your pastor and preacher?"

can?" Certainly, no one's sadness over Luther's death was more sincere than that of the good, faithful Bugenhagen; for no one had been so humbly, sincerely, and faithfully devoted to the great Luther and his cause as Bugenhagen. That is why he thanked the Father of Mercy in his funeral sermon, despite all his sadness, that he had so gloriously taken the dear man and prophet from this pitiful valley to himself.

After Luther's death, Bugenhagen's days of suffering really began; the war weather, which Luther had proclaimed long before, broke out, the Elector John Frederick of Saxony was captured, and Wittenberg was also besieged by the enemy army of the emperor. In this distress, Bugenhagen took refuge in prayer to God. He also urged his congregation to pray diligently that God would deliver them from the assassination attempts of the pope. The enemies threatened to drag the city and chop Bugenhagen to pieces. But he said, "No, devil, you will not take me away with that way!" But he exhorted his congregation not to be afraid of such an evil newspaper. This matter, he said, is not in the hands of the devil, but in the hands of God, whom we will command with our prayers. - On May 23, 1547, the city was finally surrendered. God, who also has the hearts of the mighty in his hand, and directs them like streams of water, arranged it so that the emperor proved to be completely merciful to Bugenhagen. But this made the devil very angry, so he dealt him a blow in another way. Because the Elector John Frederick was imprisoned and declared to have lost his land, the Emperor handed it over to Duke Moritz; and because Bugenhagen, as well as the entire clergy of Wittenberg, believed that he was obligated to be faithful to the new sovereign according to God's word, and therefore also called upon his congregation to do so, this was often misinterpreted, and he had to endure many slanderous accusations because of it. By his devotion to the new, illegitimate sovereign, he may have brought upon himself the appearance of ingratitude against the imprisoned, legitimate sovereign; it may also be that in a weak hour he allowed himself to be taken in too much by the statesmanlike Moritz, who lurked in the middle between Pabbacy and Lutheranism, so that he did not defend the cause of the "imprisoned" sovereign, which after all was God's cause, bravely enough: This much is certain, however, that the cause has been horribly distorted by his opponents. If someone reads through the whole dung of slander that the heretic advocate Gottfried Arnold has compiled in his Church and Heresy History, he must, if he is not stupid, feel the palpable lies that occur in it. The most general and scurrilous is the slander that Bugenhagen bribed himself with money.

But it needs no refutation. For a man like Bugenhagen, who in his life renounced two bishoprics, with their large incomes, in order to remain with his poor congregation in Wittenberg, and who, after serving so many cities and countries with the sacrifice of his strength in the Gospel, was able to leave his family nothing but poverty - surely he has the glory that he did not sell Christ and the truth for the sake of shameful gain and human days!

In addition to Bugenhagen's suffering, he, like Melanchthon, had to feel the "rage of the theologians. However, he did not deserve this in the same way as Melanchthon. For he had decisively rejected the Augsburg Interim, and even the Leipzig Interim, which came about with Melanchthon's help, he had not accepted; nor had he changed anything, either in doctrine or in church customs, but had argued so earnestly and vehemently against the papal filth, which they wanted to smuggle back into the Lutheran church, that he had offered his gray head over it. His last letter, which he wrote to the Duke of Prussia, can teach us how seriously he fought for the truth even in his last years and until his death. The latter had accused Bugenhagen of unkindness in a dispute with the troublemaker Osiander; to this he replied: "Father Luther was often scolded by the papists and enthusiasts that he had no love. What he answers to this, Your Grace can well read in his writings. John calls the antichrists deceivers; for this reason, should John not have love? Christ says: Beware of false prophets; for this reason, should he also not have love? Ew. Grace does not lead us astray with love. We know that we should also love our enemies and pray for them. We know that the truth gives birth to hatred, but we also have the consolation: tell them and you will have saved your soul. Hereby I have served Ew. F. G. before God." But because Bugenhagen did not speak out publicly against Melanchthon's ambiguous behavior, this was enough for Wittenberg's opponents to inflict their chastisement on him as well.

But the time was not far off when the Lord would lead his faithful servant, who had pulled himself wearily on God's chariot, out of the struggling church into the triumphant one. When he had reached his seventieth year, he expressed the hope that his dear Lord Christ would soon absolve him from all toil and labor and from this evil world. He also ordered his last skirt from the King of Denmark. The king had once reproached him for not asking anything for himself. Therefore, he now wrote to the king: "Because Your Royal Majesty is so graciously pleased with my request,

I humbly ask that E. K. M. graciously give me good Swedish foxes under a long skirt and under a bodice, so that I may keep this old Bugenhagen warm in the service of Christ, as long as God wills. It will perhaps be my last clothing in this lammerleben." However, he lived four more years after this; but in the last two years he was too weak to be able to preach. However, he came daily to the house of God to command himself and all Christianity in prayer, and he also took an active part in the meetings of the consistory. However, he lost the sight in one eye without noticing it for a while; and when he realized it, he called out to his people: "Children, I want to be a monk! In April 1558, he became completely bedridden, but had little pain, continued in prayer, and spoke sweetly of the

hope of eternal life. He often repeated the saying: "This is eternal life, that they may know thee, that thou alone art true God, and that thou hast sent Jesus Christ. He passed away gently and blessedly in the night of April 19-20, 1558.

In the invitation to Bugenhagen's funeral, which was publicly posted, all the pious people of the city of Wittenberg were called to witness that he had been a pastor according to the Rule of St. Paul, which says: "Be an example to the faithful, in word, in conduct, in love, in spirit, in faith, in chastity." Then it is said of him, "He taught rightly, his life was modest and quiet, he was just, charitable to all, severe and steadfast in punishment, sharp in the defense of pure doctrine, fervent in prayer, chaste and strict in faith and hope, an enemy of all that is shameful." His body was buried in the choir of the parish church where he had stood as pastor for 36 years.

We conclude with the motto of his life:

"If you only know Jesus rightly, it is enough if you know nothing else.

If thou knowest not JEsu, it is nothing if thou learnest all things also."

(Submitted.)

Rath and request

of the Lutheran Trinity Parish in Minneapolis

Henneepin Co., Minnesota, to all fellow Lutherans who intend to settle in our northwestern states.

Partly through the splendid essay by Rev. Dicke in "Lutheraner," Jahrg. 19, No. 17, partly convinced from our own experience of the expediency of his proposal, and prompted by our own need to promote the Kingdom of God among ourselves and our surroundings, we describe in the following our local circumstances and prospects concerning a Christian congregation, and ask all Lutherans willing to emigrate to take them to heart.

A small Lutheran congregation has already existed here for five years, which was served by Pastor Horst with pure Word and Sacrament from its inception until his removal last year. Our lot, however, was extremely hard and oppressive in every respect from the beginning, and even now, although much better in a physical sense, it is just as hard and oppressive in an ecclesiastical sense as before. Since our city is filled with churches and preachers of many sects, in the literal sense of the word, who use all their powers for proselytizing, and, in addition, an extensive Masonic lodge and a so-called atheistic "Sängerbund" (Singers' Union) have until now, in addition to us, constituted almost the entire German population of the city, our small congregation has not only received no increase in the number of members, but also some of our former members have already become the victims of such hostile counter-powers.

However, in spite of all this, in view of the promising prospects of our flourishing city, concerning the physical existence, we cannot give up the hope that our congregation will also be built up and strengthened significantly by an increase of Christian and church-minded people moving here. Without a doubt, the existence and prosperity of our congregation, the advancement of the Kingdom of God in the northwestern part of our state, and perhaps also the spiritual welfare of many a Christian family man migrating here, who has not already determined his goal in another Lutheran congregation already existing here, depends to a large extent on this.

As far as we are concerned, we are a small Lutheran congregation. We are a small Lutheran congregation and do not want to deviate from our confession, but if we succeed in obtaining a preacher for us and keeping him physically, we have only little hope, due to the circumstances mentioned above and under our present circumstances, that a preacher can remain with us for a long time; Or if he wanted to make our city his starting point, he would have to spend so much effort and time on the foundation of distant mission stations, almost like a traveling preacher, and thereby not only his physical health but also his spiritual strength would be so much shattered, We ourselves would be of little help, and our youth would be deprived of almost all Christian instruction, for the appointment of a teacher is out of the question, because even if the preacher were to serve as many mission stations as possible, his entire physical care would still be incumbent upon us and a likewise very small bush congregation. For this very reason we consider a preacher's post in Minneapolis necessary for the furtherance of the Kingdom of God in this part of our state, because, as experience teaches, the isolated Lutheran bushmen usually do not care enough about this matter and are neither willing nor able to maintain a preacher. However, this is by no means to deny that the

It should be noted that there are already some very well-ordered Lutheran rural congregations in Minnesota, but these are, so to speak, praiseworthy exceptions, because it usually takes twice as many bushmen as city dwellers until they feel capable of providing for a preacher, although it should indeed be easier for them than for us city dwellers. It is often the case that such isolated settlers, in spite of the intention to establish the holy ministry among themselves, do not have a preacher. Because they can only very rarely be served by Lutheran preachers from distant congregations, the longer they resist the meddlesome lurkers and sect preachers, the longer they are unable to establish the holy ministry. preaching ministry. From this it is easy to conclude that such immigrants, who settle sporadically in such areas where the holy preaching ministry has not yet been established, are the ones who have to be protected. It is easy to conclude from this that such immigrants who settle sporadically in areas where the holy ministry has not yet been established not only run the risk of having to struggle with unspeakable hardships and adversities, but that in most cases they do not achieve their purpose at all and expose themselves and their children to constant challenge, if not to spiritual neglect or seduction.

We ask our Lutheran brethren in faith who are willing to emigrate to take all this to heart, and since the above description refers mainly to our local surroundings and from here to the northwest and southwest, to draw their attention to our town in particular, since this town, especially for craftsmen, machinists, day laborers, etc., indisputably promises the safest possible living, undoubtedly promises the most secure accommodation, due to its extraordinary water power (as they say here, "the greatest in the world") and the factories that have already been built on it.

We are therefore able to recommend the following points for attention:

1. The climate is probably the healthiest in America; especially fever sufferers (or those suffering from alternating fevers) can confidently count on losing their illness completely within a short time after their arrival, without any remedies. Even lung patients and people in the first stage of consumption are not infrequently referred to our climate by their physicians and cured quite quickly.

2. earnings are at present from \$1.50-\$2.50 per day, according to profession; and laborers are wanted. At present there are several large sawmills, three gristmills, some window, door, and cooper shops. The construction of an iron foundry, a woolen cloth factory, connected with the production of all kinds of garments, and several other factories are quite certain. Merchants are also doing good business with the ever increasing traffic.

3. building lots are still available from \$100 to \$1000 depending on the proximity or distance from the center of the city.

4. lands, in the nearest vicinity although somewhat dry, but if not extraordinary drought, as in the last year, nevertheless.

fertile, from \$3 to \$20 per acre, depending on proximity or distance from the city.

5. outlet for any product is in the city easily any time.

The communication routes with the other cities of Minnesota are good. There are also two railroads on either side of the city, one of which, from St. Paul, has been in operation for over a year, and the other of which, from the State of Iowa, is expected to be navigable by next fall. The company of the latter railroad is moving its station and manufactories to our city.

Since there is already a shortage of workers, it is all the more to be expected that in the course of the summer many new arrivals will be able to earn good money. And even if the winter time has been a hard, unprofitable time for many, the prospects are much better now that the traffic is increasing and especially numerous buildings are being erected. The naturally favorable location of our city cannot fail to lead us to expect rapid growth. The winter is often severe in Minnesota, but it is undoubtedly healthier and less severe than in some parts of Wisconsin and Michigan.

Finally, we assure you that we have no intention of inciting anyone to emigrate, but only to give well-meaning advice to those who have already made the decision to do so without a specific goal, and at the same time to do what we consider to be a Christian duty of love for the advancement of our local congregation and the Kingdom of God in general.

May the merciful God place his blessing also on these lines.

The editors of the "Abendschule" are kindly requested to copy the above essay.

For further information, please contact one of the undersigned.

K. Dühren, H. Krückeberg.

Minneapolis, 23rd April, 1864.

To the ecclesiastical chronicle.

Altenburger Bibelwerk. In the Pilgrim from Saxony of March 19 of this year, Pastor Aug. Gehring from Teiche! near Rudolstadt writes that he got to know the Altenburger Bibelwerk in the house of a friend and that immediately the lively desire arose in him that it should be given back to the Christian people of our days. He continues: "Then I learned to my joyful surprise that the entire work had been newly published by the Lutheran Synod of Missouri in North America in 1857 and had appeared in St. Louis, in the publishing house of the German Lutheran Central Bible Society in an excellent edition. I procured the two volumes that have appeared so far, the third and last of which is still in prospect, and this revived in me all the more the desire to also publish in German.

I have been encouraged to carry out this project by several weighty voices". Finally, Pastor Gehring expresses the intention to first publish the New Testament in four deliveries of 10-12 sheets each in median octavo, at a maximum price of 15 Neugroschen (H Thaler), so that the New Testament would cost about two Thaler. God bless the work undertaken also in Germany and let it become an effective means for true unity of faith among Lutheran Christians on both sides of the ocean.

Lottery. Because there is no more love to be found in so-called Christianity that helps the poor without self-interest, people now generally take recourse to inciting people to give by holding out the prospect of a profit exceeding the gift. Even the unholy Father Pabst, who otherwise knows quite well how to lure money out of his subjects' pockets, has now seen himself compelled to take recourse to setting up a lottery. In the Catholic Truth Friend of April 27, we read: "On January 13 of this year, the commission established in Rome for the purpose of raffling off the money donated to the Holy Father from all over the Catholic world submitted its report. On January 13 of this year, the commission established in Rome for the distribution of the gifts presented to the Holy Father from all over the Catholic world reported directly to His Holiness (by which is meant the Holy Father) on the overall result, which is very gratifying. A total of 1,211,459 lots were handed in, for which, after deduction of some unavoidable expenses, a net profit of 550,572 florins 48 kreuzers was achieved".

The "Informatorium" of Mr. Past. Grabau of April 1 contains first three large essays from a book by E. Neumeister, then two columns about the "Iowan Community" and some receipts. Lastly, this number gives a comparison of the Missourian Cassen, und Collecten and the Collecten within the Buffalo Synod, and what does it show? The parishioners of the Missouri Synod contribute to 25 (say five and twenty!) coffers and collects, those of the Buffalo Synod only to six coffers! Who would not rather go to the latter than to the former? At least the "Informatorium" seems to think so, since it presents this comparison to its "church children". But where does it come from that in the Missouri Synod so much goes into all the 25 caskets listed, although no one is compelled to do so by church laws, and that so very little flows into the six caskets of the Buffalo Synod, yes, that a dangerous storm has broken out even over one cent casket?

The breaking in of the Missourians. Mr. Anstädt, in his Church Messenger of April 15, says a "dear brother" reports to him that the Missourians have also "broken in" in Bedford Co, Pa. The letter from the "dear brother," however, says of the official there The Missourian's companion: "He was an indolent, careless customer, who wasted his time with earthly, worldly and political matters, which he should have devoted to his ministry and his studies. If there had been a preacher here who had performed his office diligently and preached proper German, this (namely, that the Missourians had "broken in" there) would hardly have been the case." It is indeed a shamelessness without equal that the General Synod Lutheran himself first admits that a congregation preferred to accept a Missourian because it had hitherto been supplied by its faithful "mother synod" with an equally lazy and ignorant member of the General Synod clergy, and that the "dear brother" nevertheless calls it a "break-in (!) of the Missourians" that a preacher of the Missouri Synod has accepted the ordinary calling of this congregation hitherto neglected and vacant by their Synod. This clean "brother" thus gives palpably to understand that he is not concerned about the souls, but only about their green bread. Or is it a sin, if a Missourian receives a proper profession from a congregation within Pennsylvania, that he accepts this profession and yet does not become a member of the Pennsylvanian Synod? To those who assert this, we ask: Where has the good Lord said that all the congregations in Pennsylvania belong to the so-called Pennsylvanian Synod, or yet that if they ever belonged to it, they must remain with it? In what Bible is this written? Luther would answer, "In the smoke hole." That all the congregations in Pennsylvania with their preachers should join the Pennsylvania Synod, for this the same could not join consciences even if it were also purely Lutheran. To make consciences in such matters is nothing but popery. Now, however, it is only known that the Pennsylvanian Synod belongs to the unchurched General Synod and is without discipline in doctrine and life; therefore, it would be an abominable sin, on the contrary, if a right-believing Lutheran preacher joined this Synod of his own free will and thus wantonly and knowingly yoked himself to unbelievers. We readily admit, as we have often said, that there are some honest men in this and in other synods belonging to the General Synod who testify against the abominations prevailing in it; But we must also bear witness to the fact that there are now many who, for the sake of fashion and shame, carry the confession of the pure Lutheran doctrine in their mouths, who still have the old spirit, are belly servants, who make godliness and pure doctrine a trade, and are therefore full of bitter enmity against the true, faithful, orthodox Lutherans, and persecute them unceasingly with the weapon of the most worthless lies and slander. May God convert them, if not - give them according to their works.

"Brother" Nast from Methodist "apologist" as logician, polymath, speculator, proselytizer, and news hound in A number. - The "Lutheran" had recently warned its readers against the enthusiastic sects with the words: "Let no one be deceived by their good appearances!" A certain "Röcker" answers to this: "This smear ointment of mean invective, with which in the past the public was kept in darkness, today generally fails to have its desired effect. The thinking and judicious part of the people well understands that this 'good appearance' can only emanate from a good cause. On the other hand, an insipid and sinister cause will cast no appearance at all - least of all a 'good' one - but only a frightening shadow." Shouldn't Brother Nast, the Doctor, the editor, have thrown such Methodist drivel into the wastepaper basket and corrected Brother Röcker seriously and logically that appearance

and cause do not always correspond? Is it too annoying for the Methodists to think of the holy Pharisees of old, who were really a "dull and dark thing," bones of death, true viper-breeds, but nevertheless had a "good appearance," like overknwn graves, especially when they wore sheepskins and offered long prayers? Do brother Nast and brother Röcker really not think about the Pharisees, or do they just not want? - —

Brother Nast, the universal politician, the universal statesman, speaks "a word on the times," in which he politicizes as follows: The consequences of the coming campaign "extend to popular governments throughout the world and to our religious undertakings throughout the globe." By a failure of the forthcoming campaign "the people's rights in the whole world would suffer a defeat." "We are now on the threshold of the great crisis of war - the crisis of our national history and our mission among the peoples of the earth." "Before the program which God has designed for this struggle, the programs of the statesmen and military leaders of the people had to give way, as the light of the stars gives way before the radiance of the sun. (??!) His revelations always harmonized with the moral preparation which we (who? Dr. Wilhelm Nast?) had made." O, the profound, pious, Methodist-political pitcher!

In the chapter on "Patriotism in the Homeland" the Methodist Dr. Nast speaks as a speculator about the ten-forty bond as follows: "It (the government) asks everyone who owns S100 or K50, which he does not need for his current expenses, to take a bond for this amount from it, to give it the money and in return to accept its promise, for every greenback dollar, which is lent to it, after ten and within forty years a gold dollar" (Dr. Nast has gold dollars printed in large letters, so that everyone may take this *ad notum* and take it to heart). Nast has gold dollars printed in large quantities, so that everyone in our paper age may take this *ad notum* and take it to heart.) "along with in the meantime paying

The country has to accept the annual interest of five percent in gold and eight percent in paper money. Who can demand advantageous conditions from his country?" After this enticing gold and interest argument, there follows an unctuous patriotic outpouring in a higher tone: "Patriots in the homeland! ... These government bonds will be certificate of your faithful (!) and loving" (for one paper dollar one gold dollar and moreover 8 percent - very unselfish, patriotic, Christian-Methodist loving activity!) "patriotism and posterity will honor them as it honored the muskets and powder horns of our grandfathers who fought the first war for the independence of the country and for human rights." Should perhaps Brother Nast be a stockholder in a National bank? - —

Pastor Röder's immoral behavior was punished by the "Lutheran," Mr. Röder's own president expresses his most decided disapproval of his "filthy meanness," and says that Fr. Röder "has seriously sinned against the dignity of the office and blasphemed the name of the Lord. The Methodist "convert" Nast, however, takes Röder's part like an equally immoral, raging man, so that one can see: Birds of a feather flock together. He writes: "We know our brother" (yes, really two clean brothers!), "Father Roeder, only by name, but his position as an evangelical preacher at the largest evangelical congregation in St. Louis entitles us to the assumption that Father Roeder has certainly not done anything unskilful, and that the "Lutheran" attacks him like a ravening wolf, puts it beyond all doubt that Pastor Roeder must be a worthy, evangelical clergyman; for only such the Missourian wolf attacks with such fury. Wouldn't it be good if the "converted" Methodist Nast were once again put on the bench and pulled through the conversion machine, perhaps that his "conversion" would turn out better this time?

Among the "News from our Mission Fields," the foregoing elder of the Chicago District, Brother Bro. Pupil, reports through Brother Nast's paper the following significant fact from the mission field: "Cedar Lake, too, in order to provide adequately for the preacher's horse, has built a good stable," Now who could doubt that all is well with the mission at Cedar Lake, that Cedar Lake has "broken through"?

So much from Nro. 18. of the "Christian" Apologist, and not from its "secular supplement. " B.

The people of Iowa have, as it seems, put us on guard and therefore have not sent us ihr "Kirchenblatt" since the beginning of this year, one would therefore think that they would not take any notice of us in this paper of theirs; however, we have just received from a friend the January number of this year, in which both ours and theirs are mentioned.

is thought of by the editors as by a sender, and not in the best way. It would be worthy of all honor if the lowans did not send us the numbers in which they attack us with great bitterness, in order to spare ours according to their proverbial "love"; however, the withholding of such numbers can also be interpreted differently. Be that as it may, for this time we only want to report to our readers what the Iowa Church Gazette writes, obviously pointing to us. First of all, it explains why it does not defend itself, namely out of love and peaceableness; but it accuses its opponents of "unkindness" and a "carnal, unspiritual scolding and blasphemy," "lack of conscience," "distortion" and adherence to the Jesuit principle: "the end justifies the means. Now the reader may judge for himself with what admirable patience, abundance of love and peaceableness the lowans endure the attacks they receive from their opponents. A little better in harmony with the principle of peacefulness is the "Sent in." contained in the same number. The sender seeks to defend his synod against the accusation that it is not wholeheartedly committed to the ecclesiastical symbols. According to the arguments given by the sender, our recollections about this point do not seem to have been entirely fruitless, except that the sender omits to touch the actual rotten spot in the matter, namely the anti-symbolic chiliasm to which the synod pays homage. There is one thing, however, which has also put the gentle sender in a bit of a harness, namely, that we have admonished the gentlemen of Iowa in their efforts at theological progress not to forget that they are "theological proletarians". In order to make the readers think of something quite different than we wanted to express, the sender omits the word "theological" (!) and translates the word "proletarians" with "a degenerate beggar people." Whether this is honest, we want to leave to the reader's judgment. But it is difficult to explain that the sender sees arrogance on our side in our expression. Or does he mean that we regard ourselves as something other than a "theological proletarian"? We can assure him that he is then enormously mistaken. We do indeed regard ourselves as such: for a proletarian is a citizen without property of his own, who, as they say, lives from hand to mouth. Our whole theology is not something newly investigated by ourselves, but the theology bequeathed to us by our fathers, which we have acquired on the basis of strict examination according to God's Word. But if the lowans do not like to be called "theological proletarians", if they prefer to be called "theological Croesus", then let them finally come out with their independently acquired new theological treasures; at least so far we have not only heard from their mouths only old, well-known theological theology, but also from their own mouths.

The people of the world have not heard any truths, but, unfortunately, only old, long-standing errors themselves.

He who has mercy on the poor lends to the Lord.

The mayor in S. had made it possible for himself to live in great prosperity for many years by keeping a kind of savings bank, from which he paid an abundant interest to everyone who brought him a deposit from the day of receipt, but always covered this

interest with new loans. His punctual payment of interest meant that he enjoyed enormous trust, especially from poor servants, widows and other people who were not good at borrowing money. Finally, however, when a debt of 80,000 thalers rested on him, his fraud came to light, he had to go to prison and now his basically innocent wife had to pay the hardest for his guilt. Everyone saw that her husband had deprived so many people of their money, shunned and despised her, and it became doubly difficult for her to earn a living with her hands, especially in view of her diminishing strength with age. As a result, she gradually became so crowded that she had to suffer the most bitter shortages. One day she had only a hard crust of bread, which she could not bite, and which she put into a pot of water to soften until evening, and a penny, which she would have liked to save to buy some meat broth for Sunday; then a blind harpist came to her house, and when she looked out the window, she noticed how the owner of the house downstairs told the blind man to go on without a gift, saying harsh words. This goes deeply to her heart. She hurried to the box, took out her penny, wrapped it in a piece of paper, opened the window, called the blind man back and gave him the penny. Then she quickly closes the window again and gets down on her knees, praying: "Oh, my God, forgive me for grumbling about my poverty and abandonment. I realize now that I am not as unhappy as this poor man. I can still see, can still earn my bread with my own hands and do not need to beg, do not need to be chased away from the doors. No, I am not unhappy, I am rich, I can still give a penny to a poor man!" From this prayer she got up again cheerfully, her eyes, which before had been quite dark with sadness, became bright and cheerful again, she was able to do her work again and produced a decent piece; then she ate her now softened crust of bread and went to bed in good spirits. And lo and behold, the next morning there was a knock at her door and the letter carrier brought her a letter containing 2 Thlr.

and the written assurance that she would receive the same gift again at the beginning of each month. This also happened until her death. How soon and how abundantly the Lord paid back what the poor widow had lent Him. And how did this happen? That became clear only some years later.

When the Baron of Selb, who knew the widow well, drove by the house where the widow had lived in the mail car with a gentleman he did not know, the stranger looked at this house with conspicuous interest. This caught Selb's eye, so he addressed the gentleman: "You were just looking at the window of a deceased woman who was quite dear to me." - "Did you know this woman?" - "Yes," he replied, and told what he knew of her. Then the stranger said: "I came into contact with the woman in a very special way. I was also among those who had lost a large sum through her husband, and I must confess that I thought in my heart that she must have put a considerable sum aside for herself. But one day, as I was driving through town, something broke on my wagon, and while the blacksmith was repairing it, I walked up and down the street. I saw her throwing her gift to the blind man, who had just been so harshly rejected, and then quickly closing the window again. Her poor clothes and haggard appearance had not escaped my notice, and I had to punish myself in my heart for having thought so badly of her and for thinking that she was now going to make a profit from the property of others that had been returned to her. It left me no peace, I had to inquire more closely about her; I therefore went into the store below her apartment, bought something and asked on this occasion about the woman who lived up there. Then I heard that she lived in a small, poor little room, lived in seclusion and supported herself most miserably with her hands, but with her suffering health she often hardly earned enough to satisfy her hunger. This went so much to my heart that I could no longer help it; I had to send her two thalers that very evening, and I am only glad that I continued it until I learned that she had died."

(v. Seld's Experiences.)

"Explaining Church."

Dr. Büchsel writes in the evangelical church newspaper:

My old pious sexton also made sure that the sight of the church and the tower did not remain meaningless to the people. He called this explaining the church. Once a year he explained the church to the children. This was a particularly festive day for all of them and they looked forward to it for a long time beforehand. First it was announced to them that everyone dressed as well as if it was Sunday. When they were gathered in the school, he paraded with singing on the Churchyard and around the whole church, then first the tower was explained, which admittedly came off quite badly: it was the image of the old man. Inside it is hollow, the bells are made of ore and have no feeling. The weather vane is turned back and forth by the wind of the world. The clock speaks of the flight of time and the restless haste of the days. The tower itself is not inhabited by nightingales and larks, but by owls and martens and polecats, noisy beasts of the night and of predation; the thieving sparrow nests in the small openings in the masonry, and the crows with their disgusting cries fly around and rest on it. Only the top of the tower was the image of the longing that stirs in man and announces itself in the indestructible homesickness for the huts of peace. When the tower was declared, the door to the church was opened and the whole school entered singing. Everyone gathered around the baptismal font. It was very edifying to hear the old man speak to the children about the mystery of the sacrament. Here the good Lord adopted you as his children and promised you that he would be your faithful father, here he granted you forgiveness of sins, and since then the Holy Spirit has been working on your heart so that you should convert daily. The children then had to recite the fourth main passage according to Luther's Catechism. The inscription around the pulpit - *verbum divinum manet in aeternum*, the word of the Lord remains in eternity - was translated and the exhortation was attached to it to listen to God's word, but also to be a doer of it through obedience, peaceableness and diligence. The two lights on the altar were the Law and the Gospel and the children had to recite the first main and the second. The altar itself was decorated with a lot of wood carvings, which were not very beautiful, and which gave plenty of material to illustrate the whole biblical story up to the cross of the Lord, and on top of it stood the Savior going to heaven with the flag of victory in his hand. The chandelier with its 12 lights had to be a picture of the 12 apostles, the children had to name them all. In this way, everything that could be seen in the church was explained, except for the crowns of the dead and the wreaths on the choir parapets, where he referred to the crowns worn by the blessed in heaven, and many a child's eyes became wet when he spoke of the departed brothers and sisters and parents whom he had sung to the grave. - —

Request for monetary contributions to pay for purchased college land to Fort Wayne.

Our dear synodal congregations will know, partly through their pastors and deputies who were present at our last year's general synodal meeting at Fort Wayne, and partly through the eleventh synodal report published some time ago (see pp. 81 and 82) be as it has become necessary by special exigent circumstances to purchase 10 acres of land on the north and west sides of Fort

Wayner College.

The five acres north of the college were purchased more than a year ago by the Board of Supervisors at the request of Director Sarer, with the approval of our Reverend General President, as well as the President of the Fort Wayne Educational Institutions, Dr. Sihler, from the supervisory authority for the sum of \$1150.00, because they so closely bordered and enclosed the back of the college that significant disadvantages would have arisen for the institution if the land had fallen into foreign hands and had been occupied with apartments, which was just then begun. Moreover, this was the only suitable playground for the students, which could not have been replaced even by destroying the gardens. For these reasons the Synod approved and confirmed the purchase of this land. - West of the college, after the town, are five acres of land with a dwelling house, known as "*Oak Grove*" and until then used as a public pleasure ground for all kinds of, often disturbing, amusements; which land is adjoined further west by about 34 acres of land, which was to be laid out by the owner last year for building lots. - A number of Fort Wayne parishioners, as can be seen on p. 82 of the synodal report, had purchased all this land west of the college, including those five acres, for the purpose of securing it for the synod; at the same time and especially with the intention of protecting the college from unwelcome neighbors. - Although the Synod acknowledged with grateful joy the zeal and faithful care of these dear brethren, it nevertheless had misgivings about purchasing the entire land, in view of the other important expenses that were imminent in the near future, no matter how important and desirable the possession of it might seem to it; for which reason it had to leave it up to the Christian love of individuals, especially the wealthy in the congregations, whether steps could be taken to acquire the entire land. However, as far as the five acres mentioned above were concerned, the synod considered the acquisition and possession of this land so necessary and important that it unanimously decided to purchase it and ordered that the house on it be made into a teacher's residence. The price for which the said members of the congregation bought it, and for which they gave it back to the synod, amounts to tz2400.00. To repair the house and make it ready for a teacher's apartment, about \$300 should be necessary. In addition, the other buildings of the college, as well as the windows, need to be repaired; the yard and garden should also be prepared in a better and more decent manner. - —

Now that the Synod has instructed the Board of Supervisors to publish this matter in the Lutheran, to separate the circumstances

We would like to hereby dispense with this task and add to the above presentation the heartfelt and urgent request that our dear communities do not allow themselves to be deterred by the various other demands that continue to be made on them, to contribute willingly and abundantly so that the above purchase debts can be paid off as soon as possible and the necessary repairs can be carried out. The contributions are most conveniently delivered to the respective District Treasurers under the designation: "For the payment of the purchased college land at Fort Wayne," and made available by them to the general Treasurer.

The regulatory authority for Fort Wayne teaching institutions.

F. W. Husmann. H. C. Schwan. Christian Piepenbrink.

Church News.

On Sunday Rogate, May 1, the Lutheran congregation in East St. Louis had the double celebration of the dedication of their newly built church and the ordination and introduction of their first appointed pastor. Recently, there has been more and more construction opposite the large city of St. Louis, on the left bank of the Mississippi, and there is the prospect that, despite the danger of flooding, the very small town that once existed there will become a larger city. For this reason, everything has been consolidated under the name of East St. Louis. This prospect of mission and some complaints about the river, had moved several Lutherans a year ago, who previously went to church in St. Louis, and were served from Collinsville as a branch, to form their own congregation. And by God's blessing the church has now come into existence and an own pastor has been obtained for the existence of this congregation. The church is a rather nice frame building 36 feet long and 26 feet wide with a steeple and is located directly in front of the former Papstown on a higher place. The benefactor and employed preacher is the former Candidate of Theology, Mr. Berthold Burfeind, who received his training at the Concordia Theological Seminary here. The solemnity was favored by the most beautiful weather, which had arrived after several rainy days, so that a large crowd of listeners had gathered, which the church could not hold by far. In particular, many from St. Louis had gone over to attend the celebration. Professor Trauer held the consecration sermon, Pastor Fick the confession speech and the undersigned the ordination speech and ordination act. Teacher Kunz sang a cantata with his choir, which consists mostly of seminary students. Our Lord Jesus Christ build his Zion in this city and region and adorn his servant called there with the richest blessings.

I. F. Büniger.

Address:

Rev. L. Lurksinä, Last 8t. Iwuis, 8t. Oiair Oo., III.

On Sunday Niserieorä. of Mr. Rev. E. O. Wolff, having been dismissed from his former Zion congregation at Tandy, Jefferson Co., Mo. and called by St. John's congregation at Sulphur-Spring, Jefferson Co., Mo. was introduced into his new congregation by the undersigned on behalf of Mr. Praeses Büniger. May the Lord, the Archpastor of his church, bless him.

H. M. Hamann.

The address of the dear brother is:

üöV. L. O.

KimmsMek, ^eüersou Oo., No.

Since Rev. Steinbach is visiting Germany for half a year to regain his strength, my brother, Ludwig Lochner, after completing his preparation at the Concordia College in St. Louis, was appointed Pastor Vicarius by the St. Stephanus congregation there and then ordained by me with the assistance of Pastors Steinbach and Engelbert on Sunday Jubilate, April 17, in front of the said congregation, according to the ordinance.

May the gracious God lead the former shepherd, strengthened in body and soul, back to his time and to new blessings in the midst of his congregation; but may he prepare the newly called one more and more for service in his church and help him first to water what has been built before him.

Milwaukee, Wis. 18 April, 1864.

F. Lochner.

d. z. vice president of the northern district. Address: Vv. vuäniZ Voolmer,

Nilvvaabee, >Vis.

Mr. Pastor Köstering, after having accepted the calling of the congregation in Altenburg, was installed by order of the presidium of the local district under the assistance of Hern Past. Biedermann on Ascension Day, May 5, by the undersigned.

The Lord crowns with His blessing the work of His servant.

E. Riedel.

Address: Vev. I. L. I^östsrin^ ^.IteuburZ, Oo., No.

Conferenz displays.

The Rock Island - Peoria Conference will be assembled May 24, 25 and 26 at Hampton, Ill. F. Doescher, Secretary.

The Northern Illinois Conference will meet, God willing, on Tuesday after Trinity, May 24, at the home of Rev. Richmann in Schaumburgh. Ch. H. Loeber, Secr. p. t.

Receipt and thanks.

received from Mr. Henry Mittler in Baltimore, 82.50. - from Mrs. Luttmer in St. Louis, Mo., as a thank offering, 82.00. - from Mr. Lungkunz in St. Louis, Mo., 81.00. - from the Women's Association in Columbia, Ill., 6 bust dresses and 3 pairs of undergarments - from Mr. H. Nieländer in Wheeling, West Virginia, 85.00.

from Past. G. S. Löber in Niles, Ill., 2.00. - by Mr. Lungkunz in St. Louis, Mo., 81.00. - by Mr. Georg Lehmbaur near Palmyra, Mo., 82.00.

by Past. Löber in NilcS, Ill, 82.00.

by Past. G. S. Löber in Niles, Ill, 82.00. - by Mr. H. D. Bruns in Lafayette Co, Mo, 81.00.

C. F. W. Walther.

Get

for the construction of the school teachers' seminary:

From the comm. of Mr. Past. Lindemann, Cleveland, Ohio, 8150.00

By Mr. V. Sayfarth, Salem, Mich. 1.00

By Mr. Past. Löber, Thornton Station, Ill, from

the men: Beusemann, sen. 810. H. Richter

and I. Sickmann G 87. H. Brinkmann sen.

86, Fr. Stöckmann, H. Steller, Chr. Hipping, H. Henke, H. Löber H. Blome u. W. Schmä- deke (185, Phil. Zum Mallm 82,50, Fr. Wer

felmann and EiSkamp Is 83 73.50

From the comm. of Mr. Past. Lochner, Milwaukee,

Wis. 28.40

"Mr. Roschke, Cassirer of the Western District Synod 346.50

"of the Gem. of Mr. Past. Weyel, Darmstadt, 3nd. 20.00

"of the Gem. of Mr. Past. Schuster, Bremen, Ind. 49.00

" of the comm. of Mr. Past. Röder, Rainham, C. W. 10.00
 " of the comm. of Mr. Past. Mennicke, Rock-JS- land, III. 25,00
 In Addison-from the men: D. Struckmann 825, Wm. BoSke 825, John Ochmen 25 CtS., D. Schallau 82 52,25

In No. 16 of the "Lutheran", a receipt list must read 791.64 instead of 8191.64 at the end.
 Addison, III, May 6, 1864.

8755,55
 H. Bartling.

Received:

For missionary Clöter

From Mr. Past. Günther from the church in Saginaw City	\$56	.25	
Namely: From the Centcafe	20,00		
Unnamed	10		
Butcher and Salvner G 15c. -	«> 30		
I. White	20		
Handsome	53		
Mießler	62		
I. Stroebel	75		
K. Winter, A. Gräbner, I. M. Meier, A. Winter, G 25c.	1,00		
A. Ströbel, I. Winter, A. Weiß, Leibold, M. Hemmeter, Schlenk, Wipplinger, W. Seidel, I. Winkler, Weggel, Wil- helmine Busche, Salomon Busche, G50c. 6,	00		
Günsbaner, M. Blank, K. Seidel, Klemm, Kühl, Partenfelder, Müller, G. Streb, OKIM	8.00		
Mrs. Dietzel	1.5 >		
Minor	2, "0		
Mittelberger, Neuner, O 83.00	6.00		
Mrs. Streb	4.00		
Burner	5.00		
Barbara White	25		
By Hm. Past. Hattstädt of Monroe	31.05	*****	19,85
" " " Strikter from the Gern, to Stone-			
hill	15,00		
By Mr. Past. Hattstädt from whose Gem.	2.00		„ school teacher citizen in WolcottSville, from
whose school children	2.16		
Bonihm itself	1,00		
Unnamed in Frankentrost	3,00		
From another there	20		

Summa - 8130.51 F. Sievers, Pastor.

Frankenlust, April 26, 1864.

Get r

For the Synod Treasury:

Don Hrn. Past. Steegc-	83,00	
By Mr. Pastor Keller		1.47
By G. L. Maier in Frankenmuth		4.00
On veil child on the. ges.		5,00
From the comm . of Mr.	Past. Sterze	5,50
" " " Rauschert Emtefestcoll.		5,00
" " " " " " Christmasoll.		8,00

From the comm. of Mr. Post. Rauschers Ostercoll. 7.00 > "Hrn. Past. Steinbach Proceeds of Synodal Reports" 2.00 By Mr. Past. Sievers 26.80

To wit: Collecte at Christmas in Frankenlust \$9.00, in Amelith \$3.00, in Bay City \$3.00, contribution of Past. Sievers \$5.00, Albr. Pound, M. Beißer, L. Hachtel G \$1.00, L. Zill, I. G. Arnold G50c., Mrs. Zill \$1.47, I. Schmidt 45c., Mrs. L. Koch 88c.

From Mr. Bieth in Detroit 1.00

" of the comm. in Ledarburg, Wis. 5.10

" " " „ Grafton „ 5 .00

For Heathen Mission:

Bon the school children of the comm. in Racine, Wis. - 2.00 "Mr. Past. Lochner in missionary hours - - 6.02 From "Elisabeth" Eißfeld's piggy bank - - 3.00 By Mr. Past. Steinbach 3.25

To wit: From his confirmands \$1.75, from Mr. L. Müller in Town Lake \$1.50.

By Mr. Past. Sievers 28.15

Namely: Collecte at the EpiphaniaSfeste in Franconia-

lust \$7.13, Amelith \$2.20, Bay City \$1.70, by Past. Sievers \$8.48, by his children 49c., G. Lang, Br. Zill G \$1.00, Br. Keith \$2.50, L. Zill, I. G. Arnold, L. Hachtel G 50c. A. Buchhage 15c., Past. Also in Sibiwaing \$2.00.

By Mr. Past. Werfelmann from the congregation in Town XI. Wiöc. 4.90

For the general presiding officer:

From the synodal treasury of the congregation in Frankenmuth-- - 1.00 By Mr. Past. Sievers 20.50

To wit: From the comm. in Frankenlust \$12.00; from the comm. in Amelith \$6; from the comm. in Bay City \$2.50.

From the comm. in Grafton, Wisc. 6.00

For college construction in Fort Wayne:

By Mr. Past. Sievers 10.39

To wit: By himself \$5.00, L. Eschenbacher,

W. Wegener, O \$1.00, A. Engerer 89c., I. Leinberger \$2.50.

For Prof. Biewend:

From the comm. in Monroe 5.48

Collecte and contribution of Hrn. Past. Sievers in Frankenlust 4 .00

From A. Götz there 1 .00

For teacher salaries:

By Mr. Past. Daib 16.00

To wit: From his comm. in Grand Rapids \$10.00, from his branch comm. in Town Echester \$2.80, from his branch comm. in Grand Haven \$1.37, from himself \$1.83.

From Mrs. L. Rummel in Monroe as a thank offering---- 1.00 < " the Gem. of Mr. Past. Spockhard Coll. - - 6.52 By Mr. Past. Lochner 36.43

To wit: By C. Schubert Sr. \$2.00, C.

Schubert Jr. \$1.00, Easter Collector of his parish \$33.43.

Bon of the comm. in Hillsdale, Mich. coll. 2.85

By Mr. Past. Steinbach and his community Ostercoll. 18.00

-By Mr. Past. Sievers 17.90

To wit: Ostercoll. in Frankenlust \$13.85, in Amelith \$1.55, Mich. Förster in Frankenlust \$2, I. G. Helmreich 50 CtS.

For Brunn's Proseminar:

From the Gem of Mr. Past. Engelbert 8.65 „ Karl Wieland in Jonesville, Mich. for travel money

of Brunn's pupils 1.00

For Pastor Röbbelen:

A "S Frankenmuth- 6.00

To wit: Von Rebensperger \$2.00, I. G. Roth \$3.00, I. Nusselt \$1.00.

Don Christ. Hump in Monroe as a thank offering 1.00

From the women's association of the community of Mr. Past. Steinbach 12.00

By Mr. Past. Sievers 13.19

To wit: Collecte in Frankenlust and contribution

from Past. Sievers \$10.00, by Mrs. Luise Koch daselbst \$2.44, I. G. Eschenbacher 50c., I. Zeilinger 25c.

For poor pupils and students.

By Rebensperger in Frankenmuth 2.00

By Mr. Past. Also at the wedding of Mr.

Gottlieb Faber ges. 2 .75

From Mrs. R. E. in Hillsdale Mich, for student > Lohrmann in St. Louis 1.00>.

By Mrs. Posner in the congregation of Mr. Pastor Nauschert ges. 2. 50 !

From Mrs. Strasemann 50

By Mr. Past. Sievers 17.22

To wit: Collecte on Char Friday in Frankenlust \$12.56, in Amelith \$2.10, in Bay City \$2.56.

For the construction of the English Church in Baltimore:

By Mr. Past. Sievers both child baptism of the W.

Wegener in Frankenlust ges. 2.00

For the hospital in St. Louis:

From Mrs. L. Eichbauer as a thank offering 1.00

" Mr. Past. Sievers 5.00

" " Teacher breeder

1.00

For the church purchase in New Uork:

By Mr. Past. Keller in Rentout, Calumet Co. on weddings ges. 2 .08

For missionary Clöter:

From Gottlieb Also 1,00

By Mr. Past. Hahn Coll. in Coldwater 1,00

..... Nauschert by K. Tietze 1,00

W. H a t t s t ä d t.

For Mr. Past. Clöter:

By Mr. Past. Lindemann, Cleveland, O. 35.00 By Mr. G. Schumpf, Indianapolis, Ind. 3.00 " " G. Lögler, Roanoke, Ind. 1.00

"Individual members of the congregation" of Mr. Past. I. A.

F. W. Müller, Pittsburg 12.00

For Mr. Pastor Röbbelen:

By Mr. Past. I. C. W. Lindemann, Cleveland, O. 36.90

By Mr. W. Schaumlöffel on the baptism of the child of Mr. H. Ecksturm- 3,00

John F. Schuricht.

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On behalf of the Committee

M. C. Barthel.

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Changed address:

Teacher IV Dörüer, |
^Voleortsvitls,

Volume 20, St. Louis, Monday, June 1, 1864, No. 19.

(Sent in by Pastor Köstering.) **Honorary monument of faithful witnesses to the truth** or

The life and work of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Heb. 13:7.

(Continued.)

Justus Jonas.

Justus Jonas, the faithful friend and assistant of Luther, who stood at his deathbed and preached the first funeral sermon to him, was born on June 5, 1493 in the then free imperial city of Nord Hausen, where his father was mayor. Whether the year of his birth is correctly indicated here, we can certainly not assert with certainty. In the six complete biographies and other news from which we make this compilation, the year of his birth is given differently; some put the year 1490, others 1493 and still others the year 1494. Likewise it is also uncertain whether he was originally called Jobst Koch and his father Jodocus Koch; because what is claimed by one biographer is contradicted by another. Already at an early age, the Lord held His protective hand over the boy, from whom He wanted to prepare a tool for the work of the Reformation. Since he was still a child, he swallowed the following

He took the onion, which had been lying on a plague sore of his sick father, to extract the poison. Although everyone thought that the poison would kill him, the Lord graciously averted all evil, so that even what he had eaten that was deadly was not allowed to harm him, whom He had appointed as a witness of virtue in His church. Marc. 16, 17. 18.

Early on, the boy showed exceptional talents, so that his father, who also saw in the miraculous salvation of his son a sign of a higher profession, determined him to become a lawyer. He received his first instruction in the city school of Nordhausen until he was 13 years old, after which he came to the university in Erfurt in 1506 with several friends from his youth. From 1511 to 1515, he is said to have continued his studies in Wittenberg and to have heard Luther, but it is uncertain whether he was only in the pulpit or also a professor. In his funeral sermon to his friend Luther, he also counts himself among those whom Luther converted through the Word of God; whether this happened through his oral teachings or sermons, or through his writings, however, has not been determined.

In 1516, Jonas received a position as a teacher of civil and canon law in Erfurt. But the tiresome legal work did not appeal to him for long; he felt that he was called to something other than the pursuit of mostly dirty legal affairs. So he turned He was urgently admonished by his friend Erasmus of Rotterdam to turn to theology, the doctrine of God. When Luther learned of the turnaround, he wrote to him: "You were right to flee from the stormy sea of jurisprudence into the harbor of the Holy Scriptures. Scripture. The Lord, who started it, protect you! The wretched race against me and seek my soul, but Christ lives and reigns. Farewell, my Jonas, here you have my heart, pray for your Martin Luther. - When Luther's 95 sentences appeared on Oct. 31, 1517, Jonas had defended and translated them; and when on April 7, 1521 Luther, as a second Daniel, went to Worms to the Lion's Den, Jonas accompanied him there and back. Through this journey he was greatly strengthened in his faith, because he saw, as it were, with his eyes that God the Lord was with Luther. When he was deprived of his office in Erfurt because of his participation in Luther's cause, he did not worry about it, but said with St. Paul: "If I sought to please men, I would not be Christ's servant. The Lord Christ did not let him be disgraced either. At the Diet of Worms, the Elector Frederick the Wise got to know him, and he appointed him provost of the convent "All Saints" in Wittenberg, which also included a professorship at the university there. In this position he preached when he was not away from home,

The church was to be a support for the despondent Melanchthon. To Luther, who was staying in Coburg during the Imperial Diet and praying for the small band of heroes who had gone to Augsburg, he wrote: "You, God's chariot and his reaper, the Lord has gifted you above others with excellent gifts. I beg you, dearest father, for the sake of Christ, to write to Melanchthon as often as possible. With the best will in the world, he appears too shy and quiet in this business. The public matter at issue sometimes makes him wonderfully sad. We persuade him to take the Psalter and speak of this great bargain with God in David's and others' words, not in his own; but the greatness of the emotion overwhelms him." Jonas was also the one who translated Melanchthon's *Apologie*, i.e., *Schutz- oder Vertheidigungsschrift*, written in Latin, into German; likewise, he gave the first suggestion for the obligation of preachers to the symbolic books, which - casually said - refutes the objection as if this obligation had not already been introduced by the men of the Reformation, but only later.

Passing over in silence some of the less important things in Jonas's life and work, we recall here only recently that in 1537 he was at the Schmalkalden Convention, where the articles written by Luther and named after this city were presented and discussed, which he also signed; furthermore, that he partly led the visitations organized in Saxony and visited many congregations himself; furthermore, that in translating the Bible, especially the A. T., he made use of his rich knowledge of the language; finally, that by translating many of Luther's writings from Latin into German and from German into Latin, he made a name for himself. Finally, he earned the thanks of the church by translating many of Luther's writings from Latin into German and from German into Latin.

In 1541 Jonas was called away from Wittenberg. As much as Luther and Melanchthon did not like to let him go, they still had to let happen. Until then, the city of Halle on the Saale had still been closed to the Reformation, even though a part of the people had long since turned to the light of the Gospel that had risen again in Germany. Now the council could no longer resist the urgent demand of the people for Lutheran preachers. And because Superintendent Pfeffinger of Leipzig did not accept the invitation to Halle, our courageous provost Dr. Jonas of Wittenberg went there to break the ground for the Reformation. It was not a small matter to establish the Reformation in this city, where the papacy still had great power, where it was still dominated by lazy, insolent monks. The people of the city were swarming with people who wanted to go out with the preaching of the gospel and declare war on the pagan pabst! It belonged to a cheerful, Bugenhagen was a great orator, as Melanchthon used to say: "Bugenhagen is a grammarian (language teacher), I am a logicist (reason teacher)." His churches were always full, because his melodious voice, his dignified lecture and the rich content of his sermons, which were testimonies of Christ, attracted the people to his churches. That he was a great orator is evident from Melanchthon's saying, "Bugenhagen is a grammarian (teacher of language), I am a logician (teacher of reason and right thinker), Jonas is an orator who knows how to present everything in the clearest and most excellent way; but Luther surpasses us all." In the early days in Wittenberg, however, he had to fight many a hard battle because of the blasphemous private mass and because of other abuses; however, he did not soften and did not let up until the abomination was done away with in the holy place. In the same year that he arrived in Wittenberg, he was appointed Doctor of Sacred Scripture.

Jonas was on intimate friendly terms with Luther, which did not cease even when he left Wittenberg to pursue another profession. How highly Luther held him is also evident from the fact that, when Jonas once fell seriously ill, he called upon all his friends to intercede for him, so that God would keep him alive longer; for, he said, Jonas is a made theologian, for whom all the theologians of the papists together are not worthy to undo the laces of their shoes. There was only one thing that Luther did not like about his friend, namely, that he was so often loud in the pulpit. He says: "Dr. Jonas has all the virtues and gifts that one might have, but the fact that he clears his throat so often cannot be held against the good man. For the infirmities of preachers are soon seen. If a preacher had ten virtues and only one defect, he would darken all virtue and gifts, and the world is so evil now.

Jonas took an active part in the struggles of the Reformation. In 1529, he and others went with Luther to the religious discussion in Marburg, which Landgrave Philip of Hesse had organized in order to reach an understanding between the Wittenberg theologians and the Swiss on the issues opposed by the latter.

The first part of the book is devoted to the topic. Jonas writes about the course of this discussion: "Finally, since the opponents (Zwingli and others) stubbornly held on to their error, and we also defended the truth no less steadfastly, we parted. However, after the disputation had gone unheard, the Landgrave Philip, who at first leaned toward the Swiss, said: 'Now I would rather believe the plain words of Christ than the sophistry of men,' for he had heard that the Wittenbergers fought on clear scriptural grounds, but the Swiss on fallacious grounds of reason. In the following year (1530) Jonas was present at the famous Imperial Diet in Augsburg. Here he had to give a speech to the often very contested

He also had the courageous trust in God and the "suffering" over the Gospel. On Maundy Thursday, April 14, he arrived unexpectedly in Halle, and on Good Friday he preached his first sermon there in the church on the market. But also here the work of the Lord, although under many struggles, went happily from place to place, because a year later the third church was already open to the evangelical preaching. In all probability, Jonas resided in Halle as a preacher and superintendent until 1549; however, in the meantime he was not allowed to preach for a whole year, and twice he had to leave the city and be a fugitive, as we will hear later.

In 1546, on a fine journey to Eisleben, Luther visited his friend Jonas in Halle and stayed with him for a few days. On this occasion, Luther presented him with a glass cup on which both of their images were embossed and which bore the following inscription:

Dr. Luther brings a glass to old Doctor Jonas. That teaches them both fine. That they are fragile glasses.

Because Luther was very unwell at that time, Jonas considered it his duty to accompany him to Eisleben. It is also possible that Luther wanted him to travel with him. Because in the trade between the counts of Mansfeld, which Luther was called there to mediate, he could use Jonas well, because the same was not only a capable theologian, but also an excellent jurist. So it happened that he was present at Luther's death and before his death asked him the important question: "Venerable father, do you want to die on Christ and the doctrine as you preach it? Whereupon he heard the departing man's clear "Yes!" to testify it to posterity. On the following day, he preached a memorial sermon on 1 Thess. 4, 13-18, to the hero who had fallen asleep in Israel, and then accompanied the body to Wittenberg for burial.

When the Schmalkaldic War broke out soon after Luther's death, Jonas also had to painfully feel the tribulations of it. By order of

Duke Moritz, who entered Halle, he had to leave the city. He was soon able to return when the Elector John Frederick conquered the city on New Year's Day, but his situation soon worsened again. In the unfortunate battle of Mühlberg, the Elector was taken prisoner; the Emperor came to Halle with his army, and Jonas received a Spanish captain in his quarters. This captain-so the legend tells-was hired to kill him secretly. But when Jonas received him in a friendly manner and treated him so kindly, he was so moved by this that after some time he said to him: "Doctor, I cannot conceal from you that I have orders to kill you; but I see that you are so

you are an honest, pious man, that I cannot possibly harm you. But hide yourself, lest someone else kill you as you leave. Thus the Lord held his protective hand over Jonah so that no harm could come to his body, and he learned what he had sung in his song about the 123rd Psalm:

What man's strength and wit may touch, Shall not frighten us; He sits in the highest place, He will uncover their counsel.
If they take the wisest course, God will go a different way, It is in his hands.

They almost rage and drive, as if they wanted to eat us, All their desire is to strangle, God is forgotten with them. Like the waves of the sea, slim and slender,
They strove for life and limb, God will have mercy on us.

Then he had to leave Halle for the second time and go into exile. On his first flight, he stayed in Hildesheim, which he soon had to leave again because of his protest against the Augsburg Interim. On his second flight he came to Weimar, from where he was appointed professor of theology at the University of Jena. In 1551, Duke Johann Ernst of Coburg appointed him as his court preacher, and after he died, he became pastor of Eisfeld and general superintendent of the Franconian churches in the principality of Coburg in 1553, in which office he remained until the end of his life.

Before we tell of his blessed departure from this world, however, let us first set down some of his family life and what remarkable things happened in it. In 1522, he wrote to an acquaintance: "Carlstadt has married a poor noble maiden and has chosen this poverty with prudence. I am beginning to have something similar in mind against the crowd of hypocrites who, under the pretense of chastity, graze a herd of cattle. (by which he means the Roman bishops and priests). On February 9 of the same year he carried out his plan. His first wife was called by her baptismal name Catharina; presumably she was the daughter of an old Saxon warrior-Erich von Falk. Jonas' entry into the married state was of no small significance, and caused a great stir, especially because he held such a high ecclesiastical office. Because at that time a book against priestly marriage by the papist theologian Johann Faber had been published, Jonas laid hands on the work and with Lutheran thuggishness castigated Faber's work, and proved with reason from holy divine scripture that marriage was not forbidden to any man, to any state, thus also not to preachers: "We want to act with you," he speaks to Faber, "by scriptural proofs, therefore we also demand of you that you do not have to be a priest.

Scripture proofs to you. Therefore, you episcopalians and vicars general, judges and officials, together with bawds and whoremongers all over the world, give reason for your opinion and your actions, and only say where in the Old or New Testament marriage is forbidden to priests or to any human state! Here exert your forces and your heads, you Romanists and sissies, help Fabern, it burns, your kingdom is at stake, your everything! For as soon as, instead of your hypocritical celibacy, holy matrimony is taken up, your tax exemption, the privileges of the clergy, all that tyranny will be lost!"

However, Jonas also had to experience that marriage is a pain, as he himself had known before and had written: "What is marriage but an honorable cohabitation that does not lack its cross? He himself, among other physical ailments, also had his plague with stone-weariness; to which the following words from a letter of Luther are directed: "I rejoice, my Jonas, and thank Christ that He has had mercy on you and has commanded the stone to leave you for your sake; I also pray that He will endure his work; for I desire nothing more than that, if I perish, at least you should survive me, and avenge me of Satan's and his apostles' rage." Of the seven children-5 sons and 2 daughters-that he fathered with his first wife, he had to carry four to an early grave. One of the sons, perhaps the firstborn, drowned in the Saale near Halle, and immediately after, on December 22, 1542, his pious wife Catharina also died. In this sadness, Melancthon, whose closest friend he was, wrote to him: "I have read and reread the letter you sent me in tears, for it also causes me manifold pain. It pains me to know that your children have been deprived of such a pious and faithful mother and guardian. You yourself testify that your wife has departed by invoking the Son of God. So she has entered the way to that higher church, whose head is the Son of God; there your wife now enjoys the company of Eve, Sara, Rebecca, Mary. In this circle you will see her again and embrace her."

Jonas married for the second time, probably in June 1543. Nothing more is known about this wife than her baptismal name, Magdalene. She bore him three children, two of which were twins, one of which soon died. But she, too, was torn from his side by death in the midst of the tribulations brought on by the Schmalkaldic War, after they had lived together in marriage for five years. On July 8, 1549, she died suddenly over the table of apoplexy (stroke), at the age of 27.

Thus he entered into marriage for the third time. The chosen one was Margarethe Farnroden from Naumburg, with whom he was married on Sunday Cantate 1550 in the church in Halle. Whether she bore him children is not known. She cared for his old age, he died in her arms and she squeezed his eyes shut.

Jonas had to bear yet another suffering, which weighed much more heavily on him. From his first marriage, he had an inferior son with the same name as his father, who caused him much grief during his lifetime, and who was executed after his father's death. An old message about this reads: "Just as Adam produced a Cain, Isaac an Esau, and David an Absalom, so our pious theologian Jonas also had a son, who had his father's name, but was of a completely dissimilar disposition; who also always mocked his father in a very vulgar way and used to say: "I should not have a priest, but a king for a father. Although this young

Jonas made it so far that he attained great skill before others, was appointed Doctor of Laws and received a professorship at Wittenberg, God, whose punishment of disobedient children does not fail, struck him with blindness, so that he got mixed up in the Grumbach'schert tragedies *) and forfeited the imperial eight. Although he made himself invisible at an early stage and returned to Copenhagen in Denmark, God's vengeance pursued him until then, and after sufficient testimonies against him had been received in Germany, his head and life were taken from him. On June 28, 1567, the sentence was carried out on him by cutting off his head in a public market in Copenhagen. When he was blindfolded, he exclaimed wistfully:

"What does it help that I studied a lot? And did not do what was due!"

Yes! "Honor thy father and mother; this is the first commandment that hath promise." But, "An eye that mocketh the father, and despiseth to obey the mother, the ravens by the brook must peck it out, and the young eagles eat it."

So also our dear Jonah had to enter the kingdom of God through many tribulations. The waves of affliction had often tossed him to and fro, therefore he also longed for the arrival in that safe harbor, where the soul comes to behold God, and the little ship of the body, as long as the cold winter of death lasts, is anchored; until

*) Wilhelm Grumbach, a Franconian nobleman, was driven from his estates by the bishop of Würzburg, Melchior Zobel. Enraged by this, he had the bishop murdered at his own castle. Thereupon the emperor put him under guard, he gathered a bunch of abdicated soldiers around him, plundered the city of Würzburg and locked himself up in the fortress of Gotha. Finally captured, he was quartered with several of his companions, among them the Chancellor Dr. Brück. J. Jonas the Younger, who had interfered in Grumbach's dealings, escaped this fate by fleeing until he finally found his judge in Copenhagen.

But he still had the hardest struggle to endure: he fell into great doubt about his state of grace, about the certainty of his salvation. The faithful witness of Christ, who in his life had given many testimonies against the Roman uncertainty of salvation for the Lutheran teaching that one can and should be sure of his salvation through faith in Christ here in time, stands trembling at the gates of eternity; but not as a wilful doubter, mammeluk and apostate, but as one challenged by Satan under God's permission, on whom the devil should gnash his teeth and become a disgrace. For God, who allows the sincere to succeed, also helped him through so that the wave of Satan's fall could not drown him. His wish, which he had expressed 30 years earlier in a sermon on the 42nd Psalm, was fulfilled, where he said: "God willing, that at the time of my death I may take this text to heart and stick to it: Why art thou grieved my soul, and art so troubled within me? Wait upon God; for I shall yet thank him that he is my help and my God." He finally found comfort in God's Word, the temptation faded away, doubt gave way to confident faith, and he passed away exclaiming: "O Lord Jesus, you have redeemed me, into your hands I commend my spirit! This happened in the 63rd year of his age at Eisleben, on October 9, 1555, the year in which the religious peace of Augsburg had been proclaimed on September 25.

Something full of love.

Those who insist on pure doctrine and earnestly contend against any falsification of the Word of God, regardless of person, are usually accused of lacking love.

This is a very harsh reproach. This completely denies those Christians true Christianity, true faith, and thus the grace of God and eternal blessedness. For the Lord clearly says: "By this everyone will know that you are my disciples, if you have love for one another. Joh. 13, 35. And St. Paul writes: "In Christ Jesus neither circumcision nor foreskin counts for anything, but faith which is active through love." Gal. 5, 6. Yes) the same apostle writes: "If I spoke with the tongues of men and with the tongues of angels, and had not love, I should be a sounding brass or a tinkling cymbal. And if I could prophesy, and knew all mysteries, and all knowledge, and had all faith, so that I might remove mountains, and have

of love, I would be nothing." 1 Cor. 13:1, 2. Therefore, nothing more frightening can be said of someone who wants to be a Christian, and he cannot be scolded more severely than when it is said of him that he has no love. Woe to him if this reproach is founded! Then he is still in spiritual death, under God's wrath, and if he remains so, he will surely be lost, as surely as God's word is truth.

But, dear Christian, do not be misled. Not everything is love that is called love, and not everything is unkindness that is called unkindness; indeed, all too often both are the very opposite of what they are thought and claimed to be.

When God not only often afflicts the world, which is in a deep sleep of sin, with terrible distress, but often also leads his dearest children along the darkest and hardest paths of suffering, it may seem that this is not love, but nothing but anger, and yet it is the most fervent love that wants to awaken the sleeping world and purify the children of God and glorify himself in them. When the doctor forces a bitter medicine on an incomprehensible sick child or even, in order to save the whole body, forcibly detaches the limb in which death is already raging, in almost unbearable pain of the child, the child may cry out under the bloody knife of the merciful surgeon: "Oh, you wicked man." But what is it but ignorance that the child thus judges? Would it be love if God gave man over and did his flesh's will? Would it be love if the doctor, in order not to hurt the sick child, let it die helplessly?

It is the same in the spiritual sphere. If a Christian exposes and punishes every falsification of God's word, wherever it is found, this seems to be most uncharitable to many and necessarily comes from a spiteful, quarrelsome heart. For to be punished hurts. But does not love for one's neighbor demand, if he is to be seduced into false doctrine, that one should expose it and show how horrible it is? Could there be greater unkindness than if someone knew that poison had been thrown into a city well from which all fetch water, and if he who knew this did not want to make a hurried noise and not reveal and not publicly punish the one who threw the poison into the well, whether he did this out of carelessness or out of wanton malice? But what is false doctrine but a poison that does not kill the body but the immortal soul! Who, therefore, can act more uncharitably than he who, in order not to hurt a false teacher, keeps silent about his poisonous mixing and lets him lead souls to false teaching and thus to false faith? In the world, of course, and in all false Christians who are more interested in rest in this life than in God's glory and eternal salvation.

If they do not seriously believe that so much depends on the pure word of God, then he is considered loving who either keeps silent about all false teachings that may arise, or refutes them so coldly that it seems as if they are not so important. But will such a person, who is neither cold nor warm, but lukewarm, also receive the praise of a loving one from God? No, the Lord expressly says that he will spew such out of his mouth like lukewarm water. Rev. 3, 15. 16.

If we go to the holy scriptures, we see that all prophets and apostles, yes, our dear Lord Jesus Christ himself not only exposed and refuted all false teachings, but also punished all spreaders of them with great seriousness; and if we go into the history of the Church from the beginning to our own day, we read that all righteous Christians, who stood in fervent love of God and their brethren,

were zealous for the unadulterated Word of God, as the highest jewel of Christendom, and fought against all falsifications of it, as against the most dangerous enemy of it. That such zealots are declared unloving is therefore also not new. They have all had to bear this ignominy at all times. Christ himself had to die by being accused: "He stirred up the people by teaching back and forth throughout the whole Jewish land" (namely against the false teaching of the Pharisees and scribes). Luc. 23, 5. And in this not only the apostles but also all Christians had to follow their Lord and Master. By accepting God's word alone and condemning everything that was not in accordance with it, they were hated, rejected, persecuted and often cruelly killed as unkind disturbers of peace in the world, as the "enemies of the human race". Acts 22:22.

Therefore, as I have said, dear Christian, do not be mistaken if love is now denied to all those who fight for the sake of pure doctrine and do not quietly let the false teachers have their way. Precisely because these fighters have love in their hearts, they would rather surrender everything and sacrifice their good name, the favor and friendship of men, peace and good days in this world, than to remain silent when the Word of God, which gives all salvation, is to be taken from men or to be perverted and falsified. On the other hand, let those who let this happen quietly and prefer to let God's honor and word be attacked rather than a man's honor and word take away the glory of being men of love: one day God will take off their false mask of love and then all the world will see that nothing but a heart devoid of love was hidden under it.

How the "Brother President" of the Unirthodox Synod of the Northwest justifies his attack on our Lutheran Church and catechisms.

As readers of the "Lutheran" will remember, we had to reject an attack on our dear church and a vituperation of our Lutheran catechisms in No. 14 of this journal. Father Hartmann in Chicago had called the Lutheran Church a desert and our catechisms "puddle water". We thought that it might be possible that he had written this only in a momentary excitement and in, admittedly very sinful, carelessness, and that he might therefore be easily persuaded to retract it. We even gave ourselves up to the hope that we Lutherans, as a result of our detailed, calm discussion, would be able to continue to do the work of the Lord in peace, spared by Father Hartmann and his synod with invective. But we were wrong, as it soon turned out. In response, Father Hartmann sent out a leaf decorated with the image of a rooster, which was supposed to represent the brood of Missourian roosters. "Where such a rooster goes," he writes, "no other can come up." We now ask every sober person, be he Lutheran or not: Is this the way in which a Lutheran preacher should defend himself, or is it the way of the people whom we do not want to name at all? The reader may decide for himself. From now on, however, the cock shall serve us as a sign of unceasing vigilance and, if God has mercy, many a cockcrow shall sound around Mr. Hartmann's ears when he wants to take forbidden paths. May it only always have the same effect as with Peter. Matth. 26, 75.

However, in the announcement, Father H. had promised to throw us a "lump" later, which we would not swallow; therefore, we waited calmly for what would come. Finally in No. 21 of his house friend came an essay, titled: "The Hunk for the Missourian Rooster." Here, in 71 columns, the story of a man named Martin Stephan is told, who 25 years ago was deposed from his office because of false teachings and ungodly life. Father Hartmann himself must admit that he was deposed for "false teaching". But who did this? Father H. does not seem to want to know this; therefore, let it be said to him: He, the truth-loving Father H., is mainly responsible for this: Prof. C. F. W. Walther. A lot of people who have gone through the misery are still alive and will complain to God that Father Hartmann is not afraid to write such lies into the world, while they know, and Mr. H. must know, that Prof. Walther is precisely the one who is the heir to his errors.

was, among others, the instrument in God's hand to help them out of the Stephanistic errors. - But we ask every honest reader: What is served or harmed by this story? Is this the way an evangelical preacher should adhere to, stitching up his opponent's name instead of convicting him with reasons, or is it the art which certain children practice in the streets, but of which anyone who claims to be considered a divine scholar should be heartily ashamed? The reader may again judge for himself. But we had to think of the story told by John the Evangelist. When the Lord had so driven in the Pharisees, that they could not come to him with reasons, they made the leap that Father Hartmann tried to make, and said: "Do we not say that thou art a Samaritan, and holdest the devil? Joh. 8. Thus, says Rev. H., when he says, "You are a Stephanist," he too is thereby beyond any proof. The pastor must really trust his people with very little understanding, or he must already exercise a "Stephanistic" power over them, if he believes that this will satisfy them. It can hardly be otherwise than that Father Hartmann, if he continues to rant in this manner, will do himself the greatest harm; therefore, we would like to give him some well-meant advice and that, well understood, since he is the elder, in all modesty.

If you feel like writing further against us, then prove to us in a tone worthy of a preacher that our Lutheran church is a desert, that we are half-brothers of the fanatical Romanists and that our catechisms are puddles of water. This you would kindly do first; for you have asserted it, and all your readers are holding their breath and waiting for the proof.

2. in such work, avoid the self-deception that your assertions are proofs or are substantiated by new assertions; this would only be an armuthszeugniss.

If you want to write more against us later, then always leave out things that do not belong to the matter and only concern the person you dislike; because persons change, they are pious today, evil tomorrow; but the truth remains eternal, and people simply call such personal descriptions scolding, which no respectable person has any desire to do. However, we promise the dear reader that we will not answer Father Hartmann again if he does not accept this advice.

Death notice.

Our dear Cantor Gils is now dead! On May 3 he fell asleep gently and blessedly, after having been ill for about twelve weeks and having brought his age to almost 26 years. Probably already for two years he had to complained several times of weakness in his body, especially of chest pains. In the fall of last year, he also got the smallpox, but it did not really want to come out; and it may well be that he left home too early and went to work again, as was his way, that he had no rest and always wanted to hold school himself, if his strength allowed it to some extent.

He was very much looking forward to moving into the newly built school. It was very close to completion. In a few days he could

have moved into it with his children. But God had decided otherwise; he was not to enter the new school. On Feb. 1, he finally had to agree that I would hold school in his place. On Sunday, Feb. 7, in the morning when he was getting up, he had a hemorrhage and soon had to stay in bed. About 14 days before, his father had died in Chicago, so that now the mother, who had come here, could take over the care of her youngest and still only living child. At first our dear Gils flattered himself with the hope of a speedy recovery; but soon he had to convince himself, and with him all who saw him, that he could not recover from this illness. He was visibly wearing out and was becoming more and more miserable every day. Every movement caused him great pain. Only a mother could give him the care and services that were necessary in the last weeks and days. When his distress had reached its highest point, his God delivered him and took him from this pitiful valley to heaven.

On Ascension Day, in the afternoon, we carried his body to its final resting place, so that it could await the joyful resurrection there. I gave him the memorial speech on Matth. 25, 21, from which words I introduced to the numerous assembled listeners: how the deceased had in truth been a faithful servant and had now, without doubt, received great reward from his Lord. Yes, it was the faithfulness that stood out in particular in the deceased. He was an Israelite without falsehood; a sincere and honest soul. By the grace that was strong in him, he was faithful with regard to the Christian life, faithful with regard to the direction of his school teacher and cantor office. Deeply recognizing the corruption of his nature and the aberrations of his temperament, he took comfort only in his Savior in childlike faith. Faithfully he fought against his hot blood; faithfully he humbled himself where he had failed, and made up to the best of his ability what had been done wrong. Far from the notorious schoolmaster arrogance, he gladly served his neighbor in humility. Among the young people he was a salt, for he shone before them with good conduct and punished their sin when it was necessary. He loved as a faithful friend and gladly and abundantly sacrificed his little money and goods wherever necessity demanded it.

He was also faithful in the direction of his office, which he held for almost seven years. Far from thinking that he now knew enough to be able to preside over a school with blessing, he was rather eager to grow in the knowledge of all subjects, but especially in the knowledge of divine truth. Luther's small catechism, to learn to understand and teach it better and better, was the main focus of his zeal and diligence. He accepted with gratitude every instruction and every hint concerning school conduct. I have never had cause to reproach him, to punish him for his lack of enthusiasm and laxity; but I have often had to restrain his zeal and say to him: "Slow down, my friend! He was not one of those who always fear to wear themselves out; but he gladly spent his strength, in the service of his God, for the good of the school. He was strict in school, but even with him it has become true that the strict teachers are the most loving in the long run, if only they do not lack condescending love and patience. I can say with truth: his schoolchildren loved him. How dear he was to the whole community was proven, among other things, by his funeral. We had not had such a thing until then. The church could hardly hold the number of people. From my congregation, whoever could get away, showed up. A significant number of congregation members had also come from the east side. There were also many women present. It was obvious that he was universally respected and loved.

He was faithful even unto death! His sins caused him much distress on his sickbed, but his Savior also comforted him abundantly. In the midst of the greatest pain, he was able to laugh joyfully in remembrance of eternal glory; he could say, "Oh, God is good, so good. And when at times his mind went astray, he fantasized about school, admonished the children, and excused himself that he could not well go to school today.

In repentance and faith he finally departed, and because he was faithful unto death, there is no doubt that God gave him the crown of eternal life.

His aged mother has lost a dear son whom she hoped would be the support of her old age; the congregation has lost a faithful teacher, and I, I say it with weeping, have lost a faithful friend; but it is good that he is dead, for now he has come right to life. Blessed are all those who follow him.

Cleveland, May 7, 1864.

J. C. W. Lindemann.

To the ecclesiastical chronicle.

General Synod. The same was recently assembled in York, Pennsylvania. One of the members of the General Synod, who was present at the meetings of this body against

When I look at the results of this year, my heart and mouth must overflow with praise and thanksgiving to the Lord, who has again so visibly poured out his streams of blessing upon us and has not only brought our institution through the year without any shortage, but has also made it possible to send such a large group of young people over to you again this year. Oh, if only here in Germany there were not the deep cancer that gnaws at the roots of our German Lutheran Church, the fragmentation of doctrine, what great things could and would be accomplished for America in a few years! We may happily boast how much the sympathy for the institution here is constantly growing in Germany, how the old prejudices against your synod are fading more and more and how a pull towards you is forming; but we must not conceal what a powerful current of false doctrine is opposing us, with which we will have to break away sooner or later. The people of Breslau are taking an increasingly harsh and conclusive stance against us, and I fear that we are completely finished with them, and it will only be a question of how the next synod will outwardly regulate the relationship between the inner and outer churches.

The result is that the completely divorced parties will be able to shape their own future. In Mecklenburg, prejudices against us seem to have grown as a result of a visit by the Buffalo pastor Hochstetter; in Saxony and Hanover, on the other hand, the joy and love of helping in our missionary work for your synod is rising most visibly. So it will be necessary to continue working faithfully and undauntedly; in Germany, more and more, albeit slowly, a group will form - and our local institution and work for your Synod will help to work itself free from the wrong zeitgeist directions and gather clearly and soberly around the confession of pure Lutheran truth. Praise be to God that we may not only express this hope with joyful confidence, but also see it realized more and more! Of my ten pupils, the Lord willing, you will get nine to St. Louis and one to Fort Wayne. I may send them all to you with full confidence and joy; all ten of them have been here in Steeden only for my pleasure, and the whole year has passed without any annoyance. They are as follows: 1) H. Fischer, from Königsberg, 29 years old; 2) R. Köhler, 28 years old, from Prussia (near Sorau); 3) Joh. Feiertag, from Berlin, 28 years old; 4) G. Lehnigk, from Prussia (a Wende), 24 years old; 5) Wilh. Sandvos, from Erfurt, 23 years old; 6) Friedr. Liebe, from Lößnitz in Saxony, 22 years old; 7) Eduard Struve, from Göttingen, 23 years old; 8) Gustav Hieronymus, from Glauchau in Saxony, 24 years old, and 9) his brother Heinr. Hieronymus, 22 years old. If there were ways and means, I could send you several more for your seminary. In particular, several married people have come forward, who seem to be capable people; but where to get the means? Therefore, I prefer to turn the available forces to unmarried young people for the time being. The reports from school teachers

A former preacher wrote in the "Luth. Zeitschrift" of May 14: "The synod was opened with a sermon by Dr. Sprecher. It was a well-elaborated political speech about the duties of the church in the present critical situation of our country, - one cannot really call it a sermon." Since it was known in advance that the decidedly non-Lutheran Frankean Synod would ask to be admitted to the present sessions, and since in the last few years more and more voices had been raised in the General Synod in favor of a return to the Lutheran faith, one was very anxious to see how the General Synod would behave in this case. The correspondent of the "Luth. Zeitschrift" reported on this early on the first day of the meeting as follows: "The first business after organization was the consideration of the Frankean Synod's request for admission. Their request was referred to a committee and the same reported in their favor. A lively debate followed. Last night it was finally decided unanimously to admit this synod as soon as it expressly declares that it recognizes the Augsburg Confession. To everyone's astonishment, this morning the delegates of the Franconian Synod came to the meeting and submitted a written declaration that

by accepting the Constitution of the General Synod, they understood it to mean that they recognized the Augsburg Confession. This opened the debate anew and it is still going on. In the afternoon he writes: "The question of the acceptance of the Franconian Synod was not decided this morning and the General Synod has now adjourned until Monday morning. Then there must be a very important struggle. I will report to you further on the result." End-

The last report says: "The struggle over the Franconian Synod was opened this morning with strengthened forces and finally the decision was made to accept its delegates with the understanding that it will formally recognize the Augsburg Confession at its next meeting. Confession at its next meeting. In open session, we were informed by Dr. Schäffer of Germantown that we would lodge a formal protest against this unconstitutional act, which would then be recorded. I never thought that the General Synod would be as it has been so far in this meeting. I must confess, I have no desire to attend it again as a delegate."

Our dear Pastor Brunn writes to us again under May 3, among other things, the following: "In these days, my pupils have all left us, first to go to their homes and then on the journey to St. Louis.

to go to. That is why I want to register her with you for the time being with this letter. When I refer to the now completed last institutional

have risen to 24 today, and I hope to be able to send at least a small number of useful people to Fort Wayne. How much safer we would be, of course, if I had everyone here for a while. But it is still impossible. Pastor Wüstemann sends his best regards and says that he hopes to return to America this summer after completing his cure in Ems. His health, however, is still very precarious. Finally, I hope to get a helper preacher this summer. After 8 years of struggle, our state government has now granted us Lutherans in Nassau toleration! Four weeks ago, our congregations were exempted from the church taxes which they still had to pay to the state church. Pastor Hoffmann in Hesse, who was here eight days ago, also has quite some peace, although not yet any recognition. We talked a lot about how to get "Hoffman" to a post where his strength could be more usefully employed. For the time being, he cannot move to America until the relations of his small community with the state government are settled. He must not leave the battlefield for that long if he does not want to lose everything. On the other hand, we talked a lot about whether Hoffmann could not settle in Steeden, since he could continue the fight in "Hesse" from here. He is such an excellent schoolman, and what would our institution gain from him! But again and again the old aches and pains: everything would be quite beautiful and splendid, if one thing were not always missing, the fatal money for a married second teacher at our institution! We would hardly have it for an unmarried one. However, I can no longer be without help, for the last three years have noticeably sapped "my" strength. Your request for my pupils to leave Bremen earlier than July 1 is unfortunately impossible to fulfill, since I do not know how to procure the travel money earlier. So you will have to wait a little with your lessons."

Church News.

After Mr. Pastor W. Bergt, with the approval of his former congregations, accepted an appointment from the Lutheran congregation of Paitzdorf, the same has been appointed by the undersigned on behalf of the Honorable President of the Western District, ^rn. Pastor F. Bünge's, in his congregation on Sunday Rogate, 1. May.

May the Lord bless the shepherds and the flock.

Ms. Besel.

Address:

Uev. >V. Bergt,
^pplotou, Onpo (Urm'äowu 60th, Uc>.

The candidate for the office of preacher, Mr. A. Reinke, who had been prepared at Concordia Seminary, had received, in addition to other callings, one from the Lutheran congregation in Blue Island, Ills. Lutheran congregation in Blue Island, Ills. and, after recognizing and accepting the latter calling as a divine one, he was appointed by the

Mr. Pastor H. Wunder was solemnly ordained and inducted into his office on Sunday Rogate, May 1, in the congregation at Blue Island.

May the Lord Jesus Christ, who is seated at the right hand of God, now also make this servant of his capable through the Holy Spirit. May the Lord Jesus Christ, who is seated at the right hand of God, through the Holy Spirit make this servant of his able at all times to carry out the ministry of the New Testament, as a faithful steward of God's mysteries, as a zealous defender and confessor of all divine truth, as a careful shepherd and watchman, who warmly cares for the souls entrusted to him, feeding and guiding them, so that he may be abundantly blessed here and there.

I. F. Bünge.

The address of the^I. Brother is:

Hev. Roinlcs,

Mus Islsmä, Oovk Ov., III.

Conferenz display.

The Wisconsin Pastoral Conference will hold its meetings this year at the home of Mr. k. Stecher in Sheboygan from June 24 to 27, including the meeting.

G. Link.

Announcement.

The vote of the electoral college concerning the director and professor to be elected at the school teachers' seminary has yielded the following result: for Pastor J. C. W. Lindemann 7 votes, for Pastor F. Lochner 2 votes, for Pastor F. W. Föhlinger 1 vote, for teacher E. Roschke 1 vote. Thus, Pastor I. C. W. Lindemann is the elected Director and Professor of the School Teachers' Seminary, and all that remains is for those Synod congregations that are not satisfied with this election to submit their protest to the undersigned within 2 months, otherwise their silence will be considered as approval.

St. Louis, May 28, 1864.

Th. I. Brohm, currently secretary of the electoral college.

Receipt and thanks.

For poor students:

Received through Rev. Schoeneberg in Lafayette, Ind. \$15.00.

For the proseminar in Germany:

From Past. G. Bernthal in Frankenhilf, Mich., \$1.00 and from his congregation there \$7.00.

For Mr. Pastor Sommer:

Don Rev. Dr. Gotsch in Memphis, Tenn, \$1.00.

For Mr. Pastor Röbbelen:

Bon Past. Dr. Gotsch in Memphis, Tenn, KIM

veinhold in Frohna. Perry Co, Mo..." 5,00 C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

From Friedrich Stünkel from the parish of Mr. Past. Biltz: 2 hams, H bunches of apple slices and z bunches of beans.

By Mr. Past. Claus \$7,00 for poor students.

Through Mr. Past. Engelbert from the women's association of his parish: 7 shirts, 4 pairs of stockings and \$10.00 for Nassau pupils.

From Mr. Gärtner Giesecking, from Mr. Past. Claus

Municipality: H bush. Asparagus, 1 basket pieplants, 1 basket spinach, 1 basket lettuce, 1 basket onions.

By Mr. Past. I. M. Hahn, from his parish: 2 barrels of smoked pork, mostly ham.

By Hin. Past. Dorn, from his congregation in Port Hudson: for poor students \$4.75 Kirchwcih-Cvllecte.- \$3.00 from Heinrich Schröder, as a thank offering for a happy delivery.

By Mr. Past. I. M. M. Moll for the pupil Fig- ge, collected at the infant baptism of Mr. Niemann, \$4 50.

From the congregation of Mr. Past. Rösch: from Christ. Kühde \$2,00, Joh. WeiShaupt \$2,00, Cvnr. Weishaupt \$3,00. A. Crämer.

In January, a collection of \$73.00 was received from the congregation in Fort Wayne, and at the end of April, through Mr. Rev. Gotsch a love offering of \$10.00 collected at Mr. Reinhardt's baptism of a child, hereby certifies with thanks Katharine, widowed Wichmann.

Fort Wayne, May 4, 1864.

Received:

For poor students:

By Mr. Past. Mennicke, Rock Island, from Mar-
garethe Stapp, 1-00
From Elise Stapp 0 .50

For Past. Röbbelen:

From Mrs. Past. Popp, Warsaw, Ills., 1 .00
At the wedding of Mr. A. Hauer, Chicago, Ills, 8.05 For Missionary Clöter.

Collects on Pentecost in the parish of Mr. Past.

Beycr, in Chicago, Ills, 14.50.
\$25.05 I. F. Sch urcht, general cassirer.

Received

in the preachers' and teachers' widows' and orphans' funds:

Contributions from the pastors and teachers:

a) For 1863 G \$1.50: Jung, Saupert, Lochner, Hügli, Kundinger, Prof. Walther, Moll, Pr. Gotsch, O. Gotsch, G. Lobe. -G 50c Supplement: Wunder, Ricpling, Fürbringer, Engelbert, Popp, Biedermann, Johannes.

b) For 1864 G \$1.50: Becker, Biedermann, Bilz, Böse (5), Prof. Brauer, Brohm, Prof. Crämer, Dr. Gotsch, O. Gotsch, Th. Grüber, Hamann, Johannes, Jüngel, Kühle (2), Lehner (3), List (1), G. Löber (50c), Moll, Popp, E. Riedel, Rösch, Roschke, Saupert, G. Schaller, Schliepsiek, Speckhardt, Wagner, Prof. Walther, Weyel.

II. gifts.

From 3 Gem. of Hrn. Past. Weyel

Collecte on the child baptism of Mr. Desch 1.40

Collecte in the Gem. of Mr. Past. Lehner 1,10

Collecte in the parish of Mr. Past. Stephan----- 4.40 Collecte in the parish of HillSdale, Mich 1.85

By Mr. Past. Besel:

From the Perryville community 6.10

From the municipality in Paitzdorf- 1,65

I. F. Bünger.

Received:

From the women's association of the municipality of Mr. Past. Lochner for the school seminar, 5 overshirts and 4 pairs of underpants, acknowledged subsequently with hcrzl. Thank youPh . Fleischmann.

Received

in the Casse eastern district:

For the synodal treasury: from the comm. in Wellsville \$2.85

" " Olean- 5,86
" " Alleghauy 2.31
" " Johannisburg. 3,25
" " Martinsville-----2,00

" " Eden 5,75
By Mr. P. Raedcr. ---- 1,00

For Prof. Biewend:

By Mr. P. Raeder. 1,00

From the municipality in Rainham -

For Heathen Mission:
6,40

For liver contents:	
From the community in Nainbam	6.00
For poor students:	
Collecte on the child baptism of G. Hey in Eden- --	2.05
For the proseminar in Steeden:	
Collecte at the wedding of W. Beitz in Martinsville	2.35
To the debt redemption fund	
Don Past. Engclde, M. Gender (K \$2.00-4	.00
Non Large \$1.15, Stump \$1.00, Kirch \$1.00	3.15
By Schleemich, Feuchter, Netzer G 50e	1 50
From Koch 25c, Mrs. Steiner \$1.00.	1.25
Mrs. Stedel 25c, Br. Roller 50c.	75
For the educational institutions	
From the Gem. in New York, April 6 - -	4.83
For the church purchase in New York:	
Don Past. Lochner in Milwaukee	18.25
Don F. Emmert in Washington	50.00
For Pastor Röbbelen:	
From Mrs. P. Weisel	5.00
From P. Naeder	1.00
For missionary Clöter:	
From Gem. in New York	13.07
For synodal reports	
Don P. Hanser in IohanniSburg.	5.00
For the school teachers' seminar:	
Don of the community in IohanniSburg. 5.00	
,,,, MartinSville	3.00
New York, May 1, 1864.	

I. Birkner,
No. 92 William Str.

Held

SÄ for the German Lutheran Hospital & Asylum:

By Hm. Past. Bünger, of the congregation at Cha- riton Forks, and out of their Licescasse \$5, Collecte on the 2nd Sunday after Easter \$10.00- --\$15.00	
Don of the comm. of Mr. Past. John, Augusta, Mo. 10,60	
From	,,,, " from an ungen. 1,00
By Mr. Past. Schwensen by Mr. C. Flicke, New Bielefeldt, Mo	5,00
By Mr. Peter Schuster in De.coit.	1,00
By Christine Fröhlke in the Gem. of Mr. Pastor Hnsemann	5,00
From an unnamed person in the congregation of the Lord	
Past. Ways	2,00
Don N. N. from Pittöburger Gem. as thank offering	1,00
Don Hril. Hock in Ehester, Ill-----	1.00
By Prof. Walther of Mr. Georg Lohen- baucr beiPalmyra, Mo-	1,00

L. E. Cd. Bertram, Cassirer.

Get

for the construction of the school teachers' seminary:

From the comm. of Mr. Past. Reichhardt, Whitlcy	
Co., Ind\$10	.00
Bon der Gem. des Hrn. Past. Muller, Lake Ridge, Mich	20.00
Don of the Gem. of Mr. Past. Friedrich, Huntington, Ind. by Mr. G- Bernhardt	10,00
Don Mr. Missionary Mießler	5,00
Bon der Gem. des Hrn. Past. Lochner, Milwaukee,	
WISc	30.25
Dondor Gem. of the Hrn. Past. Polack, Trete, Ill, namely: by Messrs I. Scheine, H. Ohien- dvrf Scn., Ch. Wilke, H. Matthies <I \$5.- C. Kerkmann, G. Polack OHIO.-A. Klaus \$2.50.-C. Hartmann, W. Brnns, W. Bauer- meister, C. Wilkening, F. Wilkening, Ch. Katz <K\$2.00.-H. Riegors, H. BrunS G \$1.- F. Crichson 5>c.-W. Ruhe, F. Schwcppe, C. Ohlendorf G \$3.00	
	66.00
By Mr. Past. Hahn, Hillsdale, Mich , from Mr.	
F. Bach \$1.00.-I. Schachamcier50e. —W. Emmert \$2.00. -C. Knoll \$1.00. -I. L. Hahn \$1.50.-Collecte in Colwater \$4.20----	10.00
From the Filialgem. of the Hm. Past. John, Ccle Camp, Mo. 8.75	
By Mr. S. Garbisch, from the community of Mr. Past. Schmidt, Elk Grove, Ill, by Mr. Fr.	
Katz, H. Ruffel, Ch. Busse G \$5.00.-H. Ch. j Senne \$2.50.-I. Röhler \$4.00.-W. Lindemann, C. Möhling, Ch. Wilke G \$2.00.-H.	
Busse, F. HennisSmeier G \$1.00. 29.50!	
Don Hrn. Past. K	18,00
By Louise Bode, Nick, Ill	1.00
By Mr. Past. Rolf, St. Paul, Minn.^ of	
Mr. H. Brandhorst \$1.00, F. Overmann 20c- 1.20 By Mr. L. Brauns, Chicago, from the Gem. in	
' New York. 15,00	
From the Gem. of Mr. Past. Wunderlich, Bremen,	
III. 3	.65
By Mr. F. W. Kirchhof, Chicago, III.	4.00

By Mr. Past. Miracle, "" 15,00
 In Addison: by H. Marguardt \$25,00.-G. Schnei
 der, Wittwe Backhaus G \$20,00.-W. Leseberg
 Sen., Peter ArnoldiG \$2,00.-H. HogrefeHIO. 79,00 From the Gem. ofMr . Past. Ncisinger, Pekin, Ill-13 ,00
 From Mr. Past. Reisingcrself 5,00
 From the comm. of Mr. Past. Bernthal, Nichville,
 Mich. 10,00

\$354,35

Misprint in #18 of the Lutheran: instead of \$755.55 read \$755.65.

H. Bartling.

Addison, Ill, May 20, 1864.

Received:

For the college debt retirement fund.
 in St. Louis:

From an unnamed person through Mr. Past. Miracle, Chicago, IUS, 17.50
 To the Synodal Treasury of the Western District:
 From Mr. Pastor Ior in Kirchhain, WiSc., for Sy- uvdal reportc -2.00
 From the congregation of Mr. Pastor miracle. Chi
 cago, Ills., 3 .50
 Easter collection of wem. at Frohna, Perry Co. on Mon, 2.75 Bon Dr. Gotsch, Memphis, Tenn, 2.00 From Mr. Teacher Gotsch, St. Louis, Mon, 2.00 From
 congregation of Hm. Rev. M. Meyer, Lea-
 venworth, Kansas, 13.00
 From Mr. Past. Meyer, Leavmworth, Kansas, ---- 2.00 From Dr. Gotsch in Memphis, Tenn. for Sy-
 nodal reports 1 .50
 From the comm. of Mr. Past. Gräbner, St. Charles
 Co, Mo 49.25
 From Oreicuiigkcits Distr. in St. Louis, Mon., ---- 10.1.5 From Immanuel's Distr., in St. Louis, Mon., 13.05
 From Mr. W. Deterding through Mr. Pastor Wagner,
 Ptcasant Ridge, Ills, 5.00
 From Mr. C. Schröder, through Mr. Pastor Dom,
 Boenf Creek, Frankün Co, Mon, 1.00
 From Mr. Past. H. "chmidt, Elkgrove, Ills, for
 Synodal reports -- 2.40
 Ostercolckte der (Kein. des Hrn" Past. H. Schmidt,
 Elkgrove, Ills., ---- - 7.60
 Bon of the congregation of Mr. Pastor Miracle, Chi
 cago, Ills., 23.00
 By Mr.,Past. Beyer of N. N. in Chicago, Ill, 1.00 Bon of the congregation of Mr. Past. W. Bartling in
 Springfield, Ills, 23.00

To the college maintenance fund:

Easter colckt of the congregation of Mr. Pastor Kühle, Matteson, Ills., 9.50
 Ostercolckte der Gem. des Hrn. Past. Franke, Ad
 dison, Ills., 22.70
 From the municipality in Frohna, Perry Co, Mo, - - 6.25 From the penny treasury of the municipality in Frohna, Perry.
 Co, Mon, 4.25
 Charfreitaqs-Kollekte der Gem. des Hrn. Past. Be
 del, Quincy, Ills, 9.25
 Ostercolckte der Gemeinde des Hrn. Past. Polack,
 Cretr, Ills, 20.00
 Bon Mrs. Sophie Tatge, Crete, Ills, as Dankop
 fer for her happy delivery 10.00
 From DricinigkcitS Distr. in St. Louis, Mon., ---- 11.00 From ImmanuetS Distr. in St. Louis, Mon., 11.00 By Christine Kretschcr, Chicago, IUS., 0.50 Bon of
 the Gem. of Mr. Past. F. Schaller, Red
 Bud, Ills., 13.10
 Psingstcollekte der Gem. des Hrn. Past. Hahn, Bm-
 ton Co, Mon, 17.00

To the Synodal Missivns Fund.

Don Mr. A. Blume in Mr. Past. Wege's Gem., Cole Co.,Mo.,--\$ 2.00
 Don the students of Mr. teacher G. Bartling,
 Matteson, Ills, 1.00
 Don D. D. in Matteson, Ills., 0.50
 From DrictnigkcitS-Distr. in St. LouiS, Mo., - - - 2.75 Colcktcn in Missonsstunden of the Gem. of Hrn. Past.
 Hoppe, Ncw-Orleans, La., 1.50
 From Immanuel's Distr. in St. Louis, M., 1.05
 Cvllekte on the Ascension Day of the parish in Alten
 burg, Perm Co, Mon, 3 .45 p.m.
 Psingstcollekte der Gcm. des Hrn. Past. Köstering,
 Frohna, Perry Co, Mon, 5.00
 From the congregation of Mr. Past. Metz, Ncw-Or-
 leans, la., 4 .60
 From the congregation of Mr. Past. Eirich, Ehester, Ills, 10.00 From Mr. OelrichS in Mr. Past. Hahn's parish,
 Benton Co, Mo, 1 .60

For the English community in Baltimore:

Bon H n. Missionary Mießler, Isabella Co, Mich. 2.00

For the construction of the schoolteachers' seminary-

in Addison:

Bon der Gem. des Hrn. Past. Roesch, Pra. Town, Madison Co., IUS., 25.7)
 From Mr. Pastor Roesch, Pra. Town, Madison
 Co, IUS, 1 .88
 From the commune of Mr. Past. Baumgart, Vencdy,

Ills, first send,	40.08
From Mr. Gco. Lehrnbaner near Palmyra, Mo.,---- 2.08	Bon of the Zion Church of Mr. Past. Hoppe, New Orleans, La.,
Don of the Gem. of Mr. Pastor Fick, CollinS"	ville, IUS,
From the congregation of the Rev. Popp, Hancock Co, Ills,	IM
From the congregation of Mr. Pastor HollS, Colum bia, IUS.,	21.25
From the congregation of Mr. Pastor Holls, Centre- ville, Ills.,	i14 .58
From the cross parish of Mr. Pastor Holls, St. Clair Co, Ills, 8	.25
Bon of the Gcm. of the Hm. Past. Thorn, Boeuf Creek, Franklin Co., Mon,	6:00 a.m.
From the community of Mr. Past. Wagner, Pleasant Ridge, Ills. first broadcast	' 76.00
From the congregation of the Rev. Metz, New- Orleans, La.,	l58 .00
By Mr. Pastor Moll in New G'hlenbeck. Ills, by Mr. H. Isenbcrg and H. BrscG \$5.00;	L- Bad \$1.00 -----11.08
Bon Mr. Beckmaun in Mr. Past. Hahn's Gem.. Benton Co, Mon,	10.M

For travel expenses of the expected by Germany," S ch u! his in ar- ticipations.
Collekre ges. at wedding of Mr. Teacher Gerhisch, Elkgrove, Ills, 4.1'0

Ed. R-schke.

Correction: In No. 17 of my receipt, the heading "For Missionary Clöter" and the ech item are to be deleted.

For the Lutheran have paid:

The 18th year:

The gentlemen: I. Wild, G. Schüßler, R. Lindner, Past. M. Moll, Past. W- Dom, F. W. Gustroff, Past. I. 3. Hvffmann 2 Er., W. Cagelle.

The 19th year:- .

The gentlemen: Past. F. Schaller, 6 Er-, H. Möller, I. Wiid, "sudbrink, Carl Mroße, C. Richter, W. Wenn" M. Grometer 50c., G'. Schüßler, C.'Winter, C. Kraust, I. Seibcl, R. Lindner, Past. I. M. Moll, E. Mhlt, -Fr. Meier, Neumann, Past. G. Traub, H. A. Gellest, H. Sterthmann, Past. W. Dorn, F. W. Gastroz. Past-). I- Hoffman", W. Mandel, C. Zimmcrmann, A. Ah" ner, W. Fröbel, H. Blnnkc, T. Neumann, G. Löriag, W. Cagelle, I. H. Bcrmann.

The 20- year r

Messrs: I. Wild, Usinger, KrumholS, JohastÄ Aumann, F C. Schröder 5l'c., Past. G. S Löber IOEr- W. Ludewig, C. Schul;, Joh. Siebct, C. Neumann, K- Nunzenberger 25 Er., M. Grometer 50c.. E. Tkeis, K- Schüßler. C. Winter, E. Krausse, I. Seidel, Past. Z. M. Moll, Fr. Meier, H. Brmnswort, W. Hester- derg, L. Rau 50c., C. Isenberff, W. Lchrhorst, H. ton, C. Müller, M. Rapold, lul. May, L. Schefflet, Past. G. Tranb, Past. G. Reisinger9 Er., Past. I. Sei." of 9 Er., K. Eder, 50c., H. Sterthmann, L. Kreisln, H. Notcrmund, I. H. Künker, C. Schul-, W. KlingM- fer, Past. I. M. Johannes \$2.87., H. Maschaer F. Aug- gelmann, W. Poblmann, C. Könrmann, P. Walkenhorst' C. Henninghaus, Past. I. I. Hvffmann 5 Er-, M. Mi- lius, L. Schweitzer 26 Er. H. Brockmann, C. IM C. Zimmermann, H. Müller, W. Odlendori, W. Fröbel, H. Blanken, T. Hanmann, G. Döring, I. Mi- litzcr, I. Povp, G. Hilgert, G. Roth, W. Wcmhvld, A. Boael, P. Dctfe, F. F. Fischer, H. Weinhold, Past. H. Lemkc L Er., H. Natzke, Past. H. F Keller, Past. T. Wiesemann 5 Er., I. H. Bermann, C. Schröder.

Furthermore, Chr. Kertscher and Wittwe Rennebeck.

The 21- year r

Messrs: Aumann 50c., C. Schröder 50c., E. MI H- Hesse, M. Ohlendorf 50c.

M. C. Barthel.

Changed address:

Rev. IV. I^oedlinAsr, 8038ti66t ,

Before:, X. V.

St. LoniS, Mo.,

Synodal printing crei by Aug. Wiebusch

Sermon preached on the first holy day of Pentecost 1864 in St. Louis, Mo.
and communicated at the request of his congregation by C. F. W. Walther.

I. N. J.

O Lord God, Holy Spirit, who once in these holy days poured Thyself into the hearts of Thy chosen servants, moistened the arid land of Thy Church, and made it green again, flourishing and fruitful, O behold, even now Thy Church again languishes like a parched field, thirsting for Thy heavenly rain. It is true that the thunder of Your pure Word still resounds among us; it is true that the heavenly springs of Your unadulterated sacraments still flow among us: but alas, all our planting is in vain, all our watering is in vain, where You Yourself do not come and give Your flourishing. Therefore we beseech Thee today, O Lord God, Holy Spirit, on this Thy feast day, come, O come down! Arise, Thou heavenly wind, pour down, Thou heavenly rain, and bring heavenly life, heavenly light, heavenly comfort, heavenly joy, heavenly power and strength into our hearts. A Pentecost, Lord, a new Pentecost, that is what we need. Of course, we are not worthy that You should visit us in grace; for how often have You come to us under the sound of Your word and in the silence of our chamber, and

we have not opened unto Thee! But it is promised to us in Your word that You shall be poured out in the last days upon all flesh, upon sons and daughters, upon young men and elders, upon menservants and maidservants; therefore we hold You to this promise of Your own, which still stands as firm today as it did thousands of years ago, and ask You, Dick, not to pass us by in these holy days, not to let our hearts remain empty, but to come to us. You let Your earthly sun rise again and again, year after year, after a cold winter, and through its invigorating and warming rays let spring sprout again everywhere with its blossoms, flowers and fruits: O then, You sun of our souls, rise again over us in these days as well, drive away from our hearts the winter cold of spiritual death and let it become spring in them as well through the creation of a new divine life in faith and love. So let us also serve You in holy adornment and praise Your name here temporally and there eternally. Amen!

My dear listeners, dearly beloved in Christ!

On Christmas Day we heard with amazement that God's love for us human beings was so great that he personally united himself with our human nature for our redemption, becoming a human being himself and thus our brother. The love of God revealed in this way

is so great that no human being can fully comprehend it, let alone fully explain it in words. With this, God's love seems to have reached its highest peak, even its goal and end. But, my beloved ones, even if we were able to fully comprehend the love of God revealed in the Incarnation and had already comprehended it, we would still not have comprehended all its widths and lengths and depths and heights. And it is precisely the holy feast of Pentecost, which we are celebrating these days, on which the sun of divine love rises higher and higher before our spirit and now appears before our eyes in its full splendor. For what is it that we are celebrating in these days? It is the fact that God has not only personally united with our human nature in Christ, but now also wants to unite with every single human being in grace and make his home in his heart.

Yes, it is not enough for God to be the redeemer, comforter, protector, friend, brother and father of all people; he also wants to become the guest of their hearts. It is not enough for God to have only his work in us people and to fill us with his gifts, with his light, his power and his comfort; he himself wants to enter our hearts with his being. It is not enough for God to make people only his priests, who may appear before him and serve him,' he also wants to make them his temples, in which he serves them. It is God

It is not enough for God to accept people into heaven one day, where they will see him, the one enthroned in glory, face to face; he wants to make them into a heaven even here and set up his throne in them. And no man is too low and contemptible to God; God wants to make even his heart his royal palace. No man is too much of a sinner to God, yet God not only wants to forgive his sins, but also wants to purify his heart to be his dwelling place, to adorn it, and to make it His palace. No man is too young for God, even the heart of the speechless infant God wants to choose for his workshop; and no man is too old for God, even the devastated heart of the sinner, grayed in sinful service, God still wants to make and consecrate for his eternal sanctuary.

And, beloved, this intimate union of the great, eternal, holy God with us mortal men, with us sinful dust, is not only a glorious addition to blessedness, it is the beginning of blessedness itself. Whose heart God does not enter here, he will not enter there into the eternal dwellings of God. Whoever does not want to let God be the guest of his heart here, will also not be God's guest at his heavenly table one day. Therefore, on this union with God depends all the salvation of man here and there.

So it is extremely necessary that everyone knows whether God already dwells in him and by what he can recognize this. To show you this is therefore also the subject of my Pentecost sermon today. But in order that I may properly speak of this mysterious and wonderful object and that you may hear me properly, let us first call upon God for this in a silent Lord's Prayer.

Text: Joh. 14, 23 - 31.

Based on this our Gospel of Pentecost, let me speak to you now:

Of God's indwelling of grace in the hearts of men;

and let me show you three things: 1. who participates in it, 2. through which blessed effects it manifests itself, and finally

3. what moves God to dignify the people of the same.

I.

If, my beloved, a person does not already partake of God's indwelling of grace in this world, then, as we have already heard, he cannot come to God in that world either, that is, he cannot be saved. The first and most important question that we have to answer today is therefore without doubt this: Who is a partaker of the indwelling of God in grace?

by beginning thus: "He who loves me will keep my word, and my Father will love him, and we will keep our word. come to him and make their abode with him. Only those who love Jesus can share in the dwelling of God's grace.

This is what it is all about:

God is a holy God. He is holiness itself. His whole being is holiness. He therefore hates all sin. As little as water can unite with fire, light with darkness, so little can and will the holy God unite with a creature that still loves sin. God cannot be a housemate where sin is still the mistress of the house. By nature, however, sin is deep in the heart of every human being. His thoughts, lusts and desires, in short, the whole being of man is infected by it as if by a poison creeping through all his limbs. Therefore, if God is to enter a man's heart, a great and essential change must first take place in it. Although it is not possible in this life for a man to become completely free from sin, his heart must become absolutely free from the love of sin if the holy God is to take up residence in it.

How does this happen? This, my dear, is a work that infinitely exceeds all human powers. Man can change his sinful life to some extent by his own efforts, but not his sinful heart. He can prune the branches of the poisonous tree of his being, but he cannot ennoble the inner driving force of it. Here, no amount of effort and no amount of serious good intentions will help; here, no amount of praying, struggling, fighting, fasting, vigilance, or self-torture will help. Yes, the more a person works to get rid of sin by his own ability, the more he must experience what Luther says in that song:

I also fell deeper and deeper. There was no good in my life, sin had possessed me.

There is only one way for a person to become free from the love of sin, and that is the love of Jesus. If a person does not come to this love, it is lost with him.

But how does a person come to this love? - He must first learn to recognize that he is not only a sinner, like all men, but also how many and how great his sins are, how he has really lost God's grace through his sins, has incurred God's wrath upon himself, and has plunged into the guilt of death and damnation. He must come to the point where he cries out with David:

"My sins pass over my head, like a heavy burden they have become too heavy for me." Whoever does not experience this once in his life cannot be helped for all eternity. But if a person has come to this point by looking into the mirror of the divine law through the effect of the Holy Spirit, then he certainly thinks that he is now in desperately bad shape; then he probably thinks that in such a miserable and hopeless condition he is in danger of becoming a victim.

He had never been so powerful and persistent in his love for sin. Just then, when man has really become a poor sinner, who now weeps bitterly over his sins, just then there is already joy and laughter over him in heaven before the angels of God. Just then, when now man thinks to stand at the gates of hell, just then he already stands at the threshold of grace and heaven. For if such a man then reads and hears of Jesus that he is a Savior of sinners, who not only accepts the sinners who come to him, but who himself invites, calls and entices those who still turn their backs on him in the most friendly way, like a shepherd to his lost sheep - then the

love for Jesus penetrates the tortured heart of the poor sinner thirsting for consolation like a sweet stream of new life. He now exclaims in joyful amazement: How is it possible? - Have you also borne my sins, faithful Savior? shall I also find grace and forgiveness of my sins in You? shall I also be eternally blessed through You? - O JEsu, sweet JEsu, if I have only Thee, I ask nothing of heaven and earth. Though my body and soul languish, yet Thou art always my heart's comfort and my portion.

Alas, that I recognized you so late. Thou most praised beauty, thou, And no sooner called thee mine, Thou highest good and true rest! I am sorry and grieved that I loved thee so late.

As soon as the love of Jesus has entered a person's heart, the love of sin and the vanity of this world leaves his heart, and the person would rather die than commit the slightest sin or give up his heart to Jesus and cling to the things of this world. He is thus born again through the Holy Spirit.

But then also happens what Christ says in our text: "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our home with him." For as soon as a man begins to love Jesus and therefore to keep his word, namely the sweet gospel of grace, then the Father also loves him in a special sense, for he now also lets him know that he has loved him from eternity; and still more, God can then no longer hold on: Just as lust enters into every empty space where it finds it, so God also enters into such an empty heart, not only to take a night's lodging in it and then to leave the heart again, but to take up his abode in it and to remain in it eternally, yes, eternally.

II.

But, beloved, now that we have seen who is partaker of God's indwelling of grace, let us now consider, secondly, by what means.

what blissful effects the same then reveals itself.

Everyone can well imagine that when God Himself really and truly enters the heart of a person in grace, it is quite impossible that such a person should not notice this, that he should not feel the most blessed effects of it and thereby become a completely new person. Already when the earthly sun rises above our heads in the morning, it disperses the darkness of the night that has surrounded us until now, and brings us the sweet light of the new day; and especially in spring, when the sun again rises above us in an ever straighter line, wherever it casts its mild rays, the cold of winter disappears, snow and ice melt, the air becomes warm again, Soon our gardens and fields spread out before us in fragrant flowers and blossoms, laughing under the jubilant songs of the reawakened world of birds, and at last, wherever we walk and stand, the most varied fruits ripened in the sun's glow invite us to a joyful harvest. How? This is what the earthly sun does where it rises - and the eternal sun, the great God, should go out in our soul and yet it should remain dead, dark, cold and barren in it? - Impossible!

But according to our text, there are two things by which God's indwelling of grace in the heart of a person is revealed above all, namely 1. The secret teaching of the Holy Spirit and 2. I. the secret teaching of the Holy Spirit, and 2. Christ's hidden peace.

Christ continues in our text: "I have spoken these things to you because I have been with you. But the Comforter, the Holy Spirit, whom my Father will send in my name, he will teach you all these things." These words are addressed first of all to the dear apostles, to whom the Lord herewith bestows the Pentecostal gift of the Holy Spirit anew; but they are also addressed to all those who have become partakers of God's indwelling of grace in their hearts, for where God the Father and God the Son dwell, there God the Holy Spirit also dwells, for these three are one. But the first thing by which this indwelling of God is revealed is that as soon as God has entered the heart, the Holy Spirit secretly teaches in it. This teaching of God by the Holy Spirit does not consist in God revealing new secrets and hidden divine counsels to man, but rather in God teaching him inwardly the same things that are already taught him in the written word of God with outward letters; for Christ adds in clear words: "And" he will "remind you of all that I have said to you." As once Christ interpreted to the disciples going to Emmaus "all the scriptures which were spoken by him," so that in the process they were taught the

If your heart burned with joy, then all who have been made partakers of God's indwelling of grace also have such a heavenly interpreter of Scripture in their hearts. They actually go to school with God Himself every day. While they are reading the Scriptures or listening to the sermon in church, God speaks the same thing they read and hear in their hearts, makes them certain that what they read or hear is God's Word, lays it out for them, enlightens them about it, applies it to them and writes it with living Scripture in their souls. O blessed people! In them the prophecy of the prophet is fulfilled: "They shall all be taught of God;" for they are, even if they were so simple, the true scholars of God, against whom the most highly studied scribes, if they do not also carry God in themselves and allow themselves to be taught, are nothing but blind guides for the blind. They are taught for the kingdom of heaven and wise for salvation; the counsel of God for the salvation of men becomes brighter and clearer to them every day; and they do not carry this as a dead knowledge in their heads alone, but as a power of God to make blessed, also in their hearts. Therefore, while the earthly intelligent world considers them to be unenlightened fools who are blinded by all kinds of old prejudices, they alone, inwardly enlightened by God Himself, have the right judgment about the world, about the world's nature, spirit, course, works, deeds and activities, and do not allow themselves to be blinded and deceived by any appearance of it, no matter how glorious. They are the clergymen who judge everything and can be judged by no one. Even the most cunning false teacher, be it an unbeliever or a fanatic, tries in vain to seduce them, in whose hearts God has already opened his pulpit, to false teachings in such a way that they lose their salvation. Even if their spirit is sometimes overshadowed by a cloud, they still retain the sun of salvation in the depths of their soul. This is why, on the contrary, so many hear God's word year after year and yet never come to a true knowledge; why their bodies are in the congregation of Christians, but their hearts remain with the world, not seeing through the deceptive glow and the ungodly nature of the world hidden underneath, so that they are easily infected by the spirit of the age and carried away with it, and are seduced by false spirits: - They lack the right inner teacher, they have not yet become partakers of God's indwelling of grace.

But Christ describes in our text the blessed effects by which this indwelling of God's grace is revealed, even further thus: "Peace I leave with you, my peace I give to you. Not do I give to you as the world gives." The other thing that Christ promises to the disciples with the Holy Spirit is peace, not the peace of the world, but His peace, and this is the other blessed effect that all those who are in the world receive.

who have been made partakers of God's indwelling of grace. What then does this peace of Christ consist in? It does not consist in the fact that man is no longer challenged by the world and his sin and is not troubled by any distress or affliction of this life or is always filled with sweet and blessed feelings of God's nearness to grace, for that would be the peace that the world and his own flesh seek. No, the peace of Christ, which man, who has become a dwelling place of God, enjoys, consists first of all in the fact that God has made peace with him, is no longer angry with him, is his friend and father, no longer imputes his sins to him and has an intimate pleasure in him. On the other hand, this peace of Christ consists in the fact that such a person is satisfied with the fact that

he has God's grace and is a child of God, and no longer chases and runs after happiness like all other people. If such a man is poor, he does not seek to become rich, but if riches have fallen to him, he does not set his heart on them; if he is unwell, he does not grumble and despair, but if he is well off, he does not become defiant and does not seek happiness in them; if he is of low estate and despised in this world, he does not grieve over it, but if he is honored, he does not exalt himself and does not accept this honor: in short, he is a man who does not seek happiness first, but who has already found it. He may well ask for this and that bodily and spiritual good and for the averting of this and that bodily and spiritual evil, but, however God may do with him, his real treasure, which "replaces everything" for him and which is dearer to him than all the world's good, joy and honor, indeed dearer than all spiritual gifts, however high they may be - that is the grace of God; he is gladly satisfied with it and finally says in all his petitions: But, O Lord, as Thou wilt; give me happiness or misery, let me be rich or poor, healthy or sick, honored or disgraced, joyful or sad, strong believer or weak believer, yes, let me live or die, if, where and how Thou wilt - only do not take Thy grace from me; as long as I have this, I have enough. That is why the Scripture says that true Christians do not have to wait for eternal life in the next world, but already have it here in the beginning.

This is therefore also the surest sign whether a person has already become a partaker of God's indwelling of grace in his heart. He who is still chasing and running, worrying and striving for happiness or for ever greater and more certain happiness, has not yet come to rest from restlessness, his soul has not yet returned to its origin, he has not yet attained the highest good, he does not yet have the hidden peace of Christ, in him, therefore, God does not yet dwell. And alas, he who thus remains will not one day enter the dwellings of eternal peace.

III.

How then, beloved ones, should you not all desire to be such blessed people, who have become dwellings of the Most High and temples of the Triune God, and have therefore come to peace? Do you not all long to be rid of your restless heart and to be able to say with all your soul: Lord, I have had enough! Certainly, you all desire this. But so that you may realize that all of you can really attain this highest good and happiness of man, let me now show you in a few words what moved God to dignify a man with His indwelling of grace; for this is what the conclusion of our Pentecostal Gospel is all about.

There it reads: "Do not let your heart be troubled and do not be afraid. You have heard that I have said to you: I give up and come to you again. If you loved me, you would rejoice that I said: I am going to the Father, for the Father is greater than I am. And now I have told you before it comes to pass, that, when it shall come to pass, ye may believe. I will not speak much to you henceforth; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and that I do even as the Father hath commanded me, arise, and let us depart." Christ wants to say this recently: "You dear disciples are full of horror and fear since you have heard that I am now going to the Father through suffering and death. But know ye that ye have rather cause to rejoice and be glad because of this; for consider that the Father is greater than I, that is, the Father is in a more glorious state than I: I am yet in lowliness, the Father in majesty, I in misery, the Father in glory. To go to the Father, therefore, means nothing else than to give to glory. But if I am to help you to glory, I must not remain in lowliness and misery, but as God-man, as your Savior, I must also sit down at the right hand of the Majesty on high. But I can only do this if I overcome the prince of this world through suffering and death and thereby accomplish the work of redemption, which the Father has commanded me to do. Therefore, do not be alarmed and afraid that I am going to the Father, but rather rejoice because all the glorious things I have promised you, the Holy Spirit, the indwelling of God, His secret teaching in your heart, My hidden peace, all this does not depend on your worthiness and works, but only on the fact that I go to the Father through suffering and death, thereby reconciling the Father with you, canceling your sins, overcoming your death and opening heaven for you.

Behold, beloved, what alone moves God to dignify a man with His indwelling of grace. God does not look to any worthiness, to any piety, to any good works of man, but only to Christ's, the Son's, incarnation, suffering and death. It is true that just before our text Christ expressly says that the world cannot receive the Spirit of truth; but he also says in our text: "That the world may know that I love the Father, and so do as the Father commanded me; arise, and let us depart;" he means, let us depart to Jerusalem, that there I may suffer and die for the world. So Christ also wants to help the world, if it would only take hold of the help already given through him in faith. Before man stands in faith, of course, what the prophet says applies: "Your iniquities separate you and your God from one another," but as soon as a man, recognizing his sins and despairing of his own salvation, gives glory to God, as a captive enemy of God pleads for nothing but pardon, for free grace, and holds up to God the atoning suffering and death of his Son, then God tears up his certificate of guilt and calls out to him: The partition is fallen, for your sins are blotted out; only open to me, for I must enter this day into the house of your heart, were you also hastening to be chief of publicans and sinners; For I, the high and lofty One, who dwell forever, whose name is holy, who dwell on high and in the sanctuary, cannot see above me, but I can see below me, and therefore I dwell also with those who are of a broken and humble spirit, that I may refresh the spirit of the humble and the heart of the brokenhearted.

So no one may speak even among us: What should move God to enter my heart and make his dwelling in it? My heart is sinful, unclean, an ever overflowing source of evil thoughts and desires; ah, what could therefore move God to make such a heart His lodging place? No, let no one among us say so, for behold! If God wanted to look at the worthiness of the creature with which he is to unite, no angel would be found worthy; but that God himself unites with a sinner, only one thing moves him, and that is his Son's suffering, bleeding and dying: If you make this your own through faith and wrap yourself in it as in a crimson mantle, your sins are covered before God's eyes, yes, you then shine before God in the adornment of his Son's righteousness of grace, and then God, who is eternal, union-seeking love, can no longer hold anything back from taking possession of your heart and transforming it into a blessed house of God. - —

O beloved, may it not have been preached to you today in vain that you too are called and chosen to receive grace. To become partakers of God's indwelling in your hearts! May this grace-filled Pentecost not pass without you all experiencing the wonderful grace of Pentecost!

Tell yourselves, I ask you, can there be more blessed people than those in whose hearts the only blessed God Himself has made His dwelling? Can there be any greater honor than that of sheltering him who is so great and glorious that heaven and all heavens cannot contain him, whose chair is only heaven and whose footstool is only earth, the Lord of lords? Can he have anything to fear who is a castle of the Almighty Himself? Can he ever lack consolation in any trouble or affliction who has in himself the source of all consolation? Can he ever lack any good of which he has need, whose heart's strength is he who has all things in his hands? Can he have cause to be afraid of death who has God, the fountain of all life, always with him? Can he be condemned, can he once be

excluded from heaven, who, carrying the Lord of heaven and with him heaven itself in his bosom, appears before the door of heaven?

Or is there anything else that could keep you, my dear listeners, from opening your hearts to the great God and letting him move in with you? - Your favorite sins, perhaps? - Oh, may they still taste so sweet to you, they will finally become bitter to you, yes, they will become your hell. - Or the world's goods, pleasures and honors? - Oh, all this is so futile and fleeting; death will finally take everything away and you will be left with nothing but the spiritual, divine, heavenly goods you have collected in this life. Away, therefore, with all such thoughts; lift up your hearts, and say with me, God, Thou hast created us for Thyself; our hearts therefore find no rest until they rest in Thee, and Thou rest in them. But we cannot come to Thee, but Thou must come to us. O come then to me, Thou most good; spurn not the wretched house of my heart; enter therein and cleanse it to Thee, adorn it to Thee, and fortify it that no enemy may ever storm it. Yes, stay with me, until I am finally with You in Your eternal huts of peace. Amen! Amen!

(Submitted by Dr. Sihler.)

Filling stones. *)

For a sinner in Adam, the worst on earth is too good, for he deserves hell. For a righteous person in Christ, the best on earth is too bad, because he has already been spiritually resurrected with Christ and placed in the heavenly realm, is a citizen with the saints and a member of God's household.

Since the writer of this earlier delivered a rather long essay, which may have become boring to some readers, he wants to try to provide proof in these filler stones or crumbs that he has repented and improved in desired brevity.

A Christian is a miracle man, for he is a righteous man in sin and yet a sinner in righteousness; a rich man in poverty and yet a poor man in wealth; a healthy man in sickness and yet a sick man in health; an enjoyer in privation and yet a privator in enjoyment; an honored man in dishonor and yet a dishonored man in honor; a living man in death and yet a dying man in life. Both are true, depending on whether you look at the Christian man according to sin in Adam or according to righteousness in Christ.

Only heavenly pride and ambition can crush and suffocate earthly pride and ambition. For only to the extent that you, through faith in Christ, insist on your sonship with God, on your heavenly inheritance, on your eternal priesthood and kingship before God, and are proud and arrogant, to the same extent all your power, honor and glory before the world shrink to a paltry nothingness.

St. Peter loved Christ, St. John loved Jesus, St. Paul loved Jesus Christ.

What the hand does for the body, faith does for the soul. For just as the hand, in order to work outwardly, becomes strong only when it has supplied the body with earthly food for its nourishment, so faith is able to work actively outwardly only when it has supplied the soul with Christ, the heavenly food, from the Gospel and Sacrament, and has appropriated it for spiritual nourishment. Thus faith is both a receiving and a giving hand; the former in relation to God, the latter in relation to men.

Just as an oak stubbornly holds on to its dead autumn leaves even at the dawn of spring until the renewed life impulse from within repels them through the rising warmth of the sun, so too a self-righteous person stubbornly holds on to his dead works until the new impulse of faith in Christ repels them from within and calls new leaves and fruit into life.

The devil is as cunning as he is stupid. He is cunning in that he uses all his power, partly without the world, partly through the world and the flesh, both to prevent the repentant from believing in Christ and to tear the believer away from Christ and drag him down with him into eternal hellish damnation. And he tries to do the latter, sometimes as a roaring lion in outward distress and persecution, sometimes as a glittering serpent in deceptive and seductive teachings under the appearance of truth; sometimes as an angel of light in all kinds of hypocrisy and pseudo-spiritual wisdom; soon as an archangel in the blinding light he knows how to cast on the goods and pleasures of this world; soon as a luller into sluggishness and certainty, in the dulling of the salt and in the weakening of the heat of the spirit.

But the devil, being blinded by God, is and remains stupid in that he always thinks of He is the rock of our salvation, and he has destroyed his head in Christ. For just as he, through his extreme malice and enmity against Christ, had to lead out in the crucifixion of the Lord, against his knowledge and will, what God's hand and counsel had previously planned to happen for our eternal salvation (Acts 4:25), so all his power and cunning against Christ in his chosen believers must only serve to make them more and more fully prepared, strengthened, invigorated and established by the grace of the Holy Spirit, and to keep them in the faith in Christ until the end. For this is the way of God with His saints, that they may pass through the cunning attempts and fiery darts of the evil one to eternal blessedness and glory in Christ.

If this stupidity of the devil in all his cunning were not a peculiar delusion and judgment of God upon him, it would be incomprehensible that he should not become wiser by any new defeat to desist from his old wickedness of destroying the kingdom of Christ, since by this very means he must always build it.

The greatest triumph of Christ over Satan does not consist in the fact that in the days of his flesh he so often drove him out of the possessed by the omnipotence of his will and word and that on the last day he will completely execute on him the verdict of damnation already passed on him. Rather, this triumph consists in the fact that for more than 1800 years he has already so many times laid low and put to shame this proud and powerful spirit through the faith and confession of his Christians, who are themselves powerless, inconspicuous and despised before the world.

(To be continued.)

I. N. J.

Heartfelt greetings and testimony to the brethren of the Lutheran Synod of Missouri, Ohio and other states in North America!

Having become somewhat more familiar with your teaching and church practice through your writings, we have perceived to our blessed joy how the Lord has given you the ability to recognize the context of heavenly doctrine in a strange way and to practice this knowledge by teaching the pure doctrine of the law and the gospel, by keeping the pure teachings of the law and the gospel, by practicing them accordingly, by rejecting and fighting all conflicting teachings, by practicing the church discipline born of the Lord Christ and practiced by the ancient church, and by spreading the heavenly light of divine truth through your writings and teaching institutions ever further in that distant Occident.

May the gracious and merciful God keep you in the blessed unity of spirit, that is, of faith and doctrine, which has become so rare, and comfort you in these terrible wars which have come upon your country.

Enemies of Jesus Christ and His Word, so that you and we, in spite of all disgrace, may not cease to fight to our end over the truth

that we have recognized and that is the only one that can save us.

We consider it a duty of confession to give expression to what undoubtedly still moves many hearts on this side of the ocean, and have made it our task to spread your writings, especially your paper, the "Lutheran," more and more.

The grace of the Lord Jesus be with you! With this greeting, your fellow members of the kingdom of Jesus Christ, who are unknown to you, testify to their love and fellowship of faith.

Dresden, A. Judge,
May 6, 1864. E. Gnauck,

M. Schmidt.

This "Gruß und Zeugniß" was sent to the editors with the following letter:

Grace and peace in Christ Jesus our Lord!

Beloved brother! The enclosed greeting dictated by grateful love should be ordered by the... and at the same time draw the attention of all its readers to your writings.

However, to our great sadness, the latter refused to send this double order and did not accept greetings and testimonies, about which we refrain from all judgment and now take the only remaining path and greet you by letter with accompanying greetings.

Committed to the Lord Jesus and the word of His grace!

Your bonded in the Lord

E. Gnauck, P.

Dresden, May 6, 1864.

To the ecclesiastical chronicle.

Which advice Past. Harms at Hermannsburg gives to the members of the congregation concerning their behavior at baptism without renunciation: "During this time I have been asked in so many letters from faithful, believing members of the **congregation**, whose consciences are severely troubled, what we should do, that it has not been possible for me to give an answer to each of them. Since these dear people read the Missionary Bulletin, they may allow me to answer them here. Of course, this answer only applies to those who have asked me. The question for some is this: With us, renunciation is not applied at all at Holy Baptism; what should we do? With others it is this: with us the new baptismal formula is used; what shall we do? Our conscience is troubled by both baptism without renunciation; for this is not how baptism should be done in the Lutheran Church, and we are Lutherans. And our conscience is troubled at the new baptismal formula; for so should not be baptized in the Lutheran Church either, and we are Lutherans. Hear

First of all, for your comfort: where baptism is performed without renunciation, and where the new baptismal formula is used, it is a baptism, and a valid baptism at that. According to the correct doctrine of our church, we also recognize the baptism of those of other faiths, e.g. the Catholics, the Reformed, even the sectarians, as a valid baptism, wherever water is baptized in the name of God the Father, the Son and the Holy Spirit. Therefore, we must also recognize baptism without renunciation and according to the new formula as valid, and those who are baptized in this way as truly baptized. But in our church both baptism without renunciation and baptism according to the new formula is a yielding to the unbelieving spirit of the age. Since we are not allowed to forgive anything to the right of our church against the unbelieving spirit of the times, and since our old Lutheran baptism with renunciation is the full expression of the truth and the church confession, we have the holy duty to persevere with it and not to let ourselves be deprived of what belongs to us by God and by right. How I as a pastor intend to behave in this regard with God's help, I have already stated in an earlier number. But now you members of the congregation ask: what shall we do? I answer you that in such a case I would act as follows: if I were asked to be a godparent somewhere, I would first inquire whether baptism would take place in the old way with renunciation. If this happens, then I am gladly prepared to be the godfather. If, however, baptism takes place without renunciation or according to the new formula, I would answer: do not take it amiss, I cannot be godfather, because I, as a Lutheran, have a right to the full truth and the full expression of the church confession, and neither can nor will I forgive anything. And if a child were born to me myself, I would not have this child baptized in any other way than according to the old way with renunciation of the devil. Every Lutheran preacher owes it to me to baptize my child in this way. If he refuses to do so, he denies me the right of my church, and I must then request permission from him to have my child baptized elsewhere, where the right and confession of the church is practiced. I know that this advice will be interpreted as incitement and rebellion. I do not care, I am already sufficiently used to such things. And whoever can answer for it before God and his conscience, let him do it. To demand that renunciation be omitted, that shall be permitted and not rebellion; to demand that the new baptismal formula be used, that shall be permitted and not rebellion. But to demand that baptism be administered with renunciation, i.e. unabjured, according to the law of the Lutheran church, that shall be forbidden and rebellion. In the end, everything else will have the right, except the unrestrained Lutheran confession. For this very reason, everyone must remain firm

from the beginning. God help it and have mercy on us." Yes, God strengthen Past. Harms and all faithful Lutherans that they do not become dull and soft in this righteous struggle.

Roman Church. The evangelist reports that at the opening of St. Peter's Catholic Church in Chicago on May 1, 50 cents admission fee was demanded from each person. The evangelist seems to be surprised, but he does not consider that no one else is admitted to any comedy for free.

General Synod. In reply to the protest of the delegates of the Pennsylvanian Synod, mentioned in the last number, Dr. Baugher, among others, declared that the Kranckean Synod had not formally recognized the Augsburg Conf. Conf. and yet it had been admitted, but it had been enjoined to do so, or it would forfeit its connection with the General Synod. This is indeed a poor excuse for a flagrant breach of the Constitution. But suppose the Franckean Synod really adopts later, in order to belong only to a large body, as has been demanded of it, the Augsburg Confession as a "substantially correct ex. Confession as a "*substantially correct exhibition of the fundamental doctrines of the word of god,*" this formal adoption is nothing but a fine farce for the sectarian synod, since it does not consider the doctrines of baptism, of the Lord's Supper, of absolution, of the Trinity, of the person of Christ, etc., as fundamental doctrines of the *Word of God*. Since it considers neither the doctrines of baptism, nor of the Lord's Supper, nor of absolution, nor of the Trinity, nor of the person of Christ, etc. to be fundamental doctrines of God's word, but rather doctrines that are not contained in God's word at all, it can quite well declare, Jesuitically, as all false teachers are, that the doctrines it considers to be main doctrines are correct in essence, that is, even these doctrines are not completely correct.

The "Herald". The rage of the After Lutherans, these people, whose characteristic consists in the fact that they do not respect the word of God, even reject it and whistle at it, where it does not please them, where it dares to contradict the "pious" delusion of their heart, the "holy" rage of these people against the scriptural doctrine of slavery is really extraordinary. How tremendously their deeply feeling, humane, righteous Pharisee heart burns against this "abomination"! Oh, how God must rejoice over these pious, virtuous, loving people! How will he reward them for their holy, fervent love of man! What is the hard-hearted, "slave-driving" apostle Paul against these burning heroes of love! Yes, these self-sanctified, miserable Pharisees and shameful rebels against God's Word! - God teaches in His Word that slavery is not a sin in itself, that a slave owner therefore does not need to release his slaves in order to be a Christian; just as, for example, a robber chief, if he wants to be a Christian, must release his band of robbers, because robbery is sin in itself. A slave owner should only treat his bonded servants and maids in a Christian manner, just as a father treats his wife and children and a factory owner his workers.

Again, a slave who wants to be a Christian should not run away from his master, but rather hold him in high esteem, and if his master is a Christian, he should not despise him under the pretense that he is a brother, but rather be of service to him. That is why

Paul sent the runaway slave Onesimus back to his master, Philemon, after he had become a Christian and now had a heart that listened to God's word and wanted to follow God's holy will. St. Paul writes to Timothy, 1 Tim. 6, 1-3: "The servants who are under the yoke should hold their masters in high esteem, lest the name of God and the doctrine be blasphemed. But those who have believing masters are not to despise them (with the appearance) that they are brothers, but rather are to be servants, because they are believers and beloved and partakers of the good. Teach and admonish these things. If any man teach otherwise, and abide not in the saving words of our Lord Jesus Christ, and in the doctrine of godliness, he is darkened, and knoweth nothing." Further, Ephesians 6:5-9: "Ye servants, be obedient to your bodily Lord with fear and trembling, in singleness of heart, as to Christ, not with service only in view, as to please men, but as the servants of Christ, that ye do such will of God from the heart, with a good will. Let it seem to you that you serve the Lord and not men, and know that whatever good a man does, that he will receive from the Lord, whether he be a servant or a freeman. (Here the Lord is called a freeman, because the servants of whom Paul speaks here were slaves who had no freedom). And ye masters, do likewise against them, and forbear the oppression, knowing that your lord also is in heaven, and with him is no respect of person." - This teaching of God is also the teaching of the Missouri Synod, which Prof. Walther and Dr. Sihler have pronounced in "Lutheraner" and "Lehre und Wehre". The "Lutheran Herald" is now raging about this, ranting, raving, and reviling in the vilest manner. For the sake of this scriptural teaching, Dr. Sihler is called a "Lutheran disgrace theologian" and Prof. Walther a "fox". This is how these after-Lutheran Pharisees do it, this is how furious they become when the Word of God goes against the Pharisaic piety of their natural godless love heart. B.

In Nast's "Christian Apologist" there is the following curious characterization of some of the principal Methodists: "The heroes and leaders of the Middle States, North and Southwest made acquaintance with some of those who blow the evangelical trumpet in the Methodist way at the Atlantic. There was the father of fathers, Dr. Nast, with the large, deep eye, full of powerful ideas, a youth with old man wisdom, a giant in the adornment of age. Opposite him his neighbor, Br. Rothweiler, had posted himself, always thinking, never resting, independent like

Brutus (!?) and always ready to fight for right and view. On his right sat the weighty man from Wisconsin, Br. Mulfinger. Even Raphael **could** not paint a better representative of the Northwest", etc., etc., etc. One believes to read in a bad novel.

Our Father.

Dr. Ahlfeld, pastor at St. Nicolai in Leipzig, says about this in his sermons on this prayer:

There was once a lot of back and forth arguing about the Our Father and Our Father. Our church (Lutheran) was accused of using un-German speech in this precious prayer, because no one says "our brother" according to our current way of speaking, while others say "our brother". And so it should be with the Our Father. - Do not be misled by such objections. Luther knew well why he began the dear prayer in this way. In the language which the Lord Himself spoke, it was called "Our Father". In the Greek language, in which the holy evangelists wrote the gospels, it is also called "Our Father". In the Latin language, in which the precious prayer was prayed to the German people for almost a millennium, it is again called "Our Father"; and finally our fathers in their old German language have always prayed "Our Father", as they also said "dear Lord mine", and as Luther sings:

"The velvet and silk of thy These are coarse hay and windlets" 2c.

Luther found it this way, and as a wise servant of the Lord, he was careful not to tamper with or change the few remnants of the pure Word of God that were connected with the people, especially with such a buried inheritance. Finally, however, this order has a deeply internal reason. When I go before someone to ask him, his name and title are the first things that come to my lips. This is so founded in nature that you see almost in every request of your children also in this order the imitation of our preface. The request begins with "father" or "mother," and then comes the ego of the child, which asks something of you.

The interrupted dance party.

Was a dance festival far from Magdeburg. If God comes to visit, thunders, the clouds tear apart, the storm throws people, booths, children and old people, everything in disarray! In the big, solid dance hall, this annoys a carpenter: "Are you quiet!" he shouts, he drives his fist towards the sky: "Otherwise, hit yourself in the head with the bitch!" - But the avenging angel of one heard this, and sent the storm, which seized the great beam of the dance hall and struck the mocker to the ground, so that he died, and struck straight before the head, before the mouth.

The clouds broke more and more violently, so that it became a small deluge. Wailing mothers searched for their children, who were far away in the field.

were hurled. Cakes and cherries and toys floated on the foaming waves; money lay down in the mud like small silver gudgeons; the beautiful hats were torn away by the storm, and the crinolines were broken by its force. And again and again the clouds poured down their torrents, hurling the lightnings down upon the quivering people. - —

But the next day they danced, bought and sold, - who the day before went home like plucked birds. (Forest. Sntgsbt.)

How God recently punished a corn usurer.

A local political newspaper reports the following from the present: "For a long time, the western part of the city of Mannheim was swarming with a multitude of small black beetles, and no one could explain this strange phenomenon, until finally a stingy fruit usurer looked after his stocks. For a long time he had 700 cents of wheat lying on a fruit floor, which was always not expensive enough for him. However, as a result of the long storage, these 700 cents of wheat had recommended themselves in the form of these little beetles through the roof shutters, probably to make room for new healthy grains. The harvest is over, all grains have been harvested except for oats. The blessing is more than abundant in all respects."

Meaning poems.

Freedom.

Where this is free work, free to do as one pleases, so are the Sän a free people in their jumble.

(Friedrich v. Logau, d. 1655.)

Lies.

He who mends his dress with lies finds, whether he always mends and mends, a hole here and there.

(Same.)

Spiritual Punishment.

Punish the evil boldly in the face, but do not forget yourself.

(Matthias Claudius, d. 1815.)

Church consecration.

On the Sunday after Pentecost, May 22, the newly built Evangl. St. Peter's Lutheran Church in Columbia-Bottom, St. Louis Co.

was dedicated to the great joy of the congregation there. Candidate Mennicke began preaching the gospel among the Germans there in labr 1861. He preached there every 14 days until he was called to Rock Island; then the services ceased until last year 1863 when, at the unanimous request of most of the family fathers, the undersigned resumed the services. On the 2nd day of Pentecost of that year they united, and formed a congregation on the basis of the Lutheran Confession. A parishioner donated an acre of land for the building site, and stones from his quarry for the construction of a church. After the construction was completed, the church was consecrated on the aforementioned day. Professor Brauer gave the sermon and Pastor Claus the altar service: prayer, confession and communion. This beautiful celebration, which was attended by a number of friends from the surrounding area and from St. Louis, was further enhanced by the presence of the Bremen Singverein. Thanks be to God for everything. May he give grace that through the preaching of his word in the new church many souls may be won for his kingdom; and that the community may grow not only in number, but also in the grace of God through Jesus Christ our Lord.

H. I. Schwensen.

Introduction.

Rev. Sprengeler having received an appointment from Immanuels parish in Carver Co, Minn, and having accepted with consent his former St. Peter's parish at Middleton, Norfolk Co, C. W., the same was installed in his new office by the undersigned by order of the honorable Vice-President of the Northern District on Rogate Sunday.

May the Lord make him a blessing for many!

Henderson, Sibley Co, Minn.,

May 24, 1864.

A. E. Winter.

Ordination and introduction.

After the candidate Carl Berner, a pupil of Pastor Brunn in Steeden and the practical theological seminary in St. Louis, has received and accepted a proper calling from the Lutheran mission places in Wabounsie, Davis, Dickenson and Morris Cd, he has been ordained and inducted by order of the venerable President I. F. Bünger in the midst of his mission places with commitment to all symbolic books of the Lutheran Church on the first Pentecost holiday (May 15).

May He, the Archpastor and true Bishop of souls, also, through this His underpastor, make His word enter many hearts and make it a blessing to many in His vast field of work!

W. Long.

The address of the l. brother is:

Rev. O. Your

Oounell Orove, Norris Oo., Kans.

Receipt and thanks.

For poor students

received through Pastor H. Wunderlich, collected at the infant baptism at Mr. Chr. Göring HZ.50 - from Pastor Metz'ens congregation in New Orleans, La., \$7.90 - vw Mr. A. Schindel as a thank offering for the happy delivery of his wife \$1.00.

For pastor summer

received \$5.00 from Mrs. Laute as a thank offering for her husband's recovery.

For the proseminar in Germany

from Rev. Berner in Kansas \$1.60 - from Mr. Twiet- meyer in Lincennes, Ind., 25 Cts.

C. F. W. Walther.

From the Women's Association in the parish of Mr. Past. Stephan \$6,00 for the support of poor students, certifies with gratitude on behalf of the local sewing club Magdalena Stubnatzy.

Fort Wayne, Ind. 23 May 1864.

The undersigned subsequently acknowledge receipt of the following contributions for the church purchase of the local congregation and express their heartfelt thanks to the dear donors, invoking God's richest blessings in bodily and spiritual goods.

Bon Past. Jüngl's Gem., Cooper Co., Mo.	\$2.75	Wagner's Gem., Pleasant Ridge, Ill.--24	.00
Hcidtmüller's Gem., Liverpool, O.	1.00		
Ruhland's Gem., Wolcottville, N. I.	1.00		
Dulitz's Gem., Buffalo, N. I.	23.00		
Sprengler's Gem., Carver Ho., Minn.	9.35		
Kahmeyer's	8,25		
Citizen's Gem., Washington, D. C. --	127.00		
Mr. W. Vcditz, Alexandria, Va.	25.00		
Past. Keyl's Gem. Baltimore, Md.	95.75	Bernthal's Gem., Frankenmuth, Mich.--8	.50
Baumgart's Gem., Venedy, Ill.	1M,00		
Guenther's Gem., Saginaw City, Mich.	26.00		
Swan's Gem., Cleveland, O.	10.00		
Brvse's Gem., Town Abbott, Wis.	5.00		
Steger's Gem.	17.22		
Steinbach's Gem., Milwaukee, Wis.--	80.		
Lvchner's	17,50		
Haltstädt's Gem., Monroe, Mich.	2.08		
Eirich's Gem., Echester, Ill.	15.00		
Lvchner's Gem., Milwaukee, Wis.	18,25		
Mr. K. Brust, Williamsburgh, N. I.	100.00		
John Möller, New York	100		
Christ. Möller, New Avr	50.00		
the comm. in Strattvport, N.I.	26.00		
Fort Wayne, Ind.----	54.00		
JohanniSburg, N. A.	24.00		
John Buettner	2.00		
By Teacher Roschke, St. LvuiS, Mo.	37.55		
From the Baltimore Sewing Club	5.00		
Total amount	\$1015		.23
New York, May 26, 1864.			

In the name and on behalf of the "Ev. - Luth. DreieinigkeitsGemeinde U. A. C. in New Ivrk":

Trustees:

Friedrich Dinkel. Math. Meier. Heinr. Hartwig. F. W. Gvrscgner. M. Wm. Wilkins.

For Zion's church building in St. Paul, Minn, undersigned received:

By Mr. Pastor Steinbach in Milwaukee, Wis. \$27.89 To wit: By himself and Mr. G. Krieke

G\$2.00; M. Schmidt, Elise Meier, Anna Thomä, F. Bchrns, F. EilerS, C. .Glaue, H. Meier, I. H. KempcrG 1.00; L. Könninger, H. Wiese, C. Klotz, G. Prowatzke, H. Wchner, N. N., W. Lohmann- W. Bvrkenhagen, C. Riedcl, Fr. Heuer, I. Wilde, M. Konrad, I. S. Hartmann, G. Scholz G 50 Ctö.; I. Fr. Schulz, Fr. Gerber, C. Schubert. G. Langener, F. Kleber, I. Dvbeler G 25 CtS.; from the missionary treasury \$6,64.; subsequently by Mr. Past. vic. L. Lochner from C. Lorwa 25 Cts.; Bro. W. Schulz, Bro. Esvn (I 50 CtS. and from Bro. Rullmann \$1,00.	
From the congregation of Mr. Past. Brvse 6	.00
" in Fort Wayne177	.00
St.-PaulS.Gem. of Mr. Past. Horst at	
Red Wing, Minn.	10.00
Mr. Past. Winter	5.00
of the comm. in Frankenmuth, Mich.	16.00
" Adrian, Mich.	8.00
" of Mr. Past. Schliepsick, Blooming-	

clay, IllS. 13,50

 Hüsemann, Minden, Ill. 25,00

May God reward the charitable givers temporally and eternally.' St. Paul, May 1864, E. Rolf, Pastor.

Get

for the construction of the school teachers' seminary:

Don Mr. H. Degener, Prvviso, Ill	\$50.00
Peter	
Conrad, ibid.	2.00
H. Thies, Schaumburg, Ill.	10.00
H. W. Becker, same	5.00
of the Gem. of Hrn. P äst. Fürbringer, Franken-	
muth, Mich., by Mr. Joh. L. Kraft	60,00
" the Gem.des Hru.Past. Husmann, Euclid, O.	33,00
By Mr. Past. Nützet, Marysville, O-, by: I. B. B. \$2.00, L. B. \$2.00, L. B. \$1.00,	
F. R. 50 Cts., Q. R. \$5.00, L. Sä> 50 CtS.,	
M. Sch. \$5,00, St. Sch. \$3,00, F. N. \$4,50, M. W. \$1,50, together 25,00	
Through Mr.WPast. Rolf by Mr. Korshage, St.	
Paul, Minn.	2,00

By Mr. ZPast. Hugo Hanser von der Gem. zu Johannesburg, N. I. 51.40

Nirch Hrn. Past. Schmitt, Union Hill, Ill, from

Mr.: And. Ruler \$1.00, Tb- Will

50 CtS., F. incense \$2.00, W. Kürbs

50 CtS., F. Beckmann \$1.00, together 5,00

By Mr. Past. Hcinemann, Trete, Ill, by Mr.:

G. Brauns, W. Arkenberg, I. Diersen, E. Hv-

meier G \$5.00; O. Meier \$10.00; F. Nacke \$4.00; E. Rinne \$3.00; O. Piepenbrink \$2.50; W. Rinne, F. Wente, C. Harmening G\$2.00; E. Lücke \$1.25; C. Steege,

H. Wüstenfeld, W. Wehmhöfer, O. Behrens, Ch. Meier G \$1.00; F. Heidemann, H. WillHarm G 50 cts.; G. Bergmeier 25 cts.;

Mrs. Wüstenfeld 25 cts, total 53.25 From Mr. Past. Früchtenicht, Ottawa, Ill. 5,00

,,,,, Löber, Niles, Cvk Co, Ill. 4.00

,,,, Winter and its comm. to Hcnder-

son, Minn. 20.00

" of the Gem. of Hrn. Past. Horst, Wittenberg, O. 14.50 ,, " ,, " Brose, Town Abvtt,

Wis. 11,00

,, Mr. Teacher Ch. Lücke, Chicago, Ill. 2,00

Pfingstcollekte of the congregation of Mr. Past. Mertens,

Champaign City, Ill. 8.00

From Mr. Past. Mertens there 1.00

,, " Vanjeu, Essingham, Ill. 1,00

"" Mittendorf daselbst 1 ,00

"" G. F. Stoller 0.50

Collecte der Gem. des Hr. Past. Scuel, Dincennes,

Ind., on the Feast of Trinity 13.85

Bon N. N. there 0,25

,, Mrs. Past. Seuel as a thank offering for her recovery 5, 00

,, the Gem. of Mr. Past. Cancer, Accident, Md. 5,00

And "namely by Messrs. H. Richter, F.

Schneider, Ad. Gehringcr, F. Engelhard, M. Mamhorn G \$1.00.

" of the comm. of Mr. Past. Krebs, Cvve, Md. - -4 ,00

And this from Messrs. Ad. Oester, I. Gvrg. C. Hanft G \$1.00; L. Hanft, M. Müller O 50 CtS.

" Cd" Roschke, Cassirer of the West! DistrictS Synod 443.75

By Mr. Past. Polack, Crete, Ill, by Mr. H. Schreck 75 Cts., Ch. Nicmeycr \$1.00, C. Wehmhöfer \$2.50, Ch. Scheiwe, Ch. Schweer G \$3.00, CH.Rust \$10.00, Conr.Tadge

\$20.00 40,25

Jn Addison, Ill, by the gentlemen: H. Pfvrtnüller \$15,M, Joach. Hä'hls \$10.00, H. Kücken\$4,tt), Ch. B. \$10.00, G. \$10,l'0, H. Pflug \$10.00, H. Goltermann \$10.00, St.

Oehmen \$5.00, Wm. Nathje \$25.00, Jürg. Braümann \$2.00 101,A>

Summa"- \$977 .75

Addison, Ill, June 7, 1864, H. Bartling.

Received

in the middle district's cash register:

For the synod treasury:

From Mr. Past. Zagel's Gem. \$21.07

" ,, " Brackhagc's Gem., Easter Collecte---8 ,00

By,, "" , from F. Carls 1,00

From "" Klinkenberg's Gem. 5,00

By "" Merz, by A. Almer 1 . 00

From ,, " Schäfer'sGem. 5,00

""Heitmüller'S Gem 7,00

By,,," ,vvn J. G. Böhm 2,00

From " ,, Wevel's Trinity comm. 7,90

""Peter- 3,60

,, "" Emanuels- " -- -- 1,50

Through " ,, , as a thank offering from Mrs.

Dorothea Umbach 1.00

Don " " Kühn'S Gem., Loll. on Char Friday 12,40 " " "" Filialgem., Ostercollecte-- - 10,66

,, ""Hörn'cke's Gem. in Williams and

Defiance.Co. 16,00

For sold synodical reports:

From Mr. Past. King 4,50

""I. G. Kunz 4.15

"""" Bold 2.08

For the missionary fund:

From Mr. Past. Rupprecht's Gem. 4.0V

,, " Klinkenberg's " 8 ,00

By , , , from H. Wiemann 1 . 00

For missionary Clöter:

From Mr. Past. Rupprecht'S Gem.--- 3,00

By,, " Stephan, von Schlehenbecker 1,00 Bon "" Klinkenberg's Gem. 8,00

By ,, " King, of N.^N. in Cincinnati > - - 2.00

From	""	I. G. Schäfer itself	1,00
By	""	Heitmüller, by I. G. Böhm	5,00
	""	Weyel, by Christian Schulte	2,00

For the church purchase in New York:

From Mr. Past. Schumann's Gem. in Noble Co.-- 10,75

For seminar construction in Addison:

From Mr. Past. Schumann's Gem. in Noble Cv. -- 8, YO	"" " Klinkenberg's "	18,00
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For Baltimore Church:

Bon Hrn. Past. Schumann's Gem. in Noble Co. -- 6,75

"" " Steger's Gem.	8,00
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For teacher salaries:

By Mr. Past. Brackhage, by I. Grewe as	
Thank-offering for widerreceived recovery	10,M
By Mr. Past. Sauer'SGem.	22,00
" the comm. in Kendallville, Noble Cv., Ind.....	5,36

For Fort Wayne College:

From Mr. Past. König's Gem.	20,N
By ,, ,, Heitmüller, from H. Haseroth	5,00

Don Hrn. Past. King's Gem.	21;ÄÜ
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ForMrs.

Prof. Biewend:

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ForMr. Pastor Röbbelen:

'

By Mr . Past. Schumann, by I. F. Schumann	2,0tt
"""" Heitmüller, by H. Haseroth	1,00

For poor students:

By Mr. Pastor Merz, from Andreas Weber, as a thank offering for happy delivery	1,00
By Past. Heitmüller from Drögc'S child baptism ges.	1,00
" " „ Bold for the Studiosus Zimmcrmann	
from some members of his congregation	2,50
Collecte in April for the same	0,71
Bon some members of the branch parish for the same	5,85

For the Nassau Mission:

From Mr. Past. Merz's Gem. in Lancaster>-	6,25
"" "" „ Fairfield Cv., O. 6,P	
Through " "" " , to Mich. Wcber'd 'High. -	
time collected 1	,60
At the wedding of Mr. Past. Merz collected...	10,00
By Mr. Past. Schäfer, collected on the wedding of Mr.	
M. Gleitz collected-	4,00
By Mr. Past. Heitmüller, by L. L. Schnell.--	1,00

For the general presiding officer:

From Mr. Past. Lindemann's Dreieinigkcits-Gem. in West-Cleveland, Collecte	40,40
„ the Fvt-Wayner Gem. subsequently from the Centkasse	2,00
"Hrn. Past. I. G. Kunz's Gem.	6,50

For the hospital in St. Louis:

By Mr. Past. Heitmüller by Mrs. Bö'hm	3,00
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C. Bvnnnet.

For the Lutheran have paid:

Messrs: Br. Allmeyer, Past. F. Schiebt \$2.50.

The 18th year:

Messrs: C. Backhaus, Br. Allmever, Past. F. Schild \$3.00.

The 19th year:

The 20th year r

The gentlemen: Past. E. Hüsemann 50 Cts, H. Knimn- berg, A. B. Schnaare, Past. F. Schiebt 3 Ex., M. Jäger, M. Schneider, I. Zeis, Abr. Lässt, Past. G. Markwoilh 3 ex., Past. C. Steeg 4 ex., C. Janzow, H. Dahin, Casp. Kern, Fr. Lubmann, Fr. Bullermann, V. ?app, H. Bi'schvff, H. Busse, C. Bäcker, W. Lode, A. Bobn 58 Ex., G. H. Anschuß, I. L. Anschütz, M. Blank, M. Hemmeter, G. H. Herrmann.

M. C. Barthel.

Changed address:

Rev. OsorAg 11i6v. Oot8eü, ' ^.kron, Lumruib Oo., Obio.

Correction. In No. 19, p. 150, sp.

1. line 34 from above read strangers instead of women.

S1. LoniS, Mo.,

Synodal printing house before Aug. Wiebusch v. Sebv. ,

Short outline of the history and doctrine of the most important recent sects.

Since we are living in a time in which the most diverse errors and ravings and, as a result, the most diverse sects have become so many, in a time of real faith agitation, namely in the country which, as the refuge of all those who are challenged for the sake of faith and, in general, as the gathering point of people of all countries and peoples, is also the main hearth and the most prominent stomping ground of all sects in whose midst we live and with which we constantly come into contact, it must be of interest to a Lutheran Christian to find a brief summary of the history, doctrine and present state of the most important sects with which we are surrounded: It must be of interest and use to a Lutheran Christian to find the history, the doctrine and the present state of the most important sects by which we are surrounded, presented in a briefly summarized overview, and thus to become acquainted with them.

That from the beginning of the Christian Church all kinds of false teachings and sects arose in the midst of the Church itself, entangled it in great and dangerous internal struggles, and often even seemed to suppress and destroy the orthodox Church and doctrine altogether, should not surprise us, when we consider how the Lord Himself so earnestly warned us against false prophets, and how clearly He foretold us that many such false prophets would come to the end of the Church.

phets would arise, Matth. 7, 15; 24, 4 f. How faithfully St. Paul warned the Ephesian elders at his farewell in Miletus, saying, "For this I know, that after my departure there shall come among you grievous wolves, which shall not spare the host. Even from among yourselves will arise men who speak perverse doctrines to draw the disciples to themselves. Therefore be courageous, etc." Acts 20, 29 - 31. This apostle himself had to fight with false teachers, as we can see from his letters to the Corinthians, Galatians, Colossians and Timothy and Titus, 1 Cor. 15, Gal. 1 and 5, Col. 2, 1 Tim. 6, and many other passages. How carefully St. Peter warns us against false prophets in his second epistle in the second chapter! How earnestly does St. John contend against the spirit of anti-Christ, which already manifested itself in his time, especially in the arch-heretic Cerinth! (1 Joh. 2, 4.) Likewise St. Jude in his epistle, and so it goes through the whole holy scripture. And when we see that these prophecies of the Holy Scriptures have always been kept, as long as the church has existed. And when we see that these prophecies of the Holy Scriptures have always found their fulfillment as long as the church of Christ stands, what need we wonder that the soul-dangerous errors and pernicious sects in our last afflicted time, when in all Christian nations the spirit of apostasy from the living God, the Bible and its words is predominant and becomes more and more - that the same have become especially many today?

As natural as this is, however, and as little we have to fear for the church of Christ, because the Lord has firmly decreed that even the gates of hell shall not prevail against his congregation, it is nevertheless necessary that every Christian take good care and guard against false doctrines and sects, which can be easily recognized by the touchstone of the Holy Scriptures and by the confessions of the church, especially by our Lutheran catechism. And in order to be able to do this and answer the adversaries, he must also know the history and the teachings of these sects as precisely as possible, and this all the more because it has always been the manner and artifice of all heretics and fanatics to cover up their false teachings and blasphemies with orthodox phrases and to falsely present their teachings in such a way that a simple Christian is supposed to think that they are in complete agreement with God's Word and the orthodox church.

So we will briefly describe the history and doctrine of the most distinguished sects that have arisen since the Reformation of Dr. M. Luther, passing over the sect of the actual Zwinglians and Calvinists, called the Reformed Church, because it is described more often and otherwise there is enough opportunity to get to know it, and beginning with the sect of the Unitarians and Socinians.

I. The Unitarians and Socinians.

The name Unitarian, from the Latin word *unitas*, i.e. unity, is used to describe all those heretics and sects who deny the Holy Trinity and want to know only about one divine person. There were already many such deniers of the Trinity in the ancient church; the best known and most important of them is Arius (died in 336 A.D.), and at that time the church was involved in the fiercest battles by him, which it overcame victoriously by God's grace and the service of chosen fighters for the divine truth, especially the church father and bishop of Alexandria, Athanasius. But after the church, as a result of this victory, had not been disturbed in any significant way by this fundamental heresy for a long time: this false doctrine reappeared in new strength and with new great danger for the church in the restless, much moved time of the Reformation, in which the devil aroused all kinds of ravings in order to horribly darken the light of the holy gospel that had risen again, since he could no longer dim it through the papacy; and only from this time on the deniers of the Trinity "Unitarians." The first combatants of the doctrine of the Holy Trinity emerged from the German Anabaptists, whom Luther fought so earnestly, and are especially well known among these forerunners of the Unitarian sect: Johann Denk, who, after a long "wandering," was taken in by the reformed Ocolampadius in Basel, where he died of the plague in 1528; Ludwig Hetzer, who had previously been a follower of Zwingli and, won over by Denk, joined him; Johann Campanus of Lüllich, who was present at the religious discussion in Marburg between Luther and Zwingli, but afterwards, when he spread Anabaptist and Arian teachings in Wittenberg, was expelled from Saxony and, imprisoned for chiliastic sermons, died after twenty years of imprisonment in Cleve in 1574.

Even more important and dangerous than these, however, was the Spaniard Michael Servetus (Servetus), a physician by trade. He taught his hopeless errors in two books, one of which was entitled: "On the Errors of the Trinity," the other: "Conversations on the Trinity." In these writings he claimed that Christ had not lived and reigned with the Father from eternity, but had only begun to live through his birth from Mary, and was therefore not true God, but a mere man; the Holy Spirit, however, was not a person at all, but only a form of appearance, that is, only a certain kind of revelation of God. There was only one divine person, the Father. Furthermore, he denied in a good rationalistic way the original sin, in a good Roman way the justification of the poor sinner by faith, in a good Anabaptist way the legitimacy of infant baptism and as a kindred spirit of Zwingli the presence of the true body and blood of our Lord Jesus Christ.

Christ in the Holy Communion. Communion. He also taught the favorite delusion of all the enthusiasts, the millennial kingdom.

However, he had a sad fate with his heresies. After he was expelled from his fatherland Spain, he wandered around France and Switzerland. In the city of Vienne he was arrested and imprisoned and was to be burned alive. However, he escaped the stake by fleeing, and they had to be content with burning his image. From Vienna he fled to Geneva, where Calvin lived and worked and not only ruled the entire church there, but also the secular regime strictly according to his teachings. There Servetus hoped to find favorable reception and protection, because he knew well that in Calvin's doctrine, too, human reason had great right and therefore regarded Calvin not entirely unjustly as his kindred spirit and spiritual brother. - But Calvin did not want to let this opinion arise, as if he had asserted similar principles in his teaching as Servetus and all rationalistically minded people; otherwise all those who were still decidedly Christian would have lost confidence in him and his role as reformer of the church would soon have been played out. He therefore wanted to set a good example to prove how much he detested all heresies of reason, and in this endeavor he went so far as to bring about Servetus's arrest; and when he would not recant, he met the fate from which he had barely escaped at Vienne: he was publicly burned as a seducer of the people and blasphemer at Geneva, b. 1553 AD. It served him right and was God's just punishment of him; but Calvin did very wrong that he fell back into the abominations of the Papal Church and wanted to give his doctrine victory with fire and sword; likewise, the most respected Swiss theologians did very wrong that they approved of Calvin's procedure, but especially Melancthon, who wrote to Calvin as his dearest brother: "The Son of God would be his reward in this battle and the church would still thank him in its descendants. I agree with your judgment." *) They did wrong in this; for the church is not to fight with fire and sword, but with the word of God; it is not to kill the erring, but to instruct, and if they remain obstinate and thus are revealed as heretics, to exclude them from the fellowship of the church, as St. Paul says 2 Cor. 10, 4. f.: "The weapons of our knighthood are not carnal, but mighty in the sight of God, to disturb the fortifications and so forth." Luther was already dead at that time; Calvin would certainly not have received his approval, as can be seen from Luther's writings.

But the main hotbed of Unitarian heresy was Italy. That is where most of the Unitarians or, as they are also called, Antitrinitarians, came from.

*) This note from Arnold's Kirchen- und Ketzerhistorie.

(i.e., enemies of the doctrine of the Trinity), and because it was precisely in Italy that all opinions deviating from the Roman doctrine were most severely persecuted and their adherents most cruelly suppressed, they fled mostly to Switzerland, and, because even the Swiss would not tolerate them, to Poland, Hungary, and Transylvania, where Unitarian congregations were soon formed; their headquarters became the city of Rakau, where in 1602 they published their creed, the Rakauian Catechism.

From Italy, from a famous family in Siena, came the two men who gave the Unitarian heresy a definite doctrinal concept and an orderly congregational system, namely Lätius Socinus, a jurist who traveled extensively to make the acquaintance of the most important theologians of Germany, France and Poland and to examine the various doctrines. He thought that he found the right in his doctrine, which was actually nothing other than what the rationalists teach today, and after resting on his laurels in his last years, died in Zurich in 1562. He was succeeded by his nephew Faustus Socinus, who had been trained by his grandfather to be of the same mind and who did the most to shape the sect; he died in 1604. - The sect is called Socinian after these two men. They reached their highest flowering soon after the "death of Fänstus Socinus, which lasted for about fifty years. But when some Rakau students made a crucifix the target of their infidel ridicule, their church at Rakau was closed in 1638, their flourishing school was destroyed, and in 1658 they were excluded from the religious peace in Poland and expelled from the country; only in Sieben bürgen did some Socinian congregations survive to the present day. Otherwise they had no further refuge in Europe (i.e. as a special Socinian community; their opinions and teachings are only too widespread, even in Germany). In England the law still threatened them with the death penalty, but it had not been exercised for a long time. To the people, however, they were an object of contempt and displeasure. Against Jos. Priestly, a famous naturalist who understood a Unitarian community in Birmingham, a popular storm

broke out in 1791. His house with all its scientific collections and apparatus went up in flames; he himself saved his life with great difficulty and soon after moved to North America, and it is largely thanks to him that hundreds of Unitarian congregations were soon formed in our country. In England, too, since they were granted formal toleration in 1813, the Unitarian congregations have multiplied in a striking manner. There are now said to be a total of about 190,000 Socinians on earth; but, small as this number may seem, and insignificant as the sect may therefore seem, as important as it is, there are many more of them.

and it is significant because its teachings have contributed a great deal to the preparation and initiation of the present prevailing unbelief and apostasy, and basically contain exactly the same fundamental errors that are peculiar to all current believers in reason.

This is shown by the following brief account of their teachings.

Although they teach that the Holy Scriptures are the only source and guide of doctrine, they weaken and undermine the reputation of the same by several genuinely rationalistic assertions, namely 1 by not recognizing the Old Testament as God's Word as well as the New, but by attaching only a subordinate value to it, as e.g. Faustus Socinus says in his book "On the Reputation of the Holy Scriptures": "The reading of the Old Testament is indeed useful for those who accept the New, i.e. Christians. Faustus Socinus, for example, in his book "On the Reputation of the Scriptures" says: "Reading the Old Testament is useful for those who accept the New, i.e. Christians, but not necessary. (Contrast John 5:39.) 2) They do not believe that the Scriptures are consistent in all things of God. 2) They do not believe that the holy scripture is God's word and infallible in all aspects, but rather they accuse it of many errors (see 1 Cor. 2, 13, 2 Petr. 1, 21). 3) That nothing is to be believed as divine truth that contradicts natural reason (see 2 Cor. 10, 5).

Regarding God they teach that only One is the divine person by denying the deity of the son and the holy spirit (see Dietrich's Catechism, question 166-169), and they refer to the passage Joh. 17, 3. wrongly, where God the father is obviously only called true God in contrast to false gods, but not in contrast to the son alone, since the same apostle also calls the son "true God" in 1 Joh. 5, 20. In the Krakow Catechism, the oldest confession of the Socinians, the 75th question, for example, reads: "How is it that Christians usually regard not only the Father, but also the Son and the Holy Spirit as persons in the one Godhead? How is it that Christians usually accept not only the Father but also the Son and the Holy Spirit as persons in the one Godhead? Answer: "In this they are gravely mistaken, bringing the proofs of it from ill-understood passages of Scripture."

As for the state of man since the Fall, the Krakow Catechism says in the 423rd question: "There is absolutely no original sin; therefore, such a sin could not corrupt free will, nor can it be taught from the Scriptures. The fall of Adam, since it was only a single act, could not have such power that it could corrupt the nature of Adam himself, much less that of his descendants (see Ps. 51, 7; Joh. 3, 5; Eph. 2, 3.).

About the person of Christ, they teach that he was a mere man, but endowed with divine wisdom, and that after his resurrection he was elevated to divine power and glory (vs. Jn. 1), and about Christ's work, that he redeemed us by giving us They reject the doctrine of the substitutionary atonement of Christ (cf. 2 Cor. 5, 21. Gal. 3, 21). (2 Cor. 5, 14. 21. Gal. 3, 13.)

Of justification they teach that it consists in nothing else than in the correction and righteousness of conduct, which is brought about partly by the divine deterrence from evil by threats, and impulsion to good by promises, partly by the inner help of the Holy Spirit (quite Pharisaic-self-righteous, against the whole of Holy Scripture, especially Rom. 3.).

Finally, they consider the holy sacraments to be mere external ceremonies by which Christians are recognized without the communication of grace. Baptism was not instituted by Christ at all, it was only an apostolic use calculated for the time and therefore now no longer necessary. The Holy Communion was indeed instituted by Christ, but only a ceremony in memory of his death.

(To be continued.)

(Sent in by Pastor Stephan.) **Our small churches.**

If we judge ourselves, we will not be judged. Therefore, let us confidently rebuke our habit, after it has already happened elsewhere, that many small congregations have their own pastor, who is often a school teacher at the same time. Of course, this rebuke does not apply to every small congregation. For even our largest congregations were small in the beginning. And many a small congregation in large cities or elsewhere is still an important mission station for our Lutheran Zion in this country, but will probably not remain small, but grow out of its infancy. Rather, we are referring to congregations that will probably always remain small and will never grow from their dwarf form into a perfect one. And here again, the rebuke does not hit the good intention that one had when founding such small congregations. It would be cruel to ridicule with censure and scolding the courage and hard sacrifices that had to be made in some places for the foundation and preservation of a small congregation and its preaching ministry, without the congregation having grown. Those who start such a work in faith are blessed in the deed, and blessed in the memory of all experienced hardships and struggles for Jesus' sake. But we must reproach the procedure that a number of small congregations, which will most probably not grow any more, exist as independent "parishes", and that we also have to abstain from It is difficult to separate this procedure because it has become naturalized in our country through the statute of limitations, and sam has acquired his right. We Germans like to stick to our old custom and it

It seems to us that making a change, and for the sake of the big picture, is extremely impotent. And since we are not educated for public life, it is difficult for us to see and keep an eye on the big picture. We are very impractical in this. This is shown by our petty parochial system. The following example may show how unwise this procedure is, and how completely it is aimed at destroying the

parochial system without intending to do so.

A few years ago, in the midst of three parishes whose churches are 3 to 5 miles apart, a small parish was formed whose members had previously mostly belonged to those neighboring parishes, and whose church - built, moreover, by mistake in the district of one of those parishes - is 2 to 3 miles away from each of the three neighboring churches. This little parish is too close to the neighboring parishes as a filial parish, but as a special parish it is too small, since it has only about 12 members; the increase that it would have to expect, however, would have to come mainly from the dissolution of one or the other of the neighboring parishes. In a moment, that parish exists as an incorporated parish.

and congregation received before the synod, though constantly suspended between life and death.

bend. I give this example not to offend the dear brethren who are members of that congregation, nor those who participated in the founding of this congregation, for their intention was good; but merely for the sake of the unwise and foolish attempt to form so many small, independent parishes. This example must be obvious even to the blind. And even if the example given is the example of a perverse parochial institution, there are still no small number of our small parishes which are either too small to exist as a parish of their own, or which could be a well-established "parish" if the district in question were not already divided into several small independent parishes, or into "branch parishes" too close together. Now take such a puny little parish, may it consist of 20 or 30 or more members, and compare it with the proper form which every parish, not only the most distinguished, should have. Although it has the saving gospel, all the rights of a congregation remain unabridged and its duties are conscientiously recognized by it, the exercise of the rights and duties will be greatly hindered in almost all respects, so that the congregation is not properly formed. - —

One does not object: "What shape! What form! If only Christians have the right to form a congregation and to appoint a preacher. And this right is exercised most beautifully when large or small congregations are formed here and there without hindrance." But the rights of the key power, which Christ acquired for his church by shedding his blood

The rights that Christians have also entail duties, but all duties are summarized in the supreme law, love. Love never abrogates a Christian's right, but it teaches us that under certain circumstances we should give up our right and freedom, if it is more pious that way. If this were not true, what would become of it? If we do not want to be one another's servant in love, then one must be the master of the other, and law and authority must prevail over love. Then we would have to put a good face on the bad game if one congregation, insisting on its right, formed itself in defiance of the other and perished, or if larger congregations, also insisting on their right, dissolved into any number of smaller ones without any need, or if people who could quite well have a church and school in the neighborhood, insisting on their right, joined together to form a special congregation, and so on. The Lord himself has promised to two or three who are gathered in his name that he will be the key of the kingdom of heaven in their midst by his power; but it does not follow that two, or three, or even more, can join together at will to form a congregation; for as great a right as they would have to do so, it could still be wrong under certain circumstances if it were somehow contrary to love. Love alone is queen. Where it reigns through the gospel of Jesus Christ, it does not make a lawless mob, where might is right, but a holy people, which can be recognized by the fact that they have love among themselves - love, which also shows itself in the right organization of the congregations and the parishes, love, which is wise, chooses what is edifying, rejects what is hindering and generally thinks with pleasure about what is useful and helpful for the building of the kingdom of God.

This wise, orderly and constructive love, however, does not prevail where one small parish recklessly exists next to another. There, the Holy Spirit seems to have withheld that sweet gift, according to which he makes those who are embraced by the same bond of faith and love grow together into one church body. It is not this spirit of fellowship that drives people to found a puny little congregation here and there without need and to hold on to it with all tenacity, and to resist a wiser parochial institution. The petty circumstances of a small congregation easily produce a petty, cranky spirit that does not look far beyond its narrow borders, and stubbornness and selfishness find much nourishment there. That one belongs to a large, structured whole, this thought cannot arise very much in a small community. On the other hand, the concept of the purpose of a local congregation does not easily extend beyond the benefit that one perceives from a convenient church route, as well as from the benefit that one derives from the fact that the pastor is also a school teacher,

who, if he is a special person, must have his special salary, but in the person of the pastor does the school work for free.

In addition to the fact that in this way the office of preaching is half-humiliated and weakened, there is the damage that in small parishes there is not much better idea of a pastor than that he is a schoolteacher who preaches on the side, a man who barely manages to get by, if not a parishioner whose salary is regarded as charity. This is the fruit of petty parochialism - the degradation of the sacred office of preaching. And even if one is not always aware of it, there is obviously a danger in this unwise arrangement. In a small parish, there is often a lack of persons, gifts, forces, opportunities and premises to bring the rights and duties of a parish into a properly blessed exercise. First of all, this is evident in the parish meetings, which are therefore often quite meager and meager. As far as the public services are concerned, a small congregation cannot well fulfill its duty to let the Word of Christ dwell among them in abundance, since the pastor's school ministry deprives the congregation of the blessing of the weekly, festival, Advent and other services. If the pastor who keeps the school nevertheless exerts himself excessively and wants to provide the blessing for the congregation, he will do so only with half his strength. Furthermore, a small congregation is not able to keep a school teacher for its school, in addition to the preacher, but must expect the pastor to keep the school, and is usually forced by its smallness to the inequity that it is not worth the school work for him. Often a congregation is so small that a considerable part of the members is allotted to the elders, leaders, trustees, etc., and through this disproportion these offices also lose their dignity. In a small congregation there is also often despondency and pusillanimity, which shows itself especially in the fact that every member who comes or gives is anxiously counted, because the being or non-being of the congregation depends on it. Furthermore, a small congregation is often not able to fulfill its duty to give everything honestly and properly. Mostly the church is only a schoolhouse, where the people in the children's pews can neither sit, nor stand, nor kneel properly, let alone that altar and pulpit, and the rest would be churchly furnished. A sacristy or confessional is not to be thought of, likewise the procurement of vestments, even a church bible and agendas are not everywhere, instead of a baptismal font, there is often a vessel, like a wash basin, which must be held with the hands during the holy sacrament. Instead of a wine jug at the baptism, there is often a vessel like a wash basin. Instead of a wine jug at Holy Communion, one is not ashamed to place an ordinary bottle on the altar. This lack of ecclesiastical order dulls the sense for it more and more.

Finally, as far as the duty of a congregation is concerned to unite with the external orthodox church through the bond of love and peace and to cooperate in the building up of the church in general, a small congregation is also in a bad way in this respect. The narrow, small circle of the congregation easily makes those included in it very narrow-minded. Most of the time, for example, there is a strange addiction to possessing the pastor all by himself, so that no other congregation, which asks for service as a branch, has anything from him. Pastors, too, often have a narrow-hearted nature that comes from their narrow sphere of activity. Where they live

very close to each other and could visit each other to administer Holy Communion, they sometimes do not do so, but administer the sacrament themselves, contrary to our Lutheran practice. What a small congregation has left for the support of the teaching institutions, the inner and outer mission and the spreading of the Bible, for paying the travel expenses for the deputies of the synod, etc., can be seen from the fact that it has to do its utmost to pay only the preacher's salary and other most necessary expenses, and cannot even think of an allowance to the already needy salary of the pastor in these dear times.

Whoever wants to see, can see from this that it is a poor, crippled thing with a small parish as such. Of course, among two or three who are gathered in Jesus' name, the germ-like form of a congregation is already there, but it cannot really develop. A rosebud contains within itself the still undeveloped rose; but who will say that a rosebud has the full form of a rose? The fact that this is the case with our small communities is not a minor defect. One will object: I can be blessed in the smallest and most infirm congregation, if I believe the gospel there; what more is needed? But what Christian will not choose the well-formed church, if he has the choice between two orthodox churches, one of which has the right full form, the other not? For although he can be blessed in both, he finds more edification in the congregation that resembles a healthy, perfect body, while a small parish resembles the body of a dwarf or cripple that lacks full health. And is this not a significant disadvantage that the small parish brings with it?

What is to be done now? Of course, our parochial system should not be overturned from the ground up and left unformed, for that would do more harm than good. A clockwork is taken apart faster than it is put together. But when founding new parishes in the West, one must be careful not to fall back into the old mistake. If a region is so scattered that no larger coherent congregation can be formed, it should remain a traveling preacher's district for the time being,

and the individual preaching places should not be immediately filled with preachers. But if the circumstances become more orderly, one should try to imitate the German parochial system as much as possible, namely, that as many of the members as are not hindered by too great a distance (about more than 10 miles) go or drive to the main church, but the other, more distant ones form special parishes or branch parishes, which could each be provided with a school teacher, where possible, then it is to be hoped that the parishes would gain a larger form. All Christians could and should help to bring this about. If love drives all hearts to care, to serve, to deny themselves, then such things and others that seem impossible will be possible, even child's play, for love can do everything, even does everything gladly, and then everything will be easy. - —

To the ecclesiastical chronicle.

What is said in Hannoverschen about Prof. Walther's book: "the right form of a local Evangelical Lutheran congregation independent of the state." As far as the significance of the book for us is concerned, the title itself shows that it is not suitable for our circumstances in so far as it deals with a local congregation independent of the state, and when the author says in the preface that the present writing provides proof that our old orthodox teachers, although living in a state church under a consistorial constitution, could not, on the basis of their doctrine of church, office, church government, etc., imagine the form of a local congregation independent of the state. This is correct, but their advice could only be put into practice when state and church have completely separated in our country, which time seems to be pushing towards, but which we do not have to hasten. In marriage, education, the poor, and other matters, the state and the church have been so variously united in our country over the centuries that we do not need a complete separation, but only a confrontation according to the principle of "to each his own": To each his own, as beneficial to our people. It is true that there are parts in it that Schenkel and his Protestant Association will gladly appropriate, but if one reads further, one will come across other parts about which the newfangled Protestants will throw up their hands. It is an old saying that rights also impose duties, but in our days one would like to speak only of rights of the communities on the basis of the "community principle" and gets a shudder as of medieval barbarism, if with such energy, as happens here, one speaks of the preservation of the rights of the communities.

pure doctrine and the practice of ecclesiastical discipline. And yet the one is necessarily conditioned by the other

(Stader Sonntagsblatt.)

Methodists. The swarming spirits of this sect become more and more angry, in religion they become more confused, in politics more fanatical. Again, no. 25 of the "Christian Apologist" gives evidence of this. In the now revised "Form for Infant Baptism," the preacher is to address the parents that it is their duty to instruct the children "about the nature and ultimate purpose of this holy sacrament." And what is the content of this Methodist instruction? "That he (the child) may be instructed to lead a virtuous and holy life, ever mindful that baptism represents to us that inward purity which makes us fit to follow the example of our Savior Jesus Christ." Thus this sect turns a means of grace into a Pharisaic work, to the dishonor of God and the ruin of poor children. - In a "Pastoral Address of the New York Conference" there is the following angry political outburst: "Stand by the flag of liberty and union. Lift up your hands in prayer day and night for those who fight for it, and send your anathemas upon the traitors and ingrates who attack the same!" - Do not the holy Methodists know that it is written: "bless and curse not:" - B.

Proceedings of the Lutheran Synod of Pennsylvania. The Lutheran Magazine reports the following: "There are now 116 preachers in this synod, 92 of whom attended this year's meeting. During the past year the Synod lost four preachers by death and four by removal, and at the last meeting only six candidates were ordained. So the loss was greater than the gain. Eight hopeful young men were lost in the past year in their preparation for the holy ministry. One regrets very much that due to lack of funds more could not be done for this good and important cause. (According to the tables in last year's proceedings, 77 congregations with 11,693 communicants gave nothing at all for this cause; 60 congregations with 13,131 communicants gave \$72.50.) - The establishment of a new seminary for preachers was unanimously decided upon, and Philadelphia was recommended as the most suitable place for it. The committee report on the confessional status of this seminary reads as follows: "It is hereby made known and known that this institution is dedicated to the interests of the Lutheran Church in the United States, and that it rests in its doctrinal character without reservation and unalterably on the entire confessional writings of the Lutheran Church. - The founding of a German school teachers' seminary in Allentown was also recommended again, and will now probably come about soon. - The withdrawal of the Dele

The Council's resolution of the last session of the General Synod was unanimously approved, but nothing has been decided yet with regard to the future connection with the General Synod. - It is very gratifying in these proceedings that the new seminary for preachers to be established is unapologetically and firmly founded on the whole confession of the Lutheran Church; less gratifying is the undecided position of the Pennsylvania Synod on the General Synod. What shall the unanimous approval of the withdrawal of the delegates of this Synod from the General Synod mean, if the Synod itself does not withdraw! The seriousness of the thesis, of

faith, is recognized by the seriousness of the antithesis, the rejection of unbelief. The seriousness and sincerity of the Lutheranism of the Pennsylvania Synod will have to be measured by its position on the General Synod. - — B.

The General Conference of the Methodist Episcopal Church has "determined the term of service of preachers from two to three years." This is indeed a step forward for the better, for the frequent change of preachers is very detrimental to the proper establishment of congregations and only serves to superficiality, excitement and the satisfaction of curiosity. But it would have been even better if the General Conference had abandoned the whole wrong principle; for the servants of Christ should feed the churches of the Lord Jesus as long as the Lord wants, and not as long as the General Conference wants.

B.

Dr. Luther writes in his Table Talks **that fraternal forgiveness** also includes that the brother whom I am to forgive confesses his fault; for I cannot forgive sin that is not confessed. If the brother continues to harm me and becomes worse day by day, I should suffer for it, but I should not pronounce absolution for it, but should weigh down his conscience and say: "Dear brother, you have sinned against me in such and such a way; you should know that you have done me wrong. If he despises it and laughs, I shall suffer it, but I cannot forgive him, because he will not acknowledge it as sin. But if he know it in his heart, and say, Brother, I have sinned against thee, I pray thee, forgive me; thou shalt say: Dear brother, with all my heart.

This word of our dear old Luther may have embarrassed someone, because the saying of absolution was not separate and distinct from reconciliation in the heart. In my heart and from my heart I should forgive my worst and most unrepentant enemy, as our Lord Jesus did and Stephen, who prayed for his stoners and tormentors, but I must not grant him my forgiveness if I harm his soul with it. Then I should punish him in Christian humility and love, pray for him,

that he may come to knowledge, and so that he may be truly forgiven. For forgiveness of sins spoken over an impenitent heart does not stick to it at all, but runs off it like rain on a rock. Forgiveness of sins spoken over an impenitent heart hardens it still more, so that it remains in willfulness and wickedness. "Then shall I weigh down his conscience, and not forgive him"-not promise him forgiveness-"because he will not acknowledge it for sin." And in this, that I weigh down the heart of my neighbor who has offended me, thus, as Luther means it, I should not be tardy. Tardiness in this piece is sin. Bishop John of Constantinople was once grievously offended by a distinguished man named Nicetas. Nevertheless, when the day was running out, he sent one of his clergymen to Nicetas, saying, "Lord, the sun wants to be subdued." This so weighed on the conscience of Nicetas that he hastened to the bishop and was fully and cheerfully reconciled to him before the sun went down. - But if your enemy does not want to know about reconciliation, if he despises your brotherly admonition and punishment? Then you should forgive him in your heart, for a heart that will not and cannot forgive cannot, even according to the commandment of the Lord, love its enemy and do good to him who hates. A Christian who is related by blood to the Head, Jesus Christ, also carries His fire and the holy glow in his heart, which brings coals to the enemy's head. So Joseph -he puts fiery coals on their hearts in the purchase money he brings to the spiteful brothers above in their sacks of grain, so that it reminds them of how they sold their brother for 20 pieces of silver. He gives them ceremonial clothes, and thus puts on them the fiery robe of love in return for the fact that they had once stripped him of his colorful robe and given him naked into the hands of the Ishmaelites. There they came to the recognition, to the confession of their sin, and Joseph could speak the forgiveness. Thus in David's hand is the corner of Saul's garment, his cup and his lance a fiery coal on the hostile king's head, forcing this tyrant to confess: "My son David, you are more righteous than I." Such temples of love follow in the power of Christ.

(Waldecker Sonntagsbete.)

History of persecution.

A pious traveler came in 1849 to the Valtellina valley, which is the first Italian valley of the Grisons where the Rhaetian ibex gives place to the Austrian double-headed eagle. In 1620 a persecution began here in Tirau. Noble martyr's blood flowed there, 4 - 500 were murdered, and almost all of them can be counted as martyrs, since most of them were killed only when they did not want to promise to go to mass and refused to invoke the Virgin and the Saints.

Going along the Valtellina, on a height, one meets the scattered commune of Tell (*Teglio*). My attention, says that traveler, was caught by a barren heap, which is located above the houses. This forms a striking contrast with the extraordinary fertility of the area. An old man of more than 80 years, to whom I therefore addressed several questions, told me the following: Where the barren heap is now, there was a beautiful dense forest more than 200 years ago. Not far below it the Lutherans had their church. Because the Lutherans had abolished the mass and did not want to invoke the Virgin Mary or the saints, one day, although they were good people, they were attacked in their church and cruelly killed. The forest soon became full of ravenous beasts, so that the people were almost not allowed to go out. Many were attacked by them and torn to pieces. Then it was realized that the Lutherans had committed a grave sin. To drive away the wild animals, the forest was set on fire in several places and burned down completely. Since then, nothing has grown and flourished in this place, so that even the latest descendants may remember the misdeed of the fathers. Thus spoke the old man, and so that I did not doubt the truth of his story, he added emphatically: "My grandfather, as a boy, was once in danger of being torn to pieces by a wolf coming from that forest, and saw the forest fire with his own eyes. He often told the story to my father, from whose mouth I also heard it many times. Everyone in our community knows this story.

(Naget's Kirchenblatt.)

Luther and Spener.

The life in faith and pietism in their nature and in their difference from each other are aptly described in the following sentences of a long article of the Ev: Luther praises only Christ, although he also speaks grandly of sanctification; Spener praises the holy life of a Christian above all, although he teaches of Christ quite correctly. Luther had finally come to peace in Christ from great struggles with sin and had overcome the world by condemning his whole life as sinful; Spener knows of no youthful sin except that he had once been seduced into dancing. Luther, after so many useless struggles in which he did not know Christ, had finally found him; Spener had had Christ from his youth and wanted nothing but to arrange his life according to him. After such struggles, Luther was lifted into the freedom of a Christian man, from which he now did everything; Spener sought to enter into the blessedness of a Christian way of life in a legal way at all times. Therefore Luther is great, bold and free; he is elevated and

Spener is fearfully timid, petty and embarrassed. Luther only has Christ in mind, not himself, not the world, not life, not death; Spener only ever looks at himself, at the church, at what is demanded, and at what is and is not. Therefore Luther lets himself and his ecclesiastical activity disappear behind Christ and his Word and Sacrament; Spener must do everything himself, and all his friends must do everything themselves with him, and because they cannot do it all together, they withdraw into their private

Christianity, into their conventicles. Spener had to despair of the church, had to flee into the millennial kingdom, he had to found conventicles in the place of the church, had to sigh and complain, fear and be afraid, and that as a Christian and church ruler, because he had always focused his eyes only on the visible, on the damage to the church. Luther had everything in Christ, Spener wanted everything in Christ; he teaches rightly about justification, but his whole life is rooted in sanctification, (Neues Zeitblatt.)

The perjurer.

A young Englishman, who had a large sum of money in his hands, suddenly had to go away, and because he believed that he would have done no better than to hand it over to a merchant friend for safekeeping, he did so. After a long absence he returned and hurried to the merchant's house the same day to demand his money back. "What," he replied, "should I have money from you? Are you a fool or do you think I am?" So there was nothing left for the young man but to complain, and that merchant was required in court to clear himself of the charge by taking an oath. Once again everything was presented to him, but he insisted that he would swear. Then, before the court, he gave his stick, which he had with him, to a bailiff to hold during the oath. Then he swore a bodily oath that he did not have the money he was demanding from him. The matter was now settled. The court on earth could not do otherwise; it declared him innocent, but he was not innocent before the omniscient judge, who soon brought his guilt to light. The perjurer went down the stairs of the court house. Suddenly, on one of the upper steps, he fell and broke his neck, but at the same time the stick was also broken and from it all the paper money that the young Englishman had given him had fallen to the ground. Everyone stood rigidly in horror, for here God had judged. The perjurer had hidden the banknotes in the stick and thought that if he only gave the stick to someone during the oath, he could boldly swear that he did not have the money, he had wanted to deceive God and man, he succeeded with man, but not with God.

(Sunday Journal.)

Groundbreaking for schoolteacher seminary at Addison, Ills.

A competent school teacher is certainly a precious gift of God, especially if the competence consists not only in a skill to teach children all kinds of knowledge useful for this world, but is also connected with the attitude to carry out this office for the ancient pleasure of the Lord and for the service of his church. Such people, however, neither grow out of the earth nor fall from heaven, but must be trained by the grace of the Holy Spirit under the guidance of gifted and practiced men." Our synod has long since realized this and has therefore taken care of such an institution, from which, since the time of its existence, ninety school teachers have been released into the school ministry and are now working in our synod in blessing. However, we have not yet had a foot wide ownership for this institution, but helped ourselves, with limited means, as best we could. Since the meetings of the last synod in Fort Wayne, this has changed, thank God. The community in and around Addison, Du Page Co, Ill, namely, offered a suitable site and other strong support for the building of an actual school teachers' seminary. The synod, trusting in God's help and the loving generosity of its individual members, decided to build and move the seminary to Addison and at the same time elected a building committee to carry out this decision. Since then the zealous love of the Lutherans in and around Addison has not rested on promoting the work as quickly, as expediently, and with as little expense to the Synod as possible. There was much to be done. Bricks, sand and timber had to be brought to the site from afar; but the godly zeal of these people has so far cheerfully carried out every task, so that on June 15 the foundation walls were already finished and the cornerstone could be laid. This 15th of June was also a day that should be marked red and green in the calendar, red to indicate the joy, green to indicate the hope that is attached to it, and whoever wanted to add a yellow line to indicate the envy of the enemies of our church, could not be declared a zealot. We wish that the whole synod could have been present at the laying of the foundation stone for their school teachers' seminary; but since that was not possible, we shall herewith tell those who are distant a little about it. Soon after noon the guests approached from all sides, and the rising clouds of dust announced already from a distance that the Northern Illinois farmers had harnessed their most stately steeds today and held the reins in safe hands, but left them somewhat long. The row of teams tied to the harness became longer and longer, the crowd on the fairground in front of the foundation walls denser and denser, and the conversation livelier and livelier. of the joyfully excited guests, who now forgot all at once all the hardships they had survived and encouraged each other to renewed zeal, with honestly coarse but well-intentioned words of admonition, which were also generally well received. Suddenly, however, silence fell, as it does at our services in the churches; for the speakers, surrounded by the building committee, had made their way through the crowd and taken their seats. The actual celebration began with the singing of the hymn: Nun bitten wir den heiligen Geist 2c.; whereupon Mr. Pastor Richmann said a prayer in which God was praised and thanked for the help he had given to this institution so far, and his blessing was invoked for the happy completion of this building. Then followed a suitable choral piece and the actual ceremonial address by Prof. A. Selle, who had come here at the request of the Fort Wayne Building Committee. He said that the devil was a liar from the beginning. Especially now he had spread the lie among the people as if he and his army possessed science all alone. It is true that we do not want to know anything about a science that only destroys the kingdom of God. However, this is basically not science, but rather one of the devil's great lies. We are also fond of true science and strive to make it a common good, and our elementary schools serve this purpose. For the benefit of the elementary schools, the foundation stone for a school teachers' seminar is being laid today. What we want with this building is this: We want to have an institution in which young people can first be instructed in pure teaching, but at the same time also in everything worth knowing for this life, and in which their teaching ability can be tested; in which they can also be examined at the same time as to whether they promise the purity of life necessary for a teacher. This purpose, the speaker continued, would also be achieved if the teachers at the seminary would recognize their profession and faithfully fulfill it, if the congregations would pray earnestly to God to place his blessing on the institution, and if especially the congregation, in whose midst the seminary is established, would exemplify the seminarians themselves with a Christian seriousness of conduct. Unfortunately, in order not to take up too much space, we are not allowed to reproduce the entire speech. It would be worth it, however, and although it lasted 1-1/2 hours, it was listened to with uninterrupted attention. Again, a choral piece followed, which once again provided proof that, where there is a desire for the cause, a good singing choir can also exist in the countryside, and then Mr. P. H. Schmidt of Elk Grove gave an emphatic address on the psalm words: "O HErr, hilf, o HErr, lassen wohlgelingen," which was appropriately followed by the song: Bis hieher bat mich Gott gebracht. After a short break the actual laying of the foundation stone followed. In an airtight box specially made for this purpose, the following documents were placed, as Pastor Franke had read them aloud and audibly to all.

called, laid down: The Concordia Book, Dietrich's Small Catechism, the Synodal Constitution, the Synodal Report with the decision to build the seminary, a number of the Lutheran, which contains receipts of contributions to the building, and the history of the institution up to the present day, which Professor Selle had read out beforehand. The whole was then deposited in the foundation stone and the ceremony was concluded with singing and blessing. The whole will be a main building with two wings of 136 feet in length, a ground floor and two floors and will not cost more than 16,000 dollars. As the treasurer of the building committee, teacher

Bartling, assured us, 13,000 dollars are already ready, partly paid in, partly subscribed, and together with the building committee we have the joyful confidence that the loving generosity of our synodal congregations will also raise the remaining sum by the fall. May God Himself further the work of our hands, for where the Lord does not build the house, those who build it labor in vain. Amen.

Church consecration.

On June 5, as the 2nd Sunday after Trinity, the newly built brick - church of the "German Ev. Lutheran congregation at Hampton, Rock Island Co, Ill, was solemnly dedicated. Mr. Pastor Mennike said the dedicatory prayer, Pastor Heid preached in the morning and the undersigned preached the afternoon sermon. Great was the number of guests who had come from near and far. The dear friends from Rock Island had even rented an Enra train to come to this celebration. May the faithful Savior, who by His dear Word has entered with us in grace into this new house of God, remain with us and let His glory dwell then.

F. Doescher, Pastor.

Church News.

After the previous pastor at Rich Station, Cook Co, Ill, Mr. G. Kühle, had been duly called from St. Paul's parish at Columbus and from St. Peter's parish at Clifty, Bartholomew Co, Ind, had been duly called, the same was solemnly installed in his new office on the 2nd Sunday after Trinity (the 5th of June), by order of the venerable President of our Synod, Middle District, by the undersigned, assisted by the Rev. I. G. Sauer of Jackson Co.

May the Lord's richest blessings be upon him and the two congregations.

C. Fricke.

Pastor to Indianapolis.

Address: Uev. 6. Kukeüls

Columbus, Lartdolowerv Oo., Inä.

After Pastor F. W. Lange (who had already been ordained by the undersigned on the 12th Sunday after Trin. 1862) had received a call from the Lutheran congregation in Humboldt and had accepted it with the approval of his former congregation in Davis, Dickenson, Morris and Wabounsee counties, the same was ordained on the Sunday of Trinitatis in the order of the

The President of the Western District was solemnly inaugurated into his new office.

May the LORD, the faithful Arch Shepherd of His host, also make this servant of His a blessing to many in His new field of work!
Leavenworth, Kans. 22 June 1864.

M. Meyer.

The address of the I. brother is:

kev. I, avA6
Ilumbolät, Oo., Kansas.

Ordination and introduction.

The congregation on Tandy Creek in Jefferson County, Mo. located 36 miles south of St. Louis, which had been rendered preacherless by the removal of Mr. Pastor Wolff, had sent a call to Mr. Pastor Loßner at Kewanee, Ills. At the same time, 33 English families living in the neighborhood of the Lutheran congregation at Sandy Creek, and having no preacher of their confession in the present war emergency, had made a written request that Pastor Loßner preach the Word of God to them in their native tongue. Since Pastor Loßner felt he had to follow this calling and was able to hand over his newly formed congregation in Kewanee to Mr. Pastor G. Grüber in Galesbürg, he was attracted and installed in his office by the undersigned on the 3rd Sunday after Trinity, June 12.

Eight days later, June 19, the two congregations on the peninsula of Calhoun Co., Ills. between the Mississippi and Illinois Rivers, 65 and 105 miles north of St. Louis, which could hardly be served by another preacher, again received their own preacher at repeated request. The candidate of the heil. W. Pennekamp from Barmen, formerly a pupil of the Steedner Proseminar and thereafter of our Concordia Seminary, had accepted the calling of these congregations and was ordained by me at his residence, in the Point, on the aforementioned day and inducted into his office.

May the good and great Archpastor, Jesus Christ, help these under-shepherds to carry out their ministry faithfully and for a blessing, so that shepherds and flocks may one day be eternally blessed.

I. F. Büniger.

Addresses:

Rev. K. H.. II. knssner, Iliilsdvro, tloÜ'orsvn Oo., No.

Rtzv. K. IV. ksnntzkamp,
Ko^vs k. O., Oaldoun Oo., Ills.

-Introductions .

After Pastor Kähler had accepted a call from the Lutheran congregation in Chariton Township, Chariton Co., Mo. and with the consent of his former congregation in Dwight, Li- vingston Co., Ills. he was ordained by the undersigned on behalf of the Honorable President Büniger on the 4th Sunday n. Trin. into his new office.

May the Lord Jesus make him a blessing for many.

H. Jüngel.

Address: Rsv. L. Kaeülsr, OlasZo^v, No.

Rev. Fr. Rupprecht has accepted an appointment from the former parish of Rev. Bergt in Fulton and Henry Co., Ohio, and has been introduced by me on behalf of the bochw. presidium of the middle district, on June 5 in two congregations under the assistance of Pastor Hörnicke.

May the Lord bless the shepherds and the flocks and grant His grace that in this northwestern part of Ohio, too, the seed of His Word, which has been scattered for many years, may bear much fruit for eternal life.

A. Detzer.

Receipt and thanks.

For inner mission:

received a collecte, collected at the missionary feast	
to Warsaw, Ill.	847.00
Collecte collected at August mission festival," Mon.	17.80

For Mr. Pastor Röbbelen:

From some members of the Warsaw congregation - - - 4.00

For Heathen Mission:

From the Women's Association in Warsaw, Ill.	15.65
from a member of the Warsaw municipality	1.50

For the Lutheran Hospital in St. Louis:

Bon some members of the Warsaw congregation - - - 8.50

C. F. W. Walther.

Get

for the German Lutheran Hospital & Asylum:

By Mr. Past. Gotsch, Memphis, Tenn.	82.00	By " " Bartling, by Mr. D. Kornhaas.
Addison, Ill.	1,00	
By Mr. Oderinüllcr, in Mr. Past. Dcrn'S Mein.	3,00	By Mr. Past. Lehmann collected on the high
time of Mr. Chr. Nasche	6.50	
From Mrs. Kvster	5,00	
"Mr. Heinr. Beckmier	1,00	
" " Past. Noodle-	1,00	
From the Virgins - Association at Zion Parish, St. Louis, Mo.	11.00	
By Mr. Past. Beyer, Chicago, Ill, by Mrs.		
Baumann 81.00, desgl. N. N. 25c., N. N. 60c.	1.85	
From Mr. Joh. Erich, St. Clair Co, Ill 0.25 " Mrs. Hinze in Rodenberg, Ill, as a thank offering.		
for recovery	5,00	
" of the Gem. of Mr. Past. Ottmann, Sheboygan		
Falls, Wis.	4,35	
" Mr. George Vetter, St. Louis, Mo.	1.00	

In particular, we also acknowledge with heartfelt thanks the first kind donation of foodstuffs that have come to us through the kindness of teacher Schul; consisting of: i bushel of trimmed apples, 1 quart gctr. Blackberries, several pounds of tr. plums, 5 dozen eggs, .1 pound of fresh butter. Since we have all kinds of sick, seriously ill slightly ill, even those who are only externally damaged, we welcome all donations of food, but especially those suitable for the sick. We would accept chickens, pigeons, beef and veal, eggs, butter, all kinds of fresh, abgbackcnem, cingemachtem fruit, barley, Gnes, flour, also vegetables with many thanks, even in the smallest supplies. The needs become more and more with the greater number of mostly very poor patients who have already arrived in our new hospital. It will be a pleasure for the kind donors to deliver their gifts to the hospital itself and to inspect the building and the furnishings; however, every member of the local community will also gladly accept and further promote such gifts.

St. Louis, June 26, 1864.

L. E. Ed. Bertram, Cassirer.

Received:

For the college - debt redemption - fund

in St. Louis:

Pentecost Collecte of the congregation of Mr. Past. Löber, Thornton Station, Ill. »9,05

To the Synodal Treasury of the Western District:

Pentecost collecte of the parish of Mr. Past. Schmidt, Elk Grove, Ill. 7,60

Pfingstcollecte der Gem. des Hrn. Past. Niethammer, Rodenberg, Ill. 5,50

From Trinity Distr. in St. Louis, Mo. 11.N

From ImmanuelS^Distr. in St. Louis, Mo. IHM From Mr. LehrerLoßner, Monroe, Mich. ^ --- I,Ü>

To the college 'maintenance fund:

I Pentecost Collecte of the Gem. of Mr. Past. Polack, Crete, Ill. 12,H

From Mr. KaÄ Schaal, through Mr. Past. Streckfuß, Washington Co., Ill. 3.60

" Mr. Dietrich Matten, through the same ü,ütz

"of the Filialgem. of Mr. Past. Streckfuß in Hah-

len, Washington Co., Ill. 2,N

From Dreicimgkeits Distr. in St. Louis, Mo. IIM

From the mine, of Mr. Past. Dvdorlein, at Jackson, Mo. 13,00

From the ImmanueiS disir. in St. Louis. Mo. 11,E To the Synodal Missivns cafe:

By Mr. Past. Löber in Thornton Station, Ill, by Messrs. Brnscmann & H. Richter G 82 4.00

Cathedral Zion Distr. in St. Lvnis, Mo. 3,N

From the comm. of Mr. Past. Blitz, Lasayette To., ° Mo. 3,3-

For the construction of the School Teachers' SemiParS in Addison, Ill:

From the comm. of Mr. Past. Voigt, Staunten, Ill. 22,00

lefeld, Mon. - 16,«

" of the comm. of Mr. Past. Lehmann on Manehester Road, Mo. " M

" the comm. of the same in Ballwin, Mo. 6,B

"Mr. Heinr. Meyer, through Mr. Past. Hahn, , Benton Co., Mo.

„ Mr. Schrack in St. Louis, Mo. 1.00

For missionary Clöter: >

Pentecostal collecte of the congregation of Mr. Pastor Meyer, -

Proviso, Ill. 3 ,

For Brunn's proseminar:, . W

From Mr. Wüh. Drees in St. Louis, Mo. 2from the congregation of Mr. Pastor Bergt in Paitzdorf,

Perry Co, Mon 5,

For poor students:

From the branch parish of Mr. Past. Heid in Grobeland, Ill. --1H

ing of Mr. Pastor WehrS'-- 6,

Cd. Roschke^

The undersigned, entrusted by the Honorable Synod with the Vision of the accounts for the construction of Concordia College at Fort Wayne, Ind., decided upon in 1860, hereby submit the following report:

L. Total output 16,24433

Remains KassedM .R

Total Revenue.

1) For sold bricks\$4 ,275.91

2) Contributions from municipalities -10,279.93

Total College Building Fund Revenue ---\$16,311.28

3) Borrowed money	1,775.00
4) Paid interests	<u>20.40</u>

* Z 16,341.!

8th total edition.

1) Minor expenses, exchange clgc fees 2c.	8	96.53 «	-
2) Borrowed money paid back with interests	1,350.66	z	
3) For repairs to the old college building	1,376.46		
4) For the school teachers' seminar here	789.56		
5) To Mr. Giese L Co.	<u>12,631.12</u>		

L 16.214.33

From the above it can be seen that from the synodal treasury D the college building treasury is to be repaid: 82,1663'2 (sub ö.Ä and 4.), to which still come - >200.00, which, given for the building treasury, was provisionally retained for the synodal treasuryiii. This 82,366.02 with Kaffanbestand of 896.95 would" make the sum of 82,462 97, of which still the sum"" 82,253.59 is to be paid, namely: 1) to Mr. L Co, nest of the claim, 81,738.59, 2) angelieheaes M K515.00. After deducting this sum from the above 82M.M. would remain cash: 8209.38. To this is still to be reckWWV proceeds for bricks still available. How high the same fltj will amount, can not for now with certainty an- given, but in any case he will pay the sum M. reach approx. 81,000.00.

W. S. Stubnatzy. Christian Pieprnbrtlil"" L. F. G. Meper. Wilhelm Paul.

Volume 20, St. Louis, Mon. July 15, 1864, No. 22.

(Sent in by Pastor Köstering.) Honorary monument of faithful witnesses to the truth or

The life and work of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

(Continued.)

Caspar Creuziger.

Caspar Creuziger (the elder), the student, friend and colleague of Luther and Melanchthon, was born on January 1, 1504 in Leipzig. He came from a pious and godly family, which sought its origin in Moravia, had come from there to Bohemia and had fled to Saxony in the first half of the 15th century, at the time of the atrocious Hussite wars, which lasted 16 years. Nothing is known of his parents other than that his father's first name was Georg and that he died with his son in Wittenberg in 1544, that his mother is praised as a woman of excellent gifts, and that both parents loved God's word. In their time, they belonged to those citizens of Leipzig who loudly and urgently demanded the pure and honest preaching of the gospel, but this was denied them; for Duke Georg was an enemy of the gospel, did all kinds of harm to Christians, and many of them were expelled from Leipzig for the sake of the gospel.

expelled. Luther wrote several letters of comfort to these expelled Christians, exhorting them to persevere. In a letter from 1532, he writes at the end: "It is said: I am a God of the wretched and know the arrogant from afar. Be of good cheer, dear friends. There must be sourness before laughter comes. May God the Father strengthen you by his right spirit in Christ JEsu and not in Duke George; for Christ lives, Duke George dies, that is certain and will soon be proven. Amen." This prophecy of Luther's was fulfilled five years later, when Duke George died unexpectedly and the gospel was freely and publicly proclaimed in Leipzig. zig was preached.

Because Creuziger's parents themselves loved God's word, they had naturally raised their son in fear and admonition of the Lord from his youth, as far as their knowledge reached, and had then also given him to teachers who were inclined toward the gospel. And there were such, especially since Luther's public appearance, also in Leipzig. Above all, however, Luther's disputation with Eck, which took place in Leipzig in 1519, had won many hearts for the Reformation, especially among the students. Here, not only the teachers of both sides debated,

but also the students on both sides with each other. Several hundred students from Wittenberg had accompanied Luther and Melanchthon to Leipzig, and these got into trouble during their stay.

During their stay there, they often got into very heated theological fights with the Leipzig students. Indeed, a Leipzig magister once became so incensed at Dr. Luther that he gave up his spirit in anger. The fruit of this disputation soon became apparent, for in the same year many students left Leipzig and moved to Wittenberg to become Luther's and Melanchthon's students. Our Creuziger, who until then had enjoyed his instruction in his hometown, soon left the same and moved to the hearth of the Reformation. If he had hitherto been occupied primarily with secular sciences, he now, after arriving in Wittenberg, applied himself with earnestness and diligence to the study of the Holy Scriptures; and from now on he had only one goal, to learn to understand and practice God's Word correctly and later to be useful to the church. With what godly sense he pursued the study of the Holy Scriptures in general, is evident from his own words when he writes: "The teaching of the Gospel is something great and far beyond the comprehension of human reason. Therefore, one must approach this sanctuary with reverence and bring with him a fervent desire to know these mysteries. But along with research and reflection, we must also pray that the Holy Spirit may enlighten our souls with His light, so that we may learn to understand these most sacred mysteries, and

that he may give his assistance to our service and direct it to the glory of God and the salvation of the church. In this way we will be blessed and successful in our holy ministry, because the Holy Spirit wants to be effective in those who are diligent, not in the indolent and the secure. In this way, under God's guidance, he, who in his youth showed only few gifts, grew into a theologian in whom Luther placed great hope, and who in all respects was a skilful, faithful and unpretentious helper of the Reformation.

In 1524, at the age of twenty-one, Creuziger was awarded a master's degree, and soon after he was given an important school post. - The city of Magdeburg had decided in favor of the Reformation, despite strong opposition from the Roman bishop and the priesthood. In this city, which was considered a "Little Rome" by the papists because of its magnificent churches and benefactors and was a mighty bulwark of the papacy, the Lutheran doctrine had found its way in early times, especially in Lutheran hymns, and had ignited in many hearts; and a barefoot monk there, named Fritz Haus, had kindled the fire of the Lord even more with his evangelical preaching. Now Luther received an urgent invitation from there to come there personally to order the church and school system. Luther went there. And after he had given a testimony of probity in a sermon on the 6th Sunday after Trent in 1524, he proposed Nie. von Amsdorf to the Magdeburgers as pastor and superintendent, and Creuziger was appointed rector of the school, in which 600 boys were taught by several teachers. For three years he administered his school office here with great blessing, and in addition held two sermons before the people every Sunday. Thus he helped to establish the Reformation in a city that later, especially at the time of the interim attempts, became a Zoar and Pella of all exiles.

But already in 1528 Creuziger was called back to Wittenberg. The university there was then, as Mathesius testifies in his 7th sermon on Luther's life, in the highest bloom, the number of students was very large and the manpower was no longer sufficient. In particular, there was a lack of teachers who taught theology; for those who were appointed to do so often had to be absent in church matters. Thus, for example, Melanchthon was the visitor of the imperial diets, Bugenhagen, as we know, had to be frequently absent as the steward of church affairs; Jonas was mainly engaged in the visitation in Saxony, and Luther, who was often sickly and highly contested, had such a burden of work on his shoulders that one would think it should have crushed him, for he had to be the main leader of all church affairs, from him one desired counsel and decision in all difficult cases, he had a lot to teach, to preach, to write, to fight, to endure, to suffer, to pray. - Thus, the university at that time needed a young, strong assistant in theology, and Creuziger was chosen for this. In addition to his professorship, he also received a preaching position at the castle church, where he had to preach every Sunday; and in addition, he often took Bugenhagen's place at the main church when he was absent from Wittenberg.

Creuziger was on very good terms with Luther. How highly Luther esteemed him can be seen from his occasional remarks about Creuziger. He called him an excellent theologian, whom he wanted to command the church after his death, and was full of praise everywhere. Because of his quiet, peaceful, gentle nature, he called him his Elisha, comparing himself to Elijah, because, as he said, his writings rushed like the downpour. Creuziger rendered great services to Luther in publishing many of his writings. Because Luther could not possibly write all of his lectures and sermons, Creuziger, who was highly skilled in rapid writing, copied many of Luther's lectures and sermons and arranged them with great diligence for printing. The old Mathesius, in his sermons about Luther's life, when telling about Luther's work in 1537, says: "He also laid out in the pulpit the last sermon of the Lord Christ in the Lord's Supper, which sermons were copied by D. Caspar Creuziger and subsequently put into print. The doctor often carried this book with him to church and enjoyed reading it very much, as I heard from his mouth with others at the table, that this was his best book that he had made; although I did not make it, he said, because Doctor Caspar Creuziger proved his great intellect and great diligence in it." Thus, he copied many of Luther's speeches and put them into print, thus earning the thanks of the church, for without his service, these precious writings of Luther would probably never have become common property of the church. In 1539, in conjunction with his friend Georg Rörer, he also provided the first Wittenberg edition of Luther's writings. And in doing so, he demonstrated not only his willingness to serve others, but also his heartfelt humility. He, a professor and doctor of theology, a man of all-round great erudition, copies Luther's lectures; how many professors and doctors of theology are there in our days who consider it beneath their dignity even to read Luther's writings! How would they then behave if they were "expected" to become Luther's scribes? As with Luther, so especially with Melanchthon, Creuziger stood in an intimate friendly relationship. These two men were made for each other, both were only there for each other. They were very much alike in disposition, both were. They came to the knowledge of the evangelical truth on one and the same way; at first not both through fear and terror in the conscience before the judgment of the angry God and through inner experience, like Luther, but more on the way of researching for truth, they were led step by step from one knowledge to the other, so to speak, therefore they also lacked Luther's deeper experience. Creuziger was, as it were, Melanchthon's right hand; the latter therefore also called him his other half, his second self, and the latter placed his fullest trust in him.

Indeed, Creuziger went so far in his trust in Melanchthon that he once allowed himself to be tempted to recite his sentences that deviated from the guidelines of pure doctrine. For when he had once uttered the sentence in a lecture: "Christ alone is the cause by

which we become righteous before God; yet it is true that men do something, that we have new ones and must raise our conscience by God's word, so that we may have faith. Thus our Rene and Thun are indispensable for justification" - so the guilt of this sentence fell back on Melancthon, who had put it in writing. Both men, however, had the same faults and weaknesses, namely, that they sometimes let their natural inclination for peace go too far, and that both were irritable, sensitive and suspicious by nature. This was the source of their occasional displeasure with Luther, which they repeatedly made clear in letters to good friends. However, these human weaknesses, which still cling to even the greatest saints here in life and must serve them as humiliation, never succeeded in breaking the bond that united them all with Luther.

However, our doctor Creuziger not only actively contributed to the spread of the Reformation as a professor on his lectern and as a preacher in Wittenberg, but also outside of Wittenberg he provided helpful assistance in the establishment and promotion of the pure doctrine. We have already heard about his work in Magdeburg before he received his appointment in Wittenberg. When in 1534 the princely brothers of A "halt wanted to introduce the Reformation in their lands, Creuziger was gathered with Luther and Bugenhagen in Dessau for consultation in this matter. He experienced a particularly great joy, however, when in 1539 the Reformation was also introduced in his hometown of Leipzig. In this year, the arch-fanatic pope Duke George had unexpectedly died, and his lands fell to his Lutheran-minded brother Henry. On the feast of Pentecost of that year, Heinrich organized a great celebration for the introduction of the Reformation in Leipzig, where the Elector Johann Friedrich was present with his Wittenberg theologians Luther, Melancthon, Jonas, Creuziger and Myconius.

was present. Luther preached twice during the festival and left soon after; Creuziger and Myconius, however, stayed behind to continue the work they had begun. Here, however, they had to fight many a hot battle; for while the citizenry on the whole adhered to the Reformation, the rough monks and most of the teachers of the university were hostile to them. However, they did not soften, but kept up prayer and the ministry of the Word, preached diligently, held catechism lectures with the youth and public disputations with the enemies; and these could not resist the spirit from which they spoke. That is why Myconius was soon able to write from here: "I hope that Satan will now have crushed his head on our rock Christo, that he will let up his biting a little, although he will not yet stop altogether." The Leipzigers would have liked to keep Creuziger forever, for he had made a name for himself among them; but since he placed the decision in the hands of his Wittenberg colleagues and the prince, they appealed to the latter. When Luther learned of this, he wrote to the Elector: "We take it for granted that D. Caspar could not be as useful in Leipzig as he was here in Wittenberg, and it would be a pity if he were to miss much here and accomplish little there. Caspar in theology is a covenant on which I have placed it after my death: so my humble request is, because it is up to E. K. F. G.'s approval, E. K. F. G. would not let D. Caspar travel from Wittenberg; who knows what God will do in a short time." In response to this letter, the Elector rejected the Leipzigers' request, and Creuziger returned to Wittenberg, perhaps still in November (for Luther's letter is dated "Tuesday after All Saints").

Creuziger was also often present at the many religious discussions organized with the papists. In 1529 he was present in Speier, and at the beginning of the 1540s he was present at the colloquia in Schmalkalden, Hagenau, Worms, and Regensburg, where everywhere, of course, nothing more was accomplished than that the papists were told the truth; for the obdurate papist theologians, such as Eck, were lost. At Melancthon's conversation with Eck in Worms, Creuziger performed the office of notary with such excellent skill that even the chairman of the assembly, Granvella, could not deny him his recognition. The already mentioned Mathesius writes in the 7th and 13th sermon of Luther's life about it: "Since at Worms in the Colloquio Doctor Creuziger was our part notary, and not only all the words of Mr. Philippi and Ecken on

Granvella, the president, says: "The Lutherans have a scribe who is more learned than all our papists. For he reaches all the words in the postscript that Mr. Philip speaks, and reminds him besides what von Ecken's objection could still be refuted. He adds, "I have seen the Acta, which were legibly written on paper by Melancthonis.

Creuziger also contributed to the Germanization of the Bible, this incomparable work of the Reformation. When Luther undertook the revision of his Germanized Bible, and for this purpose organized weekly meetings of learned men in his Hanseatic League, Creuziger was also present, usually bringing with him the Hebrew text and the Chaldean Bible. The excellent illustration in front of the St. Louis edition of the Altenburg Bible, which presents the collaborators in the translation of the Bible, also shows Creuziger's picture, and lets us guess in him the man of a clear and intelligent head.

Little is known about Creuziger's family life, and what little is known is still entangled with many contradictions. He has been married twice; for the first time he entered marriage perhaps shortly before his departure to Magdeburg, 1524. His first wife was called Elisabeth, and was probably a née of Merseritz. She must be the poet of the song No. 24 of our hymnal:

Lord Christ, the united Son of God the Father forever and ever,

However, this assumption is contradicted by some hymnologists (who are familiar with the history of hymns) on the grounds that Luther had already included this hymn in his first hymnal of 1524. It seems to be even more untenable that some, e.g. Koch in his "Lutheran Kirchenlied," places Elisabeth Creuziger's, the poet's, year of death in the year 1558. This could only be correct if Creuziger's second wife was the poet of that hymn, and if she too had been called Elisabeth. But this is very doubtful. Elisabeth, Creuziger's first wife, died as early as 1535, leaving the widower a son of the same name as his father, who was later professor of theology at Wittenberg, and a daughter, who was later married to And, Kegel, Rector at Eisleben. In the following year, he married for the second time to a virgin of Mittenberg, a born Küchenmeister. She bore him three children, a son and two daughters, one of whom was later married to Luther's oldest son, Johannes.

The sufferings of the Schmalkaldic War, which broke out even in the years of Luther's death/ also affected-as Melancthon, Bugenhagen, and

Jonas-our Creuziger. For him, the last and most difficult time of his life now began; for after Luther's death, the care for the university and for the church weighed on him, next to Melancthon and Bugenhagen, and his work increased from day to day. Now the furor of the war, namely the religious war, broke out. Emperor Carl's V's hostile attitude became more and more evident. The leaders of the Schmalkaldic League, among them the most distinguished John Frederick of Saxony and Philip of Hesse, asked the Wittenberg theologians for advice on the right of resistance. Their opinion was: "If it is certain that the emperor wants to attack these estates on account of religion, then there is no doubt that these estates are doing the right thing if they seriously protect themselves and their own with God's help. So the princes took up arms. The emperor then pronounced an eight on them, and Duke Moritz was about to execute it by laying siege to Zwickau. When the news of this reached Wittenberg, Creuziger, who was then Rector,

dismissed the students and declared the university dissolved except for Wetters. Melanchthon left the city, but he soon regretted this, for he wrote to Creuziger: "I would rather be with you, where I might not be of much use, but would be better off in any case, because I consider it wrong to have left your sanctuary at such a time." Creuziger stayed behind in the city with Bugenhagen and Paul Eber, and waited for the things that were to come. It was impossible for them to leave the city, because they were shepherds employed by congregations, and the congregations were most in need of comfort from God's Word during the siege of Wittenberg. That is why Creuziger wrote to his friend Menius: "We stayed here mainly because we were not allowed to leave this church. No other hope has bound us here than that God, who once raised this school to such bloom and made it an abode of pure doctrine, piety, and science, would himself (for we cannot expect anything solid and lasting from human help) gather it out of these ruins as from a shipwreck and raise it up again, for which we believed we could not withdraw our services.

The accusations that were later pronounced against the Wittenberg theologians, as we know, that they had allowed themselves to be bribed by money and that they had fallen away from pure doctrine, naturally also affected Creuziger. With respect to the former, however, he could say, "If our hearts do not condemn us, we have a joyfulness toward God." As far as the accusation about doctrine is concerned, however, it cannot be denied that he now shared Melanchthon's vacillating view, e.g. in the matter of the Lord's Supper. Incidentally, the godly Hieronymus Weller gives him the following excellent testimony: "He was excellently

He is distinguished by his intellect, linguistic erudition and knowledge of all sciences. His achievements in theology entitle him to the name of a second Luther. Among all of Luther's students, none emulated his master more happily. He was similar to him in almost every respect, not only in his way of speaking, but also in his way of teaching. Luther had no greater hopes for any of his students than for Creuziger. Therefore, he loved him like his only son because of his deep piety, erudition and modesty. There was nothing contrived or artificial about him; if anyone, he was free from all pretense." He rejected the Augsburg Interim, like the other Wittenbergers, in the most decisive manner, and before the Leipzig Interim - with Melanchthon's unfortunate participation - came to pass, he was gone from this life.

The time was approaching when the Lord wanted to deliver our Creuziger, who often wrote himself Cruziger, i.e. a cross-bearer, from all evil. He had been in poor health since his youth, and later he had to struggle a lot with abdominal problems. Hieronymus Weller's words are also aimed in this direction when he writes: "Cruziger was rightly called a cross-bearer, because he carried a large and heavy cross. Not only did he have to struggle with constant sickness, but also domestic hardship was hard on him. He had his Satan who beat him with his fists. I remember that Luther once said to me at the table: Jerome, you have your evil spirit as well as I, Dr. Cruziger and M. Philippus. So it happened that this noble man, under the great burden of work that lay on his shoulders, knelt down in half of his days and died. In August 1548 his suffering increased, his strength decreased visibly, and he was bedridden for three months. However, he had completely surrendered to the will of his heavenly Father, and no complaint was heard from his mouth, but in the hope of an early entrance into the heavenly church, into the company of the perfected righteous, he was completely calm and quiet, and bore his cross with patience. Although his outer man was decaying, his inner man was being renewed day by day. As long as he still had some strength, he still worked diligently; for even on his deathbed he completed the translation of Luther's writing on the last speeches of David. In addition, he prayed diligently for himself, for his family, for the university and for the church, and occupied himself much with his children, whom he loved dearly and led to the Lord Jesus, the great friend of children, from his youth.

The night before his death he had a very frightening dream. Those who were awake at his bedside said that he had gnashed his teeth as if in a violent rage, and shaken his head as if he were indignantly dismissing an unworthy insult. When they saw his fright, they called him with a loud voice, but he did not wake up. When the priest Frösche! visited him the next morning, he said: "O M. Fröschel, what a terrible, cruel disputatio I had in my dream today. When asked what it was, he answered: "I can't say. They wanted to persuade me and absolve me of it, so that it would be of no use and would not harm me. But I objected, I assure you." At one o'clock Fröschel came back and gave him absolution at his request. Thereupon he prayed fervently for the church, lifted up his hands and said several times: "Father, sanctify them in your truth; make them be one in us." About four o'clock Fröschel again spoke comfort to him and prayed with him, whereupon he bowed his head and said "Amen" in a low voice. At about 6 o'clock he committed his spirit into the hands of his heavenly Father, and passed away gently and quietly as he had lived. This happened on November 16, 1548, at the age of 45.

(Submitted.)

Also a voice against the "Lutheran herald" and his voices.

Whoever has accompanied the "Lutheran Herald" on his journey and wished him the best from the bottom of his heart will have to mourn him as a prodigal son, pity him as a knight of the sad shape. Whereas in the past he was only heroically taunting the Missouri Synod and delivering side blows - of course only out of the hottest, most sincere love - he has now thrown off the mask and, as a confrontational hero, has revealed to the whole world whose brainchild he is and what pure and noble sentiments inspire him. No sooner had Dr. Seyffarth given the signal through the "public missive" than the weather broke loose and the storm against Missouri went gloriously from place to place. The sea rages and waltzes and spews forth muck and filth. The "herald" is no longer ranting, he is raving - he has spurned the medicines, which were recommended to him in his time by a loyal friend, to his mischief. One must now hope against hope for him and his recovery. The fire of war has entered him - which is hardly surprising in view of the constant tumult of war in these times - and one only wants to be heartily afraid that the fire could consume him himself. And if now the "great Ludwig" with his heroic squires would no longer storm the Missouri castle, if there would be no more "Lutheran Herald" - world! Lutheran church! what would become of you then? Where would love, peaceableness and decency be then?

Dear reader, whoever has his heart on the right

If you have a small dose of Lutheran openness and sincerity, you will learn to understand King David in his repeated prayers against the false friends of the kingdom of God through the past charges of "Herold" and his people, and quite involuntarily the words of the 41st Psalm come to your mind: "My enemies speak evil against me: When will he die and his name perish? They come to see, but they do not mean it from the heart; they seek something to blaspheme, and they go and bear it. All they that hate me murmur with

one another against me, and think evil against me. They have determined a knavery against me: When he lies down, he shall not rise again."

What is the sin of the "Lutheran" and the "Doctrine and Worship" against the "Herald"? What has brought him so grimly into harness against the Missouri Synod? We, as faithful Lutheran Christians, have called black black, we have sought first delicately and neatly, then sharply and salted, to awaken his Lutheran conscience - we have ever and ever been filled with the best sentiments against him. For what would we have preferred, what would we have thanked the faithful God for more intimately, than if the "herald" had blown a rather bright and pure Lutheran trumpet and had competed with our "Lutheran" in preserving and spreading genuine Lutheran doctrine and practice. As faithful comrades in struggle and suffering, they could then have gone hand in hand and provided our Lutheran people with healthy noble food. How deep therefore is our sorrow, how loud our lamentation, that Ludwig has not fulfilled this wish of all faithful Lutherans, but has himself branded his paper with the character of half-seriousness and degraded it to a spittoon against Missouri. - But what then are the causes of this so sad, heart-breaking appearance? It is Satan, to whom above all our Lutheran church is a thorn in the flesh, who, according to the motto of great generals: "Divide and rule," wants to tear and divide it ever more hopelessly, to lead it away from pure doctrine under the Lutheran figurehead and to spiritually disrupt the senses of our Lutheran people. It is the old Adam who finds no pleasure in being stinky before the world and swimming against the rushing current, but likes to smell its incense, to seek its applause and to pay homage to the spirit of the age. It is mammon for the sake of which the editor of the "Herold's" makes it so sour to please everyone wherever possible and to oppose only the rugged, repugnant old Lutherans as a brave knight of the new advanced Lutheranism in the most self-denying way. O glorious struggle! O sweet gain! Through this love of peace on the one side and through this rage on the other, a buyer of the "Herold" is captured here and there, one or the other book is sold, and the empty, languishing pouch is filled. It is, of course, a disgrace and a sin against the seventh commandment when one

the "Herald" does not keep and pay him, and one should hardly believe that there could be such people among Christians, but how repulsive and suspicious it sounds when only the purse is waved and whimpered in all variations how expensive everything is nowadays and that one can do so little with the "holy business" of the "Lutheran Herald"! "Money! Money! Money! cries the whole world!" But thank God! even in our mammonistic times still the paltry money has no charm for many, but instead they are tickled by vain honor and they cannot bear to have their real or supposed greatness touched. And this is the fourth reason why the "Herald" has gone completely over to the camp of the semi-shameless and has let loose a truly murderous fire against Missouri. As is well known, Dr. C. F. E. Stohlmann is the chief writer of the paper, he has let his carbuncle light shine most through the columns of the same, and even dear Christian with his Bible explanations must concede him palm and laurel, for he cannot leap and make witty interrogatives and exclamations as he does, and in the art of saying nothing, or at least only a little, in poetic sweep with all sorts of rhetorical phrases, he will never reach him. And how can it be otherwise, the gentleman is a doctor, created for this purpose by *Capital University* in Columbus, Ohio, for the sake of his world-renowned theological erudition, and, what is more, witty beyond measure. But how? should such a witty doctor have his fingers rapped and be reproached before the whole world for having "charred" in an unhappy hour, made poodleys, violated pure doctrine and annoyed weak Christian hearts? It is true that a humble Christian, even if he were a prodigy of learning and rich in spirit himself, allows himself to be punished and convinced of his error by the least simple-minded Christian, and says with King David: "The righteous smite me kindly and punish me; that will do me as good as a balm on my head" - not so Dr. Stohlmann. How sparse is his writing, how comfortable and great he seems to feel, as often as he has let a rather witty sounding exceedingly thoughtless article roll off the pile. I would like to see him every time he has such a masterpiece in front of him in black and white, how he himself rejoices in his rich genius, marvels at his composure and grazes in the sunshine of his bubbling spirit! What wonder, then, if such spirits become bitterly angry, that they are taken to school with all reverence and recognition of their doctorate, that their poverty of spirit and pomposity are exposed and, since all kindness is in vain, castigated with just irony! Yes, what wonder is it that the gentle "herald" is overcome with bile, that he dubs us Nissourians chain dogs in all honor and tries to put an end to Dr. Sihler, Professor Walther and Brauer!

Since the writer of this is not only an entire Missourian by God's grace, but also a self-denying Herold reader of many years, he would like to make the announcement herewith with a grieving heart, how badly, even hopelessly, the love and peacefulness of the "Herold" looks at present and that it is becoming more and more skillful and heated to throw the dung of meanness at us Missourians. It is just the same with the "Herald" as with the sects. While they continue to call out to us and our testimony against their false teachings: Judge not! Do not condemn! and want to cover themselves with this as with a shield, they are masters in judging and condemning our whole synod and church, our hearts and persons; while they do not tire of accusing us of quarreling and scolding, they are full of poison and bile and no one can scold more womanly than they. Dear "Herold," put your hand on your heart, doesn't your conscience beat you? Don't you feel that old Adam has played rough with you so far against Missouri? Or could anything be more venomous and vituperative than the conclusion of Dr. Seyffarth's epistle in number 303, in which Professor Walther is not only banished with true joy of heart as the most heinous subject dangerous to the state and the church, but is also put under suspicion and disregard without all mercy and grace! And when this shameless outburst did not split up the Missouri Synod, as had been desired, but filled the hearts of all its members with the deepest indignation against such wickedness and with the deepest pity for the dear Professor Walther, a formal hunt was launched against us. Ever greater loads of manure of one's own heart were unloaded, and the editor of the "Herald" literally felt at home and at ease in it, as if it were his element. The worthy Dr. Sihler also had to stand in for his writing about slavery and let himself be kicked right and left, and a Mr. S. H. B. dished out such crushing blows in No. 308 and 309 that one must regret both his weak logic and his heart full of scorn and bitterness. But not enough. The conclusion of the preface to the XIVth volume of the "Herald" reads: "So go forth, you pugnacious hero, in the name of the Lord, and walk to His praise! the dear Lord God provide you from above with water of life, - He creates and multiplies your pearls, etc.", and what is this water of life that soon drips down on him? what are the pearls with which he makes his readers happy? They are voices: "What the readers of the Herald said to his essays against the present slavery and to the reply in the Lutheran and in Doctrine and Defense," of which the amused editor triumphantly says that they would probably not be printed in the Lutheran.

Nro. 1 gives the "Herald" a grateful handshake for its abolitionist position on slavery and is royally pleased "that Professor Walther in St. Louis, who wants to know everything better than other people, Nro. 302 and 303 has been refuted."

Nro. 2 is very angry with the honorable Wyneken and the entire Missouri Synod for not having responded to Dr. Seyffarth's request, but for having rejected it with just disgust as a "shameless impertinence."

Nro. 3 sprinkles incense on the "Herold" for the public missive and has quite refreshed itself on it as on such a profound and instructive refutation of Walther's and Sihler's false doctrines of Negro slavery.

Nro. 4 describes the splendid essay in the February issue of "Lehre und Wehre" about Dr. Seyffarth, in which he is deservedly

sharply and decisively dismissed, as "disgusting, malicious, spiteful, and coarse."

No. 5 is finally the pearl of all pearls. The reader listens and is amazed! It says: "So you see that the Lutheran herald is making friends. May he still open many doors to become a true friend of the house. The fact that he has to fight many a hard battle no longer alienates me, but perhaps it would not be a good thing. So I also believe most definitely that the Missourian chain dogs with their barking (they can do nothing more than bark) will not harm the herald, but only win him friends. O Ludwig! What gentleness and unction! How tame and calm that sounds! What a mastery in scolding! If this continues, Father Oertel will soon be able to go to school with you for scolding. Yes, the herald is a confrontational hero and an oven full of love, but we Missourians are only chain dogs who can do nothing but bark.

But the number of May 21 put the crown on the whole thing. In it there is a little article with the piquant heading: "Another voice from afar about the Sclaventreiber in the Missouri Synod," and literally reads as follows: "The articles of a subject who goes by the name of ""Sihler"" I have read in his time in the ""Lutheran"". Such abominations from a Lutheran, a German! This barbarian of the 19th century should be appointed overseer of a *South Carolina Rice Plantation* in recognition of his services to humanity, where he himself would have to whip the black women naked and sell the sons and daughters away from the parents, the spouses away from the spouses. I hope that when he is buried, a nigger-whip will be placed between his piously folded finger bones. That many of our Germans still lie in the old stupor of conscience about the slavery question shows their moral and intellectual standpoint. Humboldt the non-Christian saw that it was in the consequence of Christian humanity to honor in the black man the man destined for freedom, and he hated slavery to his end. A Lutheran theologian of shame, a German, wants to use the Bible as an advocate of such atrocities.

make!!! The old Seyffarth speaks quite differently in the ""*Lutheran*."" We are glad about that." Dear reader! What do you say to this heartfelt outpouring? Are you not disgusted by such spit? And Ludwig puts his seal on it with true pleasure by adding the remark: "Poor old Professor Sihler is, just as well as the boyish Professor Brauer, only the cat's paw of the well-known fox, let that soften the judgment." Oh fie on such unscrupulous vituperation of men to whom Ludwig, together with his two doctors, is not worthy to undo the laces of his shoes! Fie on the hypocrisy of those who cry love, love, and overflow with hatred and bitterness, shout peace, peace, and stoke the fire of strife, are true heroes in invective. But go on, if you cannot refrain from blaspheming and raving, you will not harm our Walther, Sihler and Brauer with it, but they will only become all the more glorious and delicious before God, and Jesus Christ, their faithful Savior, calls comfortingly into their hearts: "Blessed are you when men revile you and persecute you for my sake, and speak all kinds of evil against you when they lie about it. Be glad and of good cheer, for you will be well rewarded in heaven. For so they persecuted the prophets that were before you." You do us Missourians no harm by this, for however much you strive to make us stink before the world, the more the Holy Spirit makes our hearts burn with the grace of which we poor and miserable are worthy in this last afflicted time, desiring only to be found a good smell before God. But you harm yourselves; for with all your scolding and lying you disgrace yourselves. The filth you throw at us falls back on yourselves, and every honest person can more and more easily recognize and see through your deceitfulness and wickedness. But we want to pray that you will come to your senses, purify yourselves from your dishonesty and compete with us to become whole, honest Lutherans by God's grace. May God do so!

Amen.

X.

To the ecclesiastical chronicle.

Pennsylvanian Synod. Pastor Brobst, in his journal of June 25, asks us to inform our readers that the congregation in Bedford Co., Pa., has not belonged to the old Pennsylvania Synod since 1829, and that therefore the latter is not responsible for the employment of the man mentioned in the "Lutheran" at that congregation. We agree with Rev. Brobst in this with pleasure, but must at the same time express our surprise that he had, nevertheless, by the inclusion of a spiteful statement of the matter in his journal of March 19, set himself up as the representative of that congregation of the Western Pennsylvania Synod against the Missouri Synod. In that journal's

Among other things, it was stated: "The decision of the judge was that that part of the congregation (although the minority) is legally entitled to church property which has remained on the original ecclesiastical Lutheran ground of the synods" (i.e. also the old ones) "of Pennsylvania, and that those who have associated themselves with a separatist - particular synod" (that is, with the Missouri Synod) "must vacate and surrender the church and the land which they had taken possession of." Now how is it to rhyme that Mr. Rev. Brobst first appears as the advocate of that congregation against the Missouri Synod, and now, after the deplorable condition of the same has been exposed, pleads that the same belongs only to one branched off from the old Synod?-If, finally, Mr. Past. Brobst also calls upon us to retract that his Pennsylvanian so-called mother synod does not exercise the necessary discipline in doctrine and life, we cannot agree with him. Does dear Mr. College wish us to give reasons for our refusal? - —

Means of Grace. In the Apologist of June 13 there is a pastoral address of the Methodist General Conference. It says: "In particular, we exhort you to give regular and faithful attention to the preaching of the Word of God, the Lord's Supper, prayer in the family and in secret, searching the Scriptures, fasting or abstinence, and such other means of grace as are prescribed by our Church Order." Thus, among the Methodists, fasting and other prescriptions of the church order are also considered means of grace.

Pastor Brunn writes to us again from Leipzig on June 1, including the following: "Your dear letter of May 6 caught up with me this time in Zwickau in Saxony. According to my custom, I have started another missionary journey after Pentecost, partly out of necessity, of course, in order to raise the necessary funds for the journey of my 10 pupils. Now, thank God, the Lord has once again helped me wonderfully; thanks to the considerable bill of exchange you sent along, I can now arrange everything without worries and I hope that there will be so much left over that I will also be able to send some of the registered and waiting school teachers to America with me. My journey up to this point has also been crowned with the richest success; everywhere our labor of love for America is breaking powerful ground; I gave another lecture at the Leipzig Mission Festival, then I went here to the Muldenthal, where I am invited daily to missionary lessons, in Zwickau, Cöstritz, Schwarzenberg, Meerane, Glauchau, Lichtenstein, and by name it is our dear brothers, the pastors, who are beginning everywhere to recognize the great importance of our American mission. Mission in the high significance that it undoubtedly deserves. - The departure of our pupils, which I told you about before 3 weeks ago in a longer letter, an obstacle has arisen, namely the blockade of the German ports by the Danes, which forces the ships to buy foreign flags. This increases passenger prices to such an extent that it would cause a loss of 150 Thalers to my missionary treasury. As unpleasant as the delay will be for you, I thought I would have to postpone the voyage of the students for 14

days or 4 weeks, until we see whether the London negotiations of the powers might cause the blockade to be lifted, as is some hope. But if it does not happen, well, we must not hesitate, the Lord will then also take care and help that the 150 Thaler will come.

I am just about to continue my journey to Berlin and then to Hanover, where I am cordially invited everywhere to speak publicly for our American cause. American cause. Here in Saxony, 4 new students have registered these days, but I have to push them back, since my house is already full for next year. But you see, we have no shortage of Christian young people here for their seminaries, God's wonderful guidance, just now, when in America such a shortage of available workers is occurring. Well, the Lord keep you and all beloved brethren under His umbrella. With deepest love

F. Brunn.

School Seminar.

When these lines come to the attention of the dear readers of the "Lutheran", they will probably at the same time receive from another source a description of the laying of the cornerstone of the new seminary building in Addison, and they will learn with thanksgiving to God that through His goodness we can now hope to have a house by next fall in which a sufficient number of students who want to train for the school ministry can find a place to live. It is indeed a great thing that the Lord - for He alone does it - is thus promoting His work of peace among and through us in the midst of this time of war, and we are truly happy about it! The building will soon be completed, but where will the students come from, for whom a place is now being prepared? Only 19 will move from here to Addison. In addition, about six will come through the mediation of Mr. Pastor Brunn from Germany, and six others are registered from the area of our Synod, and - 60 we should have cheaply. Or would it be too much if we could send out an average of 20 teachers each year, while about 30 requests for the supply of teachers come in to our institution? Well, here too the dear Lord will certainly help, if we are only faithful to our part, and encourage us as Christian brothers to do what we can to find pious and talented boys and young men for our seminary, who have a special desire to deal with children - these tender plants of the Lord! To such

n this way, I do not want to lack encouragement. Actually, the issuance of a public invitation to send students would be a matter for the board of directors; but since the former director of the seminary is leaving and the newly elected one has not yet taken office, no one will hold it against me if, out of necessity and love for the cause, I play a little director in this matter, since I do have a calling to do so.

How can it be, my dear Christian brethren, that the number of those who offer themselves for training in the school subject is so small in relation to the ever-increasing demand, praise be to God, for the supply of Christian school teachers to our dear church youth? The position of a Christian school teacher is, after all, an exceedingly blessed position. If rationalistic schoolmasters (?) say that they would rather have become swineherds than teachers, this should not surprise us. For them, the office is mostly only a branch of food, and as such, of course, heavier and more meager than they would like to find this or that other with their knowledge and powers. They also lack the one thing that makes all tribulations - even the many tribulations of a teacher - easy: love for Christ and for his redeemed souls. But a Christian teacher should and may consider himself a co-worker of the precious Holy Spirit, a servant of Christ, a helper of the joy of God's chosen children. He is worthy to work so that the lambs of Christ, who have been bought at great cost and who have been baptized into the Lord through Holy Baptism, may be brought to the Lord. He is worthy to work so that the lambs of Christ, who have been incorporated into the Lord through holy baptism, may be preserved in faith and sent to practice all kinds of works of love, and may be blessed themselves and make others blessed.

Their office is - humanly speaking - a more rewarding one than even that of pastors, since they do not have to deal with hardened sinners like the latter, but mostly with such children who, although they also have the old Adam about them, who always wants to assert himself in the most dreadful way, are still in the grace of baptism, and are even more accessible to the work of the Holy Spirit and all kinds of wholesome discipline and teaching than is often the case with adults. At the same time, Christian teachers have the advantage for their own person over people in most other professions that they are required to deal with the dear Word of God every day, in the most simple way possible, so that they can also use it fruitfully with their dear children, from which they themselves may derive an unspeakable blessing, so that they are now also able to judge and practice all other knowledge and skills in the light of this Word. Christian teachers also never lack the necessary livelihood. In former times, when our congregations were even poorer and could pay their teachers only meagerly, they never suffered from lack, as they themselves will testify; indeed, even then they were often still able to live on their little income.

If they were able to contribute abundantly to the promotion of the general purposes of the church, so that they might well be a shining example to others, then now, with the increasing prosperity of the congregations, and their growing willingness to let their teachers sit at their richer table, if only the formerly often so gloriously shining light of faith of the teachers still shows itself, there is all the less room for all kinds of such misgivings in this respect. Where does it come from, in view of all this, I ask once again, that relatively so few come forward for training in the school subject? Should our youth itself, - should the parents of the same have sunk so completely in the carnal sense and in the striving for the earthly, that all blame is to be sought therein? Unfortunately, we live in a sensual and material age, but it is not so bad that in every somewhat larger and older community there should not be at least one boy or young man who would be capable and willing to be trained for the school ministry, if the matter were only stimulated in the right way. I don't like to publicly shame someone; but if I had this or that pastor or parish teacher here right now, I would probably secretly say in his ear: "I'm afraid you'll let yourself be invented here. Is it supposed to get better now? Or does someone want to take it on his conscience, if through his fault we have to answer to the most urgent requests for teachers: "We have no people for you, because none are sent to us for training"? No, no! Whoever has somehow had the opportunity to experience the blessing of the existence of our teachers' seminary; whoever has experienced how painful it is to be turned down in a request for a teacher; whoever is concerned about the advancement of the Kingdom of God, especially in the hearts of our dear youth, on whom, under God, our hope for the Church in the future must be directed: Ask God for sharp senses to learn to recognize who of the young people known to him could well be trained for the school ministry according to character and gifts, and for the gift and blessing to enable him to do so! May God have mercy on him!

In order that the necessary preparations can be made for the admission of the new students, I would like to ask you to send me the relevant applications as soon as possible. My address after July 8 will be: Addison, Du Page. Co, Ills. Classes at the institution will begin, God willing, on September 1, even in the event that the new seminary building is not completely finished by then, since other arrangements have already been made in Addison for this eventuality.

I would also like to point out that, although all the students leaving the seminary this year already have their assigned field of work, there are still some

Teachers are to be had for such congregations in which English is either not an urgent need at the moment, or where, for example through the pastor, English instruction can be given elsewhere, in that through Mr. Pastor Brunn's mediation some teachers already trained in Germany will come over in the course of the summer. Please send me any such requests as soon as possible.

Finally, once again the request: Whoever has not yet done anything to procure the travel expenses for the teachers and seminary students expected from Germany, hurry to catch up on what has been neglected! The necessary funds could easily have been raised by a simple Sunday collection in each congregation of our synod. The fact that such collections have not been made in some places is surely only a matter of forgetfulness. But let us work while it is day, for the night is coming when no one can work!

Fort Wayne, June 27, 1864.

A. Selle.

A request to the congregations of our Synod.

Beloved brothers in Christ! Many of you will know that the congregation in Mishawaka, Ind. is one of the older ones in our association. It was admitted to our association as a synodal congregation under the leadership of Pastor Bernreuther in 1850. Contrary to expectations, the congregation remained small, as some changed their place of residence. Others separated from it because they did not belong to it inwardly. Since the church building was outside the city, the congregation (although it had only ten or eleven contributing members) decided in 1862 to build another one inside the city, in order to bring the pure preaching of the Gospel closer to the rest of the German population and to win over those who could still be won over. One was not entirely mistaken; the attendance at the service has increased in a pleasing manner, but the congregation has nevertheless remained small in number of members, for it currently counts only 14 families. Since the preacher's salary is only 250 dollars, the parish, which had already done its utmost, added free housing. This apartment, located directly next to the church, was offered for sale to the congregation at 360 dollars and, since the money was promised to them at mediocre interest rates, was also purchased by them. However, since it subsequently did not receive the money and is unable to raise the necessary sum from its own resources, because it still has a debt of almost 300 dollars to pay and the branch congregation itself has to build a church, the congregation, the majority of which is poor, has no prospect of being able to pay off this debt from its own resources, now or perhaps in years to come, and the congregation is unable to raise the money from its own resources.

therefore feels compelled to make use of brotherly love.

If it is now possible for you, dear brothers, help us! Yes, do not begrudge the devil the joy that would be given to him if we did a wrong request here and in the end the continuation of the congregation should be endangered for the sake of this small debt, especially since there is also an opposition congregation here that does everything to increase its number and is heartily pleased about every damage that we have to suffer. The debt is not particularly great, but it is very oppressive for us. So if each synodal congregation does just a little, we will be helped. The congregation itself promises to help to the best of its ability so that the debt is paid off.

Commending ourselves to your Christian intercession, signed in the name and on behalf of the community

the board

F.J.Th. Jungck, Pastor. Gottfr. Erler. Th. Hofmann. W. Lenz.

Mishawaka, Ind, June 27, 1864.

Submissions should be sent to the address: Rev. k'. I. l'b. Misbnxvnkn, 8t. ^ossprü 6o., Inä., to send. Receipts will appear in the "Lutheran".

Lift up your heads!

Songs of comfort and revival

for the

Christians in this last sorrowful time,

by Hermann Fick.

This is the title of a collection of songs which has just been published by our tireless publishers, Messrs. Wiebusch and Son in St. Louis, Mo. It is true that the songs of our dear friend and brother, Mr. Past. Fick's, need no recommendation for the readers of the "Lutheran"; the former has already sung so many splendid songs to the latter that they expect nothing but delicacies from him. We must say, however, that in the songs of the present collection our dear Fick has, so to speak, surpassed himself. They are a fulfillment of Christ's word: "He who believes in me, as the Scripture says, from his body will flow rivers of living water," John 7:38; but they are also proof that our dear Lutheran church still rightly bears the name of the "singing church," because it has always not only preached the blessed gospel into countless hearts, but also sung it with sweet songs.

has sung into it. A special value of the present collection is also given by the fact that the songs form a whole, in that they all aim to put Christians in the right mood in this "last sorrowful time", and to awaken those who are now in danger of falling into spiritual sleep with the blaring sound of the trumpet, just as those who are now seized by fear and trepidation are awakened by the sweet sounds of heavenly consolation.

The aim is to refresh the people, to raise them above the misery of this time, and to fill them with the most blessed hope of the approaching perfect redemption.

To you, dear Christians, who are worried about being swallowed up by the general flood of destruction of these last days and perishing in it, and to whom many an hour is now coming in which the heart also wants to pine away "as it becomes dry in summer," we therefore most urgently recommend the above dear booklet: "Lift up your heads! There you will find what you are looking for. Soon the poet shows you in the light of the divine word the vanity of the world and the horrors of the coming judgment in a heart-stirring and heart-shaking way, soon he leads you to flowery quiet places, where the fresh springs of comfort and hope, which lie closed in the rocky word, open to you, at which you can refresh yourselves.

The publishers have done everything to make the book worthy of its delicious content. The 22 songs it contains take up 64 pages. The rich printing on the finest paper and the elegant binding with its tasteful arabesques and its shimmering gold edges make the booklet so inviting that one takes it in one's hand with pleasure and feasts one's eyes on it. It is therefore particularly suitable as a certainly always pleasant gift of Christian friendship.

The price of the booklet has been set by the publishers, from whom it can be obtained directly, as follows: The copy 60 cts. and postage 8 cts.

Ordination and inductionq.

On the fifth Sunday after Trinity a. o. the candidate of theology, Mr. Konrad L. Moll, from the theological seminary in St. Louis, was publicly ordained by the undersigned on behalf of Mr. Praeses Bünge according to the form of our agendas and with the assistance of Mr. P. H. Löber before his congregation, the Lutheran St. Paulus congregation in Calumet, Cook Co, Ills, with commitment to all the confessional writings of our church, and inducted into his office. The dear congregation thus received its own pastor for the first time.

May the Lord Jesus, the arch-shepherd of His flock, make this new servant of the Word capable of feeding His congregation

properly as His under-shepherd, and may He give His Holy Spirit to the congregation, so that it will gladly follow God's Word whenever it is held up to it. JEus may make this new servant of the Word fit as His under-shepherd and give His Holy Spirit to the church, so that it will gladly follow God's Word whenever it is held up to it, which will certainly bring mutual bliss.

W. Heine man.

ddress: kev. Conrad 1^, Noll, Hops, Oook Oo., IH8.

Conferenz display.

The Fort-Wayner Pastoral Conference is ver-
collects Tuesday, Aug. 2, morning to Thursday, Aug. 4, evening.

M. Stephan.

Invitation.

Since the Lutheran congregation of Trinity in St. Louis intends to solemnly lay the cornerstone of its new church to be built at the corner of Eighth and Lafayette Streets with God's Word and prayer on the ninth Sunday after Trinity, in the afternoon at 4 o'clock, it hereby invites the dear fellow believers of the neighboring congregations to participate in this celebration.

Obituary.

On June 25, in the evening at 5 o'clock, a tired worker, who had long borne the burden and heat of the day, celebrated his longed-for end of work. On this day Mr. Rector emeritus, Joh. Jacob Gönner, passed away after overcoming great pain at the age of 57 years, 1 month and 14 days and went, 'as we confidently hope, to his eternal rest. Since 1843 he administered, as far as his frail body allowed him, the office of a teacher of ancient languages at our Concordia - College with conscientious fidelity. Finally, consumed by severe, often recurring gout pains, he saw himself forced to resign from his office 3 years ago and retire. Only rarely did he have days of relief. In the last 3 months, his old gout pains returned with increased severity and consumed his last vital forces. He endured his pain with great patience. His deep consolation was Jesus Christ, the Savior of sinners; calling upon Him, he finally gave up his spirit. On the following day, the 5th Sunday after Trinity, in the evening at 7 o'clock, his disembodied body was laid to rest in the nearby graveyard at the side of his former colleague, the blessed Prof. Biewend, accompanied by numerous friends. He leaves behind a widow who cared for him with devoted love until his last breath. His numerous students will keep him in grateful memory.

Th. Brohm.

Receipt and thanks.

For poor students

received (speziell für die Brunn'schen Zöglinge) from Mr. H. Künecke in Carondclet, Mo., \$5.00. - from Mr. H. G.
Gerkon in Pastor John's Filial Parish \$3.00.- from same for new arrivals \$2.00. - for same" from Mr. Biermann in Vcnedy, Wash. Co., Ill., \$5M.

For Pastor Röbbelen

by Rev. Sallmann at Newburgh, O., from Mr. H. H. Bohrung as a thank offering \$3.00.

For Pastor Sommer by Pastor Sallmann by Mr. H. H. Böhm'ng "W Thank Offering \$3.00.

For missionary Clöter by pastor Sallmann from Mr. H. H. Bohrung B thank-offering \$4,00.-by eueren from individual Giedn" of his
congregation \$3,50.

C. F. W. Walther.

Volume 20, St. Louis, Mon. August 1, 1864, No. 23.

Travelogue by Past. Brunn.

After my three-year habit, I again went on a mission trip to northern Germany after Pentecost, which this time was accompanied by greater blessings than ever before. I first went to the Leipzig Mission Festival on May 18, where I spoke at the festive evening for our American Mission and received a contribution for the same. The days in Leipzig were richly and wonderfully blessed for me, our missionary work for America has already won numerous warm friends everywhere, and so there was a joyful get-together in Leipzig from early morning until late at night with dear friends and brothers who are closely connected. Yes, to the praise of the Lord, I cannot praise enough with what open arms and hearts I have been received everywhere on my entire journey, I have not been able to satisfy all the invitations I received everywhere, and with force I always had to tear myself away where I was, and promise a longer visit at another time; Even today, as I write this, my heart is deeply moved and touched by all the proofs and expressions of heartfelt love and sympathy with which I have truly been showered, and I, for my poor little person, would truly not be worthy of it if I could not think that all this was not meant for me as well as for the high holy cause I represent. I represent, the work for your synod in America.

From Leipzig, I first traveled with the dear Pastor Laster to Meerane, where we negotiated especially with an excellent teacher there, who wants to join you in America, but probably only next year. From there we went to the first pilgrim clerk, Diac. Böttcher in Reichenbach, who so faithfully represents our cause in the Pilgrims and is completely of one heart and soul with us. After that, however, I had to rest for a few days with dear relatives in Zwickau and I already believed that my whole journey was at an end; the Leipzig days had affected me a little too much and my strength seemed to waver. But thank God two days of rest helped me up again completely. From many sides, requests for missionary lectures had now come to me from the Muldenthal, and I had trouble satisfying them. On May 24, I gave a lecture on our American missionary work in the crowded schoolroom in Meerane, where I returned once again; on the 26th in Schwarzenberg in the Ore Mountains, where I found a particularly warm welcome in the home of Pastor Winter. On the 27th I spoke to a large gathering in Zwickau in the auditorium of the Gymnasium. On Sunday, the 29th, I was invited to Lößnitz, where I preached a missionary sermon in the afternoon in a crowded church; however, I felt very comfortable in Lößnitz in the circle of the many faithful Christian friends who gathered from the town and the surrounding area, and many of whom were still sending me a "thank you" when I left.

On Monday morning I traveled first to Glauchau, from there to Lichtenstein and Kallenberg to the excellent Pastor Eckard, in whom I found a particularly active and zealous friend of our American Mission. Closely connected with him is the faithful mayor Fröhlich in Lichtenstein, through whose kindness we were granted the use of the large town hall for a mission meeting in the evening. Lichtenstein and its environs are considered in Saxony to be a rallying point for many believing Christians, and I hope that there, as in the entire Mulde Valley, our American Mission thing has now gained a permanent foothold. On Tuesday morning Fr. Eckard took me to the dear school teacher Vogel, who has made it his business to recruit young people for our Steeden institution. After many richly blessed conversations, some of them about Christian teachings, I said goodbye to Father Eckard, who had become very valuable to me, and started my way back to Leipzig. Of course, I could have spent many more days in Saxony, but my time was up. My next destination was Berlin, which I only wanted to touch in flight. But it did not work, I could not resist the many urgent requests to stay over Sunday and preach a mission sermon. But I am not sorry to have stayed, I have made many dear friends in Berlin, recruited quite a few young people for America, and on June 5 I gave a mission lecture in the beautiful Lutheran church in Berlin.

And what is perhaps most important, I have become close friends with Mr. Schlawitz and Dr. Preuß and have encouraged both of them to reprint the Weimar Bible; we have spent a whole evening discussing it and there is great hope that the work will be carried out. I was pleased to find in Buchh. Schlawitz as well as in Dr. Preuß such warm admirers of our old ones, both quite enthusiastic for an unadulterated restoration of the old classical works of our church. I also visited our friend and brother Eggen and talked with him about many things, but for him and his people the separation from Breslau is absolutely certain once and for all and there are no reasons against it. God knows what may become of this Berlin story, for as deeply and heavily as the endless lamentation of doctrinal confusion in our German Lutheran Church weighs on me, it is not possible to break with the entire Lutheran Church of Germany so abruptly, baldly and nakedly as these Berliners want to do. My present journey through Germany has convinced me anew that at first it is only individual outstanding men, such as Huschke and others, who stand as real and persistent defenders of false doctrine; among the great mass of our pastors there is still complete lack of clarity, especially in our regional churches, and there we certainly gain more for the truth by kindly accepting the weak than by a severity that is still incomprehensible to most and therefore becomes a source of annoyance. It will have to be our task to unite both, the right loyalty to the confession of the pure doctrine and yet also an untiring patience towards so many beloved, still erring brothers. - From Berlin, I managed to make a side trip to Fürstenwalde to visit Pastor Lohmann, with whom I discussed our Prussian church dispute in particular. I discussed our Prussian church dispute with him and, thank God, came to an ever greater agreement. On Monday, June 6, I took leave of Berlin and traveled first to Rostock. There I found the most friendly reception with Professors Mejer and Philippi, the former did not do otherwise, I had to be a guest in his house together with Pastor Münkel, who was also present. The hours I spent there were most enjoyable. With Pastor Münkel and Prof. Mejer I found myself most in agreement on the principles of doctrine; Prof. Philippi also rejects Huschke's doctrinal system as decidedly un-Lutheran, but he resists the importance we attach to the spiritual priesthood of all Christians; he believes that the general moral principle of order is the ground on which we must construct the church government, and that this must still be subsumed in the fourth commandment in a certain respect. I can only regard this as a simple inconsistency in Philippi's, as far as I know, correct conception of the nature of the church. - In passing from Rostock, I visited the board of the Mecklenburg God's Box in Bützow, who

again with a considerable gift for our mission. I had to give up several other visits for lack of time and went directly via Hamburg to Stade in Hanover. The days I spent in Hanover will be unforgettable to me for a long time; they were days of blessing and refreshment from the face of the Lord. Especially in northern Hanover, the interest in America has always been so close, already because of the local location of the country, and it has indeed only needed one opportunity there to exercise it, and it bursts into flames. In Stade, I spent only one evening in intimate discussion with our many friends and brethren there, who immediately gathered on the news of my arrival, the dear pastors in Stade, Seminary Dir. Schmidt, collaborators Dieckmann and Peters. Unfortunately, the time of my stay was too short, because on Sunday, June 12, I had agreed to preach a missionary sermon in Willstedt, not far from Bremen, and so my stay in Stade was not longer. In Willstedt I found the warmest welcome in the house of Mr. Superintendent Ocker and in the church such a crowd that everything was still full in front of the doors. How lively the participation for America is, you can already see from the fact that the collection for our mission at the end of the service amounted to 78 Thlr. Monday I spent in Bremerhaven with our dear old friend Ruperti, with whom I was able to enjoy and refresh myself in complete unity of mind and heart. But we were not idle for America, because I had ordered 5 young people from the surrounding area to come there, who had registered for the school board in America and whom I wanted to get to know better there. They all came and I was able to discuss the necessary things with them for a few hours. On Monday evening we left for Lesum to visit the venerable Superintendent Ruperti, who had organized a mission festival on Tuesday exclusively for the benefit of our Americ. Mission. In the morning, Father Ruperti from Bremerhaven preached, after which I spoke in particular for the Americ. In the afternoon, all the guests gathered outside in the forest, where there were various speeches. I shared a few things about our church experiences in Nassau and the origin of our gravelly institution. From the forest we went directly back to the railroad and from there into the mail car, because the next day I was to attend the big mission festival in Schessel again. There I also met Pastor Th. Harms of Müden, with whom I had already found great cordial agreement and warm zeal for our Americ. Mission. This time, too, I found myself quite close to him, to my heartfelt joy; he preached the sermon in the morning, and Pastor Nicolassen and I talked in the afternoon. The number of listeners was estimated at several thousand.

On Thursday, I hurried to Bremen once again to complete the ship's escort to New York for my travelers, and from there via Daverben and Verben, where there are still dear friends to visit, to Hanover. If I had had time, there would have been more to do here, but there we have your faithful and zealous representative of our cause in our old friend Pastor Hoyer. In the evening, I held a missionary hour in his little church, to which Consistorialrath Uhlhorn spoke a few introductory words. Pastor Hoyer intends to continue these missionary hours monthly from now on, together with other associated ministers in Hanover. On Saturday I hurried home from Hanover. God had miraculously

strengthened my forces, especially in the last few days, so that I had not succumbed, but could immediately return home on Sunday, fresh and cheerful, to administer my ministry in the usual manner. Praise and glory to God for everything.

Externally, too, the Lord has blessed my journey so richly that there is no lack of means to bring our children to America. Oh, how I must praise the Lord again that He is helping so wonderfully and gloriously this year to lead everything out and is not letting us suffer any shortage; how God's grace and blessing is so evident in our work for America that we are allowed to send so many workers to you every year, especially now that the shortage of such in America is threatening to become greater and greater. When I consider the blessed three-year course of our institution here, when I survey the number of our sendlings including the 18. -20 this year, when I see how our missionary cause for America has already gained such a firm foothold far and wide throughout Germany, how especially so many prejudices against your synod have disappeared and so many friends have been acquired for it: then my heart and mouth would like to overflow with rejoicing and singing praises and I would like to fall on my face and thank the Lord, who does such miracles, yes, does them with such insignificant tools and contemptible means. - If the Lord wills, the following are to leave Bremen on July 1: 1. E. Slruve from Hanover, destined for the seminary in St. Louis. 2. Gustav Hieronymus and 3. Heinrich Hieronymus, both from Glauchau in Saxony, 4. F. Liebe from Lößnitz in Saxony, 5. R. Köhler from Prussia, 6. W. Sandvos from Erfurt, 7. G. Lehnigk from Silesia, 8. H. Fischer from Königsberg, 9. Johann Feiertag from Berlin. Destined for Fort Wayne for the school board: 10. Th. Diessner from Lesum in Hanover, 11. D. Fechtmann, also from there, 12. Könnemann from Bremerhaven, 13. teacher Lins from Waffensen near Verben in Hanover, 14. Rud. Müller from Angermünde in Prussia, 15. Reinhold Vogel from Berlin and 16. K. Köbel from Möst near Dessau. In addition, there are those who had already departed in the spring: 17. Nic. Müller from Hesse and 18. teacher Hesse from Daverden in Hanover; and finally, if the Lord wills, the following will depart at Michaelmas

travel: 19th teacher Wahlers from Hannover and 20th teacher Meibohm, also from there.

However, God's blessing is not only evident in the large number of these sendings, but even more so in the fact that I may cherish the firm confidence that I will also be able to send you truly useful, faithful people. I can see how the Lord Himself has a sieve in His hand among the many who come to me for America, and how He stands in the way of those whom He does not want to have crossed over. However, there are also external obstacles in the way of many of them. One excellent teacher, who was already ready to go, was prevented by illness, three others could not obtain the consent of their parents, and I have arranged the trip with several of them for next spring. Some teachers from Hanover might still have come if I had been able to offer them the necessary travel funds, but I did not want to rush things, so it does no harm if they have time to let their decision mature inwardly until next spring. In July, I will again accept 10 new pupils into my institution, but the number of those who have applied is still far from being exhausted. So you see, if the influx of students from Germany into your institutions in America is now diminishing, there is still no shortage here, and it is God's gracious guidance that has opened the door to Germany for you at this time in order to get workers from here. The gracious blessings of the Lord we have experienced in our work for America can only strengthen our hands and hearts and encourage us to renewed cheerful zeal and fresh work on the path we have trodden. May the merciful God grant it.

(Sent in by Pastor Stecher.)

Fourth Mission Festival in Northern Wisconsin.

This year's mission festival of the Lutheran congregations in Sheboygan County was exceptionally held earlier than in previous years, namely Sunday, June 26. Because our dear guests from St. Louis and Ft. Wayne had given us hope to visit our district conference on the occasion of a delegation of our synod to this year's meeting of our Norwegian sister synod in Wisconsin, we left the determination of the conference date to them and decided to celebrate our mission festival on the Sunday in between. To our great joy, Professors Walther and Cr  mer were kind enough to preach the festival sermons and Dr. Sihler the pastoral sermon at our conference in Sheboygan. With such a prospect, it was advisable to hold the mission festival in the center of our neighboring congregations, if possible, in order to give as many people as possible the opportunity to attend. The dear congregations of the Past. Ottmann's dear congregations in Sheboygan Falls and Plymouth were also heartily willing and ready to resume an earlier invitation.

and this time to entertain the guests.

Since we could hope that at least 200 guests from Sheboygan would participate in the M. Fest, the Sheb. R. R. Co. was willing to agree to an excursion trip at half price and also to bring the party guests to Plymouth. Sunday morning at 7 o'clock the necessary cars for 400 persons were already attached to the snorting locomotive. But looking around they were overcrowded and the depot platform was still crowded with people, so that another car, and then a second one, had to be added to the train to accommodate the many guests. None of our earlier Mis. festivals had ever aroused so much interest. When we arrived in Sheb. Falls, a long line of wagons overflowing with guests from Town Hermann, Plymouth, Town Abbot, Town Wilson, etc. had already driven out to the fairgrounds, and others were still following.

The fairground, a lovely copse near the city, which the English owner had willingly allowed to be used for our celebration, was as shady and pleasant as one could wish in the sultry heat after a long drought, and also quite appropriately arranged. A gallery for the choir of Sheboygan singers and the speakers rose in front of the rows of benches, which were increased by the unexpectedly large number of guests until all the boards still lying ready were used. A short distance further back in the bush, a long table with benches for hundreds of guests had been set up, and a hut with large boiling kettles full of coffee, as well as several barrels of ice water, stood next to it. Many English people from the city, partly on foot, partly riding or driving, had gathered and were quietly and decently watching the course of the feast.

After the sound of the locomotive had indicated the arrival of the guests from Plymouth, the celebration began with singing and just as they arrived on the festival square, Prof. Walther appeared and held his festive sermon. I refrain from making a judgment on this sermon, which was listened to with the greatest attention, in the hope that the dear celebratory speaker will decide to include it in the "Lutheran" as a lasting blessed reminder of this uplifting missionary celebration; he would certainly be assured of the silent thanks, not only of many of the celebratory guests, but also of all the readers of the same.

That between the speeches the whole assembly sang and performed chorales and the singing society arias was only incidental. After a short break, a historical mission report was given, which followed exactly that of the last mission festival: "About the mission work of the Lutheran heathens offered by King Frederick IV of Denmark in the East Indies, from Barth. Ziegenbalg's death until the death of Chr.

The conference that went before the meeting had issued the report to the rapporteur in his absence.

At high noon, all the guests of the feast, who, like the four thousand and five thousand in the desert, had become quite hungry after receiving spiritual food, were invited to a simple banquet. A feast companion assured to have counted 2000 guests. There was the concern that the mouth supply would not be sufficient, because hardly half of the guests had been expected. But they ate and drank the coarse buttered sandwiches with coffee, seasoned with the most delicious appetite, and were all satisfied. From 700 pounds, by a baker of the municipality is Falls to bread baked flour and 60 pounds of butter, remained only the cut last bread and a heap of crumbs, and the coffee with milk boiled by 120 buckets full of water was likewise devoured up to the dregs. Even Englishmen, seized by our festive joy, took part in our modest meal. The owner of the festival site refused any thanks for it, expressed his respect and joy about the good attitude of the many guests and put it at our disposal for later festive gatherings.

A dignified and uplifting conclusion of our celebration was then prepared for us by Prof. Crämer through his moving sermon on Marc. 16, 15. 16.

After the final song, all the guests hurried back to Falls, from where, along with those who had come by carriage, the guests from Plymouth were the first to travel home by rail. They drove home. After the return of the cars, the rest of the crowd drove back to Sheboygan with them. The two collections resulted: For the pupils of the Past. Brunn in Nassau (inner mission) H67.22. For the heathen mission iK45.47.

A scoffer here had said: Our Lutherans are all after Falls to ask God for rain. And behold: after our conference guests had departed, the gracious God gave a delicious rain, which moistened the arid soil, so that now field and forest can once again green, blossom and bear fruit.

The speaker cannot conclude without first urging all synodal congregations that have not yet celebrated a mission festival to consider whether they would like to make an attempt to celebrate annual mission festivals in their circles. Before the attempt is made, the matter appears more difficult than it really is. We have experienced this here, not without embarrassment, but to our great joy. The possible comparison of the mission feasts with the camp meetings of the enthusiasts is soon enough refuted by experience, and then ceases altogether. How great, on the other hand, is the twofold blessing achieved by such missionary festivals. The spiritual blessing that the feasts bring to the people is beyond all human calculation. But what a further rich blessing would be brought about if more and more mission festivals were held annually in the

In this way, we would not only gain the means to fill our missionary treasury, but also to support our dear Past. Brunn with rich contributions, to be able to send quite a few faithful co-workers over to our great harvest, which is still so lacking in workers. Mr. Past. Brunn himself expressed the wish in a private letter that more and more annual mission festivals be called into being in our synod to support his institution. Should not the love and faithfulness with which this dear fellow believer serves our synod without being asked have obliged every congregation to thank and serve him in return in such a way as to fulfill his unselfish wish? To the glory of God and His holy name, amen.

Sheboygan, Wisc, July 4, 1864.

A. D. Stecher.

(Submitted.)
 Stop reading.
 1 Tim. 4, 13.

This is not said to Timothy alone, but to all evangelical preachers. For all ministers of the Word called by God through men are not referred to direct revelations, like the prophets and apostles, but what God reveals to them through his Holy Spirit, he reveals to them indirectly, through his Word, in that they read and study it and diligently move it in their hearts through meditation and prayer. Therefore, an essential part of the ministry of preaching is to stop with reading. Therefore, an essential part of the ministry of preaching is to stop reading, to keep to the word that is certain and can teach, and to pay attention to the teaching as well as to oneself. For only in this way can a preacher become competent to teach and to exhort by sound doctrine, and to punish the gainsayers; only in this way can he take comfort in the promise: where thou doest these things, thou shalt save thyself, and they that hear thee.

From this, every Christian congregation can get an idea of the right form of its pastor. If your pastor is a man who always stops reading and studying, and only cares about worldly things, politics, agriculture, etc. as much as he has to, then praise him for that. And you will perceive his silent reading and contemplation aloud in his teaching and conduct. It soon becomes apparent whether a preacher studies only in monkish self-sufficiency or for his own amusement, or whether he has in mind to become more and more capable of teaching and exhorting. To fill in all kinds of gaps, to awaken the gift that is in him, so that his growth in all things is evident, and he can always act with freshness and warmth of heart in his ministry, so that it should not be up to him at least if people are not awakened. These are holy hours when a preacher contemplates God's eternal and true thoughts of love in silence, because it flows not only to himself but also to the

The Lord's will is to give life and salvation to souls who are commanded to him through such study, and it is God's good pleasure to do so through people who are placed in this holy office. It is God's good pleasure through people who are placed in this holy office to preach the beatific sermon to us. The Lord of hosts Himself has made the evangelical preachers His angels and messengers, that their lips should keep the doctrine and that the law should be sought out of their mouths (Mal. 2, 7).

How important it should be to all Christians that all their preachers should be able and easily able to stop and read and study God's Word, and that no one should be prevented from doing so! It is not enough that we have teaching institutions and professors; every pastor should study in his office, for St. Paul makes it an essential requirement of every bishop or pastor that he stop to read. Many think little or nothing of the diligent study of their preachers. Compared to themselves, who are busy from morning till night, they consider a pastor to be a slacker when it comes to books. "A pastor must have studied a lot," they say, "and the proof of the pudding is in the eating. Some also fear that the pastor will be too timid for them if he studies so much. And as they think of their If preachers do not appreciate study, they do not appreciate it in themselves. They do not belong to the class of the Beroensians, who researched daily in the Scriptures. Their mind does not go beyond what fills the purse and the belly. The current of the times has swept them away. Oh, how the church suffers from this earthly attitude of many of its members! What spiritual impoverishment, what satiety, what disdainful disregard for the heavenly goods of the church of Christ must be lamented! If God does not soon pour out a rain of grace of his Spirit on the arid soil of the hearts, then the right preaching of the gospel will be lost. How many preachers will be able to resist these anti-Christian powers of our time in the long run? How many will continue reading and researching in the never-aging divine Word, when

Even though spiritual coldness is growing around them, may they remain the salt of the earth, the light of the world, and may the word of wisdom not be silenced in their mouths?

The temptations to do this usually hit a preacher of a very small congregation harder than he is assigned a larger sphere of activity. In a small congregation, a preacher is soon acquainted with the state of the congregation, and if there is not much spiritual life there, or still to be expected, his situation is much more difficult and oppressive than in a larger field of work, where he always experiences new things, new struggles and victories, and even if he has to make sad experiences of one part of his congregation, perhaps another still gives him hope. Therefore, in a larger field of work, a preacher is more encouraged to continue reading and

researching in God's Word than in a small one, which can easily fill up all his congregations.

The joy of his sacred office can rob him of it. Therefore, where possible, we should not make our parishes so small, as is often the case, but keep them larger, so that the blessing of the Word may be more abundantly and diversely manifested.

School teaching, which is given to the preachers of small churches, makes their situation even more difficult. For although a pastor should feed the sheep as well as the lambs of Christ on the pastures of the gospel, and although schooling is especially good for beginners, it is against the purpose of the sacred ministry if a preacher has to teach school all the time. However, it is against the purpose of the holy preaching ministry if a preacher has to teach school all the time. Sooner or later the one, sooner or later the other office will be impaired, and each can only be half fulfilled. But it should be so in the Christian church: If anyone has an office, let him wait for it. Read also what the wise Sirach says in 38 Cap. V. 25 ff. that no other simultaneous office is compatible with the office of teaching or preaching. This should be taken to heart by those who would like to make the pastor a schoolmaster who preaches on the side, and who are under the illusion that they have nothing more to learn from their preacher, so it is best that he teaches the children in school who need it most. This is also a sign of the times, that one considers it most suitable that preachers do not stop with reading, praying and the ministry of the Word and instead teach the ABC, writing, reading, arithmetic 2c. Apostolic would be rather this: It is not good that we omit the word of God and keep school for it, therefore rather look around for Christian school teachers, but we want to continue with praying, reading and preaching the word. But if it is not possible in a congregation to have both preachers and school teachers, because the congregation is too small, move the narrow pens further out, for the earth is the Lord's and what is in it. But if it remains as it is, that most preachers are prevented from their divine right to stop reading by keeping school, then the punishment will not fail: preaching without continued study will finally be followed by spiritual bankruptcy in some form or other. For it is obvious that he who always spends without earning becomes bankrupt.

To the ecclesiastical chronicle.

Mission. At this year's Lutheran mission celebration in Leipzig, Mr. Hardeland, director of the mission, presented the annual report. Among other things, the Saxon Church and School Gazette reported the following: He was allowed to describe the past year as a rich harvest year, in which close to 600 heathens were led to the Good Shepherd and incorporated into his congregation through baptism. However, the conversion of the Gentiles did not always take place directly through the sermon and after the sermon, as Ap. 2, 41, but the rumor of the preached Christ is spreading more and more.

and bring forth a rumor, so that one pulls the other. Mayavaram has the largest share in this rich harvest. It is the granary and the most populated part of India, so that Missionary Schwarz has 68 villages to serve. He has been posted there since 1845 and has had to work the barren soil for a long time. In 1860, he had barely 300 parishioners, but last year he baptized 287 alone and the parish now numbers 800 souls.

How Mr. Iowa reports to Germany. Readers will remember that we told them how a former school teacher, who wanted to prepare for the preaching ministry in our practical seminary, was dismissed by us after a year and a half of trying with him only because of his complete inability. The same, as we also reported, went over to the Iowans, who knew the facts quite well. Now how does the Iowa professor Gfried Fritschel report to Father Löhe about the matter? He writes according to Löhe's "Kirchl. Mittheilungen" of April and May of this year, the designated school teacher "was separated from the Missouri Synod by certain discords."! A gross untruth! It seems, however, that other synods and communities can best use just that alks our seminaries which we cannot use because of absolute incompetence, even what we cannot use because of immorality. At least the "Ref, Evangelist," from whom others have copied it, writes in regard to another case reported earlier: "The Lutherans expelled a student, as they believe - because of great sins - like others, because he was not old-believing enough in the doctrine of church and ministry. To this we can only say: If other communities have such a good stomach that it can digest what we throw out, we call out to them: It is, of course, not honorable for them, and it is just as mean as conscienceless to want to bring us into the suspicion of such an infamous lie without proof, as Mr. Evangelist obviously does.

The Norwegian Lutheran. Synod. After our general synod, on the occasion of its last year's meetings in Fort Wayne, had commissioned Dr. Sihler and Prof. Crämer, as well as the editor of the "Lutheraner", to take part as delegates in this year's meetings of our Norwegian Lutheran sister synod, the aforementioned have discharged their commission. The meetings were held at the church of Mr. Pastor Brodahl in Town Perry, Dane County, Wisconsin, on June 8-15 (this inclusive). Of the 24 preachers composing the synod, 23 were present; the missing one was absent through illness. There were 97 representatives from the circa 100 congregations of the association, as well as the three professors employed at the synod's college at Decorah, Iowa Larsen, Schmidt & Conrektor Sievers, and 6 school teachers. The main subjects of the meeting were church discipline and college matters. The discussion of the former was based on an essay by Pastor Schwan that appeared in the "Lutheraner" a few years ago. We cannot say how faith-strengthening it has been for us to see this church body in action. As great as our expectations were when we entered the midst of it, they have been far exceeded. With heartfelt joy we were able to see that the pastors, most of whom are thoroughly theologically educated, are full of the most ardent zeal for the pure Lutheran doctrine and for the implementation of the same in the life of the church and of each individual soul, and not only clearly recognize their great task, but also, richly gifted as they are, solve it with great ability and quite visible blessing. As extensive as their parishes are, so that often a preacher has to travel hundreds of miles to bring the word of life and the consolation of the holy sacraments at least a few times a year to a lonely congregation, their influence on their congregations is a richly blessed one, judging by those present at the synod. We were astonished by the active participation of the laity in the proceedings and by the excellent order in which they took part. There is no doubt that the Lord has a great work among our Norwegian brethren. It goes without saying that they are not lacking in hard and difficult struggles, but by the grace of God these men not only know how to teach, but also how to defend themselves. It gave us great joy to see that Prof. Schmidt, whom the Norwegian Synod has called to their institution from ours, is not only in full blessing in his position as a teacher as well as a member of the Synod, since he has now also acquired the Norwegian language so perfectly that he can fully utilize his rich treasure also in Lutheran theology. The synod, both pastors and congregations, also know what a rare and important gift they have in him, and hold him dear and valuable. Prof. Crämer and Schreiber were so fortunate, by the way, to be able to attend not only a conference of Missourian pastors in Sheboygan, Wis. after the end of the Synod, but also the laying of the cornerstone of a new magnificent college building of the Norwegian Synod in Decorah, Iowa, on June 30, and a subsequent Norwegian pastoral conference. Here, too, we found only new evidence that the synod and its institution, supported by the Norwegian people with admirable generosity, are in full bloom. May the Lord continue to bless our Norwegian brethren as before. Their faith is our faith, their spirit our spirit, their aim our aim, their

Struggle our struggle, their victories our victories. Praise be to God for His unspeakable gift and grace in these sorrowful times.

Happy return. We have just learned from a letter of our dear brother Pastor Wüstemann from Hoboken, N. J., dated July 19, that he has returned from Germany together with his family, and will be ready to take up a preaching ministry again after his arrival in Detroit, Mich.

Church dedications.

On the second Sunday after Trinity, the Lutheran congregation of the Holy Cross in Monroe Co. Kreuz in Monroe Co., Ills. had

the joy of consecrating their new church, built of quarry stones, to the service of the Triune God. God favored this day with good weather, so that early in the morning of the feast day a large crowd gathered on the festival grounds. There were so many guests from the neighboring communities of Centreville, Columbia and Red-Bud that the new church could hardly hold half of them. The dedication sermon was preached by our dear Prof. Brauer on 1 Kings 8:61, and from these words he presented in an emphatic vest: "The right church decoration, which is: a righteous heart before the Lord our God." At noon the congregation entertained its guests with food and drink in the green forest under the shady trees. Although this meal was too modest, it was soon replaced by a plentiful meal provided by Rev. Schaller from Red-Bud invited us to the "great supper" in the afternoon sermon and said to those invited: Come, for all is ready. To elevate the celebration, Past. Holls with his singing choir performed some pieces.

This is the third church that the local community has built since its existence.

May the gracious God, who also faithfully assisted in this construction, helped out of difficulties and removed all obstacles, preserve this house built in His name, may His mercy in Christ be abundantly shown to all who visit it, and may His loving Word be preached loudly, received in the right faith and honored with a godly life, and may the holy sacraments be administered and used in accordance with Christ's institution and for the salvation of souls. May the holy sacraments be administered according to Christ's institution and used for the salvation and life of souls. May God be with you. Amen.

I. G. Birkman.

After the foundation stone of the German Lutheran Church of the Trinity in Hicksville, Long Island, had been laid on March 3, the congregation had the great joy of being able to consecrate its completed little church to the service of the Triune God on the sixth Sunday after Trinity, July 3, which was also warmly attended by the neighboring sister congregations. . The celebration began in the usual manner: after Mr. Pastor Tirmenstein from Port Richmond had said the consecration prayer, Mr. Pastor Weisel from Williamsburg preached the sermon on the consecration gospel Luc. 19, 1-10 and then the undersigned preached on the same text in English. In the afternoon Pastor Tirmenstein preached on Ps. 26, 6-8.

But to the Lord, who has done so great things for us.

thau in this last afflicted time, be praise and thanksgiving for all his bestowals of grace. May he also help us to ensure that nothing is preached here but his holy word loud and pure, and that we also live by it as grateful members of our faithful Lutheran church.

C h. August Weisel, Hicksville, Long Island, N. N.

Dear readers will soon become accustomed to hearing only about magnificent church buildings and their dedication; we can report nothing of the sort. The settlement from which we report is still quite new and therefore also limited in external resources. It is a nicely built log church, built by the Lutheran congregation of St. Paul in Town Wallace, Perth Co., Canada West, (22 miles from here), which was consecrated on the last Sunday after Trin. 6th Sunday after Trin, was dedicated. Our pastor Röder, who came 90 miles away, partly by arduous means, preached the festive sermon on the consecration gospel, from which, for the sake of the English Episcopalians present, he reproduced a short excerpt in English. The undersigned performed the liturgical service. The feast was heightened by the participation of many members from my other parishes, Elmira and Flora. The little church was decorated in a simple and lovely way, among other things also with the famous, otherwise almost everywhere rare, but here growing wild in quantity so-called balsam trees.

May the faithful God now preserve peace for the common people, who are exposed to many temptations and otherwise much challenged, and grant that the healing balm of the Gospel heals the consciences wounded by the law. Amen.

West Woolwich, C. W., July 7, 1864.

A. Ernst.

Ordinations and introductions.

On the 5th Sunday after Trinity, the 26th of June, the candidate of the holy preaching ministry, Mr. Carl Schuricht. Carl Schuricht, educated at the practical seminary in St. Louis, Mo., after he had passed the prescribed examination and had received and accepted a regular appointment from the German Lutheran St. Paul's parish in Petersburg, Menard Co., Ill, was solemnly ordained and inducted into his office by the undersigned on behalf of the Venerable Mr. President I. F. Bünger before the assembled congregation.

The Lord Jesus also crowns the work of this servant of His with many blessings.

W. Bartling.

Address: Usv. O. Locurielrt

Lox 159. ketersbur", Utznarä Oo., Ill.

Mr. August Ebendick, hitherto a pupil of the practical seminary at St. Louis, Mo., was ordained and inducted by the undersigned in the midst of his congregation on the 8th Sunday after Trinity, July 17 of this year, after having made his Eramen and having received and accepted a regular profession from St. John's parish at Strattonport, Long Island, N. A., by order of Mr. President S. W. Keyl.

May the Lord make him a blessing.

F. W. Föhlinger.

Address: kov. H.. Monäiolc, Ltratdonpord,

IwnZ Islanch "V.

After Mr. Candidat Friedr. Wilh. Mich. Arendt, formerly a pupil of the Proseminar at Steeden, then of the Concordia Seminary at St. Louis, received a regular appointment from the Lutheran St. Peter's Parish at Middleton, C. W., he was ordained and installed in the midst of his congregation on Wednesday, July 6, by order of the Honorable President of the Eastern District, Rev. W. Keyl, was ordained by the undersigned in the midst of his congregation and installed in his office.

May our dear Lord Jesus bless the shepherd and the flock!

E. Röder.

Address: Uov. IV IV. Kl. ^.reruld velüi I". O., Norkolk 6o., 6. IV.

Since Professor Fleischmann was forced to give up his busy teaching position at the school seminary due to weakness of the eyes, he took up the pastorate in Marion T., Adams Co., Ind., after the end of the school year, which had become vacant due to the removal of Pastor Husmann, and was inducted into his new office by the undersigned on behalf of the venerable Presidium of the Middle District on the 6th Sunday after Trinity.

May the Lord bless him for many!

M. Stephan, Pastor.

The address is as before:

Uov. HeiZelunann

Lox 1735. I'oit IVa^ne, Ivä.

Mr. Pastor Bühl had accepted a calling of a congregation he had planted at Massilon, Stark Co., O., and after being dismissed from his former congregation at "Akron, Summit Co., O., with deep sorrow, but with surrender to the will of the Lord, on the 5th Sunday after Trin, the 26th of June of this year, by the undersigned, by order of the honorable presidency of the Lutheran synod of Mis- souri 2c., middle district, was publicly and fe'lich inaugurated into his new office before his congregation.

May the merciful God bestow rich blessings on this minister of His Word and his congregation.

Akron, Summit Co, O. G. Th. Gots ch. July 9, 1864.

Address: U,sv. I. IV Lueül

Uassilon, Ltnrlc Oo., O.

Concordia Collegium.

All those who intend to send pupils to our institution for the coming school year are kindly requested to send in their applications as soon as possible, accompanied by certificates.

Although the visitation that has now come upon us together with this entire country is very likely to arouse various worries and troubles of the heart, the word of comfort and grace remains firm that we should cast all our cares on the Lord and be sure that he will take care of us. He has so far acted fatherly above all expectations, and whatever may come, hidden from our shortsightedness, will not happen without the will of the same almighty Lord, without whose will not a hair will fall from our heads, who is at the same time the duke of our souls, a merciful father.

is. With the firm support of this certain consolation we approach the work of our next school year and ask all brothers and friends, especially the parents and patrons of present and future pupils, with regard to our school, to consider only that which God has set for it as a holy task, unconcerned about the ravings of the adversary and all fear and distress in the world. This task is and remains to train boys in pious discipline and proficient knowledge and to prepare them for theological education. Therefore, it is a vital condition for the flourishing and beneficial success of the school that the lower classes of the school, especially the beginning class, be abundantly supplied with new students. Only in this way can the regular progression of the school be maintained undisturbed, while otherwise a failure of one year would have a very sensitive effect on the entire course of the class sequence in the six years of our school education, and each time, in the same degree in which the filling of the lowest class with new pupils is insufficient, after the course of six years the number of pupils maturing for the theological seminary must be insufficient. We can just as well, indeed better, teach thirty pupils at the same time and hand them over to the seminary in a mature state than small divisions of about fifteen, ten or even less.

Therefore, we would like to sincerely ask and encourage through these short and insignificant words, that all brothers, parents and patrons with us would confidently and cheerfully look at the Lord's dear work and his dear young boys alone, and what they ask for, confidently attack it as a valuable service of the Lord, promote it with all the means God provides, and carry and accompany it with fervent, faithful prayer. The more capable boys are sent to us in the house, the more cheerfully we want to tackle the work and entrust everything else to the gracious care of the heavenly Father. May God be with us in mercy through our Lord Jesus Christ. On behalf of

G. Alex. Saxer.

Christian Heischmann from Franconia in Bavaria, who would like to have news of his acquaintances in Michigan again and does not know their place of residence, wants to tell his friends "his", since he assumes that they are readers of the Lutheran.

IV 0. ?ool68vill6, IVnrre" Oo., Inä.

Receipt and thanks.

For the proseminar in Germany received from Mr. Immanuel Günther in St. Louis sl,vv (in gold) C. F. W. Walthr.

By Mr. I. H. Bergmann 125 THlr. Gold to have received certifies with heartfelt thanks
MMbeim near Freiburg (Baden), on June 9, 1861.

K. Röbbelen.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

By Mr. Past. I. F. Müller of Mich. Rabus, Tr- cumfeh, Mich.: 50 Cts. for Brunn's pupils.

By Mr. Past. Koren from his parish Norwegian Lutbrancr in Lütteleowa \$50.

Through Mr. Past. König from the women's association of his community 6 black summer skirts, 6 handkerchiefs and 7 pairs of woolen stockings.

By Prof. Walther from Mr. Herm. Mascmann iriPlatteville, Wisc. 50 Cts. A. Crämer.

For the household of Concordia College received from the congregation of Mr. Pastor Bode from Mr. Busche 3 dozen eggs; from Mr. Pastor Bode himself 3 bushels of potatoes, 3 dozen eggs.

From Mr. Pastor Detzer's congregation by Mr. Arning \$1.50.

From Mr. Pastor Reichard's parish from Mr. Hauptmeier 3 bushels wheat, 1 bushel potatoes, 1 ham.

From the former St. Petri parish of Mr. Pastor Husmann from Mr. Gallmeier 2 bushels of wheat.

Fort Wayne, July 6, 1864.

F. W. Reinke.

For the school seminar received

(from April):

s. For the household:

From the former congregation of Mr. Pastor Husmann: k2 doz. Eggs, 1 ham, 5 sausages, 4 lbs. fat, 5z Bush. LWn, Z Bush. Potatoes, 5 pieces of meat, 10z dozen ne'r, 4 dozen do., (S "ck flour, 1 shoulder, 2 hams. ", AÜs heart. Aast. Zagels Gern.: 800 N" hay, 2 load wood.

AiH Hrn. Past. Stephanus Gem.: 11 k" Soap.

' ÄH Hrn. Past^JäbkerS Gemeürde: 1 peck onions, I book. KartSffeln, 1 ^,ush. Wheat side piece? 1 bag ita^iöffeln, 1 bag rye, 1 piece bacon, ""2 shoulders, i piece bacon, z peck beans, 1 bag rye, 30 ld Mög- ge^iehl, 46 w wheat flour, 11 M butter, 29 k> lard, dozen eggs, 1 bag potatoes.

the community of Mr. Past. Fritze: 1 bag of wheat, I do., 12z butter.

From the Gern, of Mr. Past. Traub: 1 bag of wheat, S Mall. Vinegar, 1 shoulder, 2 Bush. Rye, 1 Galt. Fat, 1 bag of rye.

From the commune of Mr. Past. Bode: 1 bag of flour.

b. For the provident fund.

Bonden Messrs. Fr. and Joh. Dönges \$2,00, from Mr. Teacher Gertrud ach \$1,00, from the former parish of Mr. Past. Husmann \$11,00, from the EmanuelS-Gemeinde of Mr. Past. Fritze \$4.76, from Mr. Roßbacher by Mr. Past. Schumann (for Langenau) \$3.00, by the same from Mr. Chr. Baierer 35 Cts., from the congregation of Mr. Past. Jäbker \$13,IX>, by Mr. Past. Fritze collected at the wedding of Mr. Heinr. Gerkr \$8,30, Ueberschuß von hen Reisekosten derlort-Wayner Konferenz-Kasse 75 CentS., "on Hrn. A. OehlichS \$l.W, von Herr Lehrer Bracke- Wer \$1,00, von Herr E. Busche \$2, aus Herr Pastor Traub'S Gem. \$1,00, von Herr Germann \$2,00.

Fleischmann expresses his sincere gratitude to the kind donors for these generous gifts.

Received:

For the travel expenses of school teachers and school seminar students expected from Germany

From Mr. Pastor Hörnicke, on a child baptism ges. P 3.35 M Mr. Schoolteacher Bartling to Addison, III --- 1.00 " Mr. Daniel Kornhaaß "" 1.00

"" Heine inOhio 5,00

" " C. Bieth in Detroit 1.00

" the virgin club in Detroit 5.00

L. For poor school seminarians:

From Hm. Teacher Jos. Grüber collected at his wedding9 .00

" the (Sem. inRockJSland, Ills., (for H. Hölder) 6.00 " " Peru, Ind. 5.00

" Hrn. Griebel in Town Marion, Allen Co, Ind. 5.00 From lungfrauch Bercin in Fort Wayne (for Leut-^ ! Houses 3. 25

From Mr. Past. Fritze's Gem. (for Pieritz) 5,00

„ W. Schaper, Fort Wayne10 .00

Lnfhm. Teacher Steinbach's wedding collected----> 4.65

Fort Wayne, July 4, 1W1. A. Selle.

Get

for the German Lutheran Hospital & Asylum:

From Mr. Bicrmann, through Mr. Past. Baumgart,

Vencdy, Washington Co.,Ill \$5.00

"Mr. John Schmidt, in the community of Mr. Past.

Köstering, Altenburg, Perry Co., Mo. 5.00 " Hrn. H. G. Gerten, in the comm. of Hrn. Past.

John, Benton Co, Mo 2.00

„ Mr. I. B., a Lutheran in Evansville"--- 1.00 „ Mrs. N. N. in Mr. Past. WagnerS Gcm."--- 1,00 „ Mr. W- Kiesenmann, in Mr. Past. Johannes

Comm., Benton Co., Mo 1.00

"Mr. Hoppe in Cincinnati, Ohio. 5.00 By Mr. John T. Schuricht, of Past. Hattstädt, 8,00

„ „ „ „ „ Heinicke sen 2,00

„ „ „ „ „ Revd. Klöter- - 25,00

" " Adam Bohn in Cleveland, Ohio, from the

Soldiers Nicolaus filler- 2,00

From the comm. of Mr. Past. Markworth, Dan

ville, III. 11.30

Don of the parish of Mr. Past. Stephen in Allen

Co., Jnd 5. 25

By MrsObenhausinCarondelet.---- 1.00

„ „ „ „ „ Ott in NorthSt . Louis 1,00

Furthermore, it is acknowledged with heartfelt thanks for gifts received: from Mr. Kalbfleisch L Lange, 1 sack of flour; from Mr. Heinicke L Estel, 2 baskets of

porcelain; from Mr. Kasper, z dozen knives and forks; from gardener Rohl- fing, 1 barrel of vegetables; from gardener Weise, 2 baskets of vegetables; from Mr. Christ. Lange, Zions Dist., St. Louis, 6 k" coffee, 6 k> rice, 6 ld barley, 6 ld white sugar, 6 ü" b. plums and 1 ham.
L. E. Ed. Bertram, Cassirer.

Received

in the Casse eastern district: for the general president:

From the Baltimore congregation	\$56.30	
From the Baltimore community."	\$87,58	For teacher salaries:
Don of the community in New York, in June	.63	For the teaching institutions:
From Nahvercin in Baltimore, for St. Louis.	10.00	
" Fort Wayne	10,00	
" " the school teacher's		
Seminar	10,00	
From the Washington community, collectirt at Easter and Pängsten	30.00	
		For inner mission:
From the municipality in New York-	\$10.00	
From the Confirm	. A. Nitsche in Boston 1	.00
" " I. Köhler	"	25
" " M. Hübner	"	50
From Miss Emilie Fischer		10,00
From the Boston congregation, from missionary hours	10.25	
		For Brunn's pupils:
By H. Hardening in Washington		10
By G. Pflüger "		25
		For L. Stutz at Ft. Wayne:
By Mrs. Stutz in Washington	\$1.00	

I. Birkner,
, No. 92 William St.

New York, July 1, 1864.

Get

for the construction of the school teachers' seminary:

From the St. Andrew's comm. of Mr. Past. Gotsch, Niply Co, Ind.	\$4.00	
By Mr. Teacher Glaser, of the Gcm. in Adrian, Mich.	86.25	
Namely: From the Virgins' Association \$6.50;		
from the Gesang-Verein \$5.00; from Mr. A. Wagner sen., C. Smilh O \$5.00; Schatzberger, Dr. Meindermann O \$3.00; Past. Trautmann, Corvey, C. Schneider, Langohr, Chr. Kaumeier, Joh. Kinzel, Muck, N. N., Glaser G \$2.00; Mulzer.Fr.Gempcl G \$1.50;Holzingr, M. u. G. Wicsinger, Gippert, Jlrur, losiaS Wagner, L. Wiesinger, L" Gempel, Carl, Stoll, Büchner, Hüftlein, Baurnfeind, L" Schneider, Bortsch, Schon, L. Wagner, Reisfig, Fr. Kaumeier, Daysold, A. Wagner zu", G. Oßler, Gelle, W. Schulz, Löffrr G \$1.00; Kleemann 75 CtS.;		
Wöllmer, Riedel, Klein, Merck, I. G. Oßler, Lübke, Reißwanger, Schwager, Kantensettcr, Ruppert, Braun, Höfler, Frank, Dcttmar, I. Wiesinger, Gmöhling, Grüber, J. G. Ballenberger G 50 CtS.; from Mrs. Schwarz and Mrs. Hoffman" G \$1.00; from Mrs. Meierhaber 50 CtS.; from Mr. Liebcrcmister and Gelenius G 25 CtS.		
From Mr. H. Seaman to", Rich, Cook Co., Ill - - 1.00	,,,, Past. Hoffman", Wausau, WiSc.	2,00
" Mrs. Krentz, same 2,		00
"of the community 'of Mr. Past. Lindemann, Cleve-		
land, O.		35,00
By Mr. teacher S. Garbisch from the Gem. to		
Elk Grovc, Ill: by Mr. W. Kirchhof \$25.00 and I. C. Röhler \$4.00		29,00
By Mr. H. Pfingsten, Schaumburg, Ill	16,00 " the schoolchildren of Mr. teacher C. A. Becker,	
Cape Girardeau, Mon.	10.50	
" to the school children of Mr. Teacher Gertenbach, Racine, Wisc.		3,00
By Mr. Ed. Bühring a Collecte on St. Pentecost from the community in and around Aurora, Mmn. - - 4,00		
By Mr. Past. Ottmann, by Mr. Chr. Bade, Plymouth, Wisc.		5,00
By Mr. Past. Bcrnreuther, Eden, N. I.		16,25
Namely: By Mr. H. Bauer \$3.00; Fr. H. Fries G \$2.00; Phil. Pfizinger, I. Bauer, I. Sutter, L. Häfele, Jac. Haushalter, C. Stiffler, L. Bauer, Vast. Bcrnreuther (I\$1.00; Fr. Meyer 75 CtS.; D. Schwinhardt 50 Cts.		
By Mr. Bernhardt from the community in Hunting-		
clay, Ind.		16,00
From the comm. of Mr. Past. Schneider, Aurora, Ind.		30.50
" " " " Weisel, Williamsburgh,		
N. I., a Collecte am ConfirmationSfeste ----		25,00
., the congregation of Mr. Pastor Bürger, Washington, D. C.		188.25
" of the comm. of Mr. Past. Dulitz, Buffalo, N. I. 21,75		
" Mr. Brockmann, Chicago, Ill.		25,00
By Mr. Past. Ludwig Lochner		75,00
Namely, of St. Stephen's Parish, Milwaukee, Wisc. \$70.58, of its branch parish on HowelS Road \$4.42. W .		
From the community of Mr. Past. Fr. Lochner, Milwau-		
kee, WiSc. (third show)		111.79

In Addison, Ill. 150.10
 Namely: From Mr. D. Mönch and Mrs. Holstein G \$5,00; W. Stünkel \$75,00; D. Kruse u. H. Rathe G \$10,00; H. Rosenwinkel \$20,00; L. Blecke \$12,00; Mrs. Meyer \$13,10.
 From the congregation of the Rev. John, Cole Camp,
 Benton Co, Mon. (third show) 10.00
 By Mr. Past. Ruff, Mequon River, WiSc. 50.40
 Namely: by H. G. Bittner, F. Fink G \$5.00; H. Jäger, Hassel G \$4.00; C. Fink, N. N. G \$3.00; H. Treichel, I. Dumstrey, F. Milbrath, F. Brüggemann O 2.00; Liebrs \$1.50; Magritz \$1.15; B. Hackbarth, W. Treichel, G. Pannier, W. Milbrath, Reiche, Bärenz, W. Dumstrey, Biersch, C. Hackbarth G\$1.00; F. Hoppe 75 Cts., A. Hackbarth, Böhlke, Wendland, EhlerS, Schneider, E. Treichel, F. Bruß, H. Bruß (I 50 Cts.; Schwarz, Achterberg, Krell, Mater (I 25 Cts.; von der Wittwe Zautke \$1,00.
 From the congregations of Mr. Past. Birkmann in
 Monroe Co, Ill. (first show) 15.00
 Summa\$932 .79
 Addison, Ill, June 21, 186-4 H. Bartling.

Received

in the cashier's office of the middle district:

For the synod treasury:

By Past. Lindemann by teacher G. Göls	\$3,00	
" Th. Eisfeld	1.00	
From " Kühns Gcm., Whitsun collecte	6,20	
By " Bold, Thank Offering of F. S.	5,00	
From " JabkerS Gem.	28,50	
" Stürkcns Gem., Whitsun Collecte	12,00	
By " Detzer, onG . Chalk wedding ges.	3,00	
" byM . Hohenberger	1,00	
From " DetzerS Gem. at Florida	4.35	
" inDefiance 16,95		
By " Detzer,fromWife	gieb ach	3,00

From Pastor	Friedrichs Gem.	5,35	
By " Bode, from woman works	5,00		
From " TrammS Gem., Easter Collecte	7,00		
" Whitsun collecte	6,00		
" Schumann's Gem. in DeKalb Co. ---- 5.75			
" HusmannS Gem. 2	.50		
„ " Merz Gem. in Hocking Co.	9.25		
" Lancaster 12.36			
" SchönebergS Gem. -27	.60		
Through " Schömdcrg, by Rcynold	2.40		
From " Fleischmanns Gem.	16,00		
" Bodes Gem., Pentecost Collecte	7.19		
" " Weyels Trinity Commun., Pentecostal Coll.	9.65		
" Pctrusgem. 3	.00		
" EmanuelSgem.	1.35		
" Fricke's Gem. in Indianapolis from the			
Bell bag	64,00		
" of the comm. at Kendallville, Ind. collecte	4.25	Past. Schwans Gem. for the year 1864	54.52
„ " Scholz " Eastercollecte	7,W		
" Pentecostcollecte	3.16		
„ " StchhanS " 4	.16		
" Eirichs " Whitsuntidecollecte	26,60		
„ „ ZageIS" 7,67			

For teacher salaries and teaching institutions:

By Past. Lindemann by A. Wernecke	2,50		
" Wichmann, by H. Stolle	3,1">		
Don " WichmannS Gem., Easter Collecte	13,80		
" HorstsGem	.	7,50	
" NützelS " 35,00			
By " King, from N. N.	10,00		
" Mr. Engelmann 2.00			
Bon " Klinkenbergs Gem. in Rociford	5.60		
" " " White Creek 10,30			
" Klinkenberg, by Wittwe Wirthavrn---1	.00		
" Richardt' SGem.	5.25		

Tuition received from college students:

From gray	6,00		
" Hempr	8,00		
By Rector Schick of H. Steinmeicr	12,00		

For poor students:

Don Past. Horsts Gem. 2,10			
By Past. Stürken, for the Stud. Ernst on the			
Wedding of Mr. H. Wolling ges.	10,00		
By Past. Detzer, by H. Arning	1,50		
" Sour, by I. Mömiing	1,00		
„ " Ostermeyer for the Stud. C. Schmidt			
collected at the baptism of children at C. Bollrath - - 4,00		By Past. Fricke, by Leonore Rösner	1',50
" Schot;, from Mrs. St. Vogel, as a thank you			
sacrifice	1,00		
By Past. Scholz, by Joh. Stach	2,00		

For sold synodical reports:

Bon Past. Horsts Gem. 2.40			
" HornickesGrm.	1,50		
" HusmannS " 2	.50		
" Sauers „ 1	.55		
" KttknbergS " 2	.25		
" „, RupprechtS	" 1,	00	

For the general presiding officer:

Don Past. NützelS Gem.	10,00		
" „ Schusters Wem.	4,00		
" RupprechtS " 5	.75		
" Ostrrmryers., 1	.50		
" ReichardtS " 6	.10		
" Swans " (April 29.) 55.43			

For the church building in St. Paul:

Don Past. KühnS Gem. 5,	30		
" " JäbkcrS "	25,00		

For Heathen Mission:

Don Past. StürkenS Gem.	2,50
By " winner, from Mrs. Rosine Samrtingcr - - IM	
From " Schumann's Gem. in DeKalb Co.	3.35
" NützelS Gem.	5M
"" Stephen's Gem.	7,50
By,, sour, from H. Michael	1,50
" "" I. Mönning	0,50
Don " WichmannS Gem., Whitsun Collecte	9,60
"" SchönebergS " 4	,00
By ,, Schöneberg, by Chr. Heischmann	3,00
From " Brackhages Gem.	11,80
"" Ostermeyers "	4M
"" Frickes Gem., in mission hours ges. ... 6,00	
By " Fricke, by H. Stumpf-	1,00
From Past. Schäfers Filialgem.	"" Scholz Gem., Christmas Collecie

" of the comm. in Kendallville, Ind.

For the Nassau Mission:

By Past. Bode, vvn Fr. Gerkc "" Schumann, von Roßbacher

For missionary Clöter:

Don Past. Winner ,, " Cobbler
By " Stephan, at the church service of Mrs. H. -" " Fritze, by H. Krückrberg and Wittwe Benz (G -1,00)
" , Sauer, by I. Stuckwisch

For seminar construction in Addison:

Don Past. JäbkerS Gem.
"" Stürkens Gem., first broadcast
"" Hörnickes Gem., namely: from the preacher
-2.00, from an unnamed -5.00, from W. Häusler -2.00, P. Grub -1.00, H. Wieman -1.00, R. Schöne -1.00, I. Becker -1.00, H. Appel -1.25, L. Neidhart -IM, I. Keller
50 Cts, I. Süffel 50 Cts, Wittwe Süffel 50 Cts, S. Jacky 50 Cts, W. Heinemann 50 Cts, L. Gimpel -1.00, L. Scheerer 25 Cts,
Chas. Nridhard-1.00
" Past. Schumanns Gem. in DeKalb Co.
"" Ostermeyers "
"" Stephen's "
"" SauerS Gem., first shipment
" " Königs Gem., Collecte
Through,, Schöneberg, namely from: Chr. Heischmann -5.00, Bierlrin -2.00, v. d. Heide -2.00, Rmnrbach -3.00
21,00 25,50
20,00 13.00, 129,75'

38,50

12,00

By Past. Heitmüller, namely by: H. H. Dröge, H. C. Haseroth, L. L. Schnell, L- Dolch and G. Thämert (I-2.00, Wittwe Otterbacher -1.00, Haseroth 50 Cts., Wittwe Groß
and G. Hasel G 25 Cts 12,00
Don Past. Stephen's comm. 3,00
" ,, Bodes Gem., first shipment 42,00
"" Klinkenbergs Gem. 23,25
"" Heitmüller, by I. Keller -5.00, G. Hasel
25Lts. 5,25

For Past. Röbbelen:

By Past. Rupprecht, by M. Thomä 1,00
,, " Husmann, by G. H. Bente 1,00
From " NützelS Gcm. 3,00
By " King, from Fr. Schmidt 1.00
Vvn " Fricke itself 1.00
By " Scholz from virgin Albrecht 0,25

For Prof. Biewend:

By Past. Nützel!, by Mrs. Erb -2.00, A. V. 4,00
50 CtS., N.N.-I,50
Don Past. Shoemaker Gcm. 4,00
"" Reichardts " ---- 3,25

For the church purchase in New York:

By Past. König, by Wittwe Wöpler 1,00
Don Past. Stephen's Gcm. 1,00

For the church building in Baltimore:

By Past. Ostermeyer, by Mrs. Louise Morhart-- 2,00

For the purchase of the seminar land:

By Past. Lochner, by Pritzlaw 5,00
From " Series! 1,00

By "" from Mrs. Riechemeyer 2,00
 For Fort Wayne College:
 Don Past. Lindemanns Gem. 40,60
 Dnrch Past. Heitmüller, by I. Keller -5.00, by C.
 Dagger -3.00, G. Hazel -1.00 9.00
 For the hospital in St. Louis:
 By Past. Rnpprecht, by Mr. Wulf 5,00

C. Bonnet, Cassirrr.

New shipment of Bibles.

With the undersigned agent of the local ev.-luth, Eentral-Bibrigesellschaft are to be had around the buried prices:*)

*) As can be seen from the above, there has again been a significant increase in prices. Unfortunately, we have seen ourselves forced to do this, both because of the increased import duty and because the value of our paper money has fallen considerably against German money. Import and import duty must be paid in gold. L. E. Ed. Bertram.

5,00 sBibles in full (Dr. Hopsian edition).

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(Submitted.)

Young people, what are you reading?

It is to be regretted that a large part of our young people has so little desire to read.

This is to be regretted, because it is a sign that young people have no drive to learn something useful, to educate themselves and to become fine, understanding, decent people.

They think - and unfortunately they often hear this from incomprehending parents - that one must know something about the Bible and catechism; that is necessary for Christianity. Without reading, writing, arithmetic and English, one cannot get through the world. Everything else, however, which in their opinion does not belong to Christianity, or with which one cannot earn money, they consider to be highly unnecessary and superfluous, yes, for pure foolishness and vanity. As that farmer said: "What does my boy need to learn geography? If he wants to travel somewhere, he can learn enough from the *depot about* which *cars* *he* should take.

It is because of this that most young boys, when they have finally finished school happily and are now looking for a job, do not even ask whether it is a job in which one must use one's intellect and in which one really learns something righteous. No, the work may still be so ordinary, still so boring and mindless, even mind-deadening.

It may be a job that an ox and a donkey, even a dead machine, can do just as well as a lost man - they do not look at that. What is least troublesome for the moment and brings the most money, that is what they choose. They are not without ambition, but all their ambition consists in putting their limbs through fine cloth, greasing their hair, putting on the gold-plated watch chain and roaming the streets with a cigar in their mouth.

And the young strumpets usually know nothing higher than, as often as they can leave the washboard and broom lying around, to flit out like parrots and play the *lady* with fan and parasol.

What else can follow but that they do not advance either in the kingdom of God or in the world kingdom? They are and remain basically stupid, coarse, uncouth people who, even though they come to house and home and prosperity, everyone immediately sees that they do not really belong in their fine clothes and beautiful houses.

Not that I despise the common man who has not learned much! I know very well that without the fear of God all education is dirt, and I truly have more respect for the working man in a smock, if he is a Christian, than for all the godless fine rabble that rides in carriages. But I say it is not a sign of fear of God and Christian humility,

when a person has the opportunity to educate himself a little, and yet he would rather remain a fool. No, on the contrary, this is a very miserable, low, earthly sense, which is just as far away from humility as stupidity is from the fear of God.

This sense is the main reason why most of our young people do not care about reading. And that is to be regretted.

On the other hand, especially in the cities, there are also those who like to read, read a lot, whose main pleasure is reading, but to whom their reading brings no benefit, but harm, great harm for this and that life. They must be warned. That is what I will do for this time.

Dear young people, tell me, what kind of things do you actually read? Shouldn't it mostly be novels or novellas, i.e. all kinds of fictional stories, especially love stories, which you either borrow from lending libraries or find in pocket calendars, illustrated magazines and ordinary newspapers? Isn't it true that these are pretty much the things you reach for? But look, these are just the things you should read the least. For by far the vast majority of such stories do you no good, but harm. Listen to me and judge for yourselves.

For the time being, I do not even want to say much about the fact that you spend a lot of noble time with such reading, which you could use better. For

You will answer me: Is it not allowed to do something for pleasure and recreation? And, of course, I will gladly admit that a person should be allowed a rest after work. But I ask whether reading the usual kind of novels, as one usually does, can really be called a rest? It is true, of course, that these things read so smoothly, it costs so little to break one's head to understand them, and the time passes so quickly and pleasantly; in addition, one can read them even when one is so tired and dull, indeed, one becomes so alert again while reading them that some people wonder what an excellent rest it is. But a recreation that is really supposed to be a recreation must be such an entertainment in which the body or soul really recovers, i.e. gets new strength, so that afterwards one is all the fresher and more skilled for one's actual professional work. But does reading a novel, as it is usually done, really do that, especially if one has sat up late into the night doing it? Does sawing, planing, hammering really become easier when one's head is still full of the wonderful life that the people in the novels lead without getting calluses on their hands? Does the washboard taste better when you've just been in the company of princes and princesses who don't need to wet a finger? I should hardly think so. You young people who have to deal with books, pupils and students, tell me, how do you like a serious book, e.g. a language course, from which you have to learn your lesson, after you have just immersed yourself in a rather interesting novel? In my experience, it was like chewing dry straw after oysters and pâté. Is your experience different? It's not true that by reading novels you get into a completely different world, the world of dreams and fantasies, so much so that all other books seem dry and boring. Through frequent reading of novels, one becomes so accustomed to reading without thinking and letting the imagination run wild; one becomes so accustomed to scouring entire pages with a single glance to see if there is anything interesting to be found in them, that one loses the desire and stamina to stay with a sentence one has read for seven minutes and to think about its content. Yes, the true readers of novels finally get into such a dull dreaming and brooding that, for example, they have to read over a sentence from a textbook, which they would have understood and retained earlier with a single glance, two or three times, just to see what it says, and then a few more times to retain it. Their minds no longer want to work, their thoughts no longer want to be held together, but flutter back and forth because they have become accustomed to occupying themselves only with the images of the imagination. Woe to him with whom it comes so far! Such people will completely unfit for any serious occupation. But this is what happens to every eager reader of novels if he does not let himself be warned in time!

And if I were to ask you young people, whose daily food is novels, how do you like the Bible, the dear Word of God; how do you like spiritual books; how do you like praying? - Wouldn't most of you have to close your eyes? And now you, who want to be Christians and become blessed one day (because I am not talking to others now), now you want to say that your novel reading is a useful recreation!

In addition, there is another damage. By reading ordinary novels, you imbibe completely wrong concepts of life. It is often said that such books show us people and life in the world as they really are, teach us the necessary knowledge of human nature, so that afterwards we can find our way around in the world all the more easily, and become more careful and skillful in our dealings with people; and I will admit this about some novels, e.g. Walter Scott's, from which an intelligent reader can learn something of the kind, as well as many other interesting and worthwhile things. But such novels are very few; and I bet that most of you will have least desire for them. With the ordinary kind, however, as you read them, just the opposite is the case. They do not teach life at all, or they teach it quite wrongly, or they teach such things about it with which a righteous man, let alone a Christian, should rather be and remain completely unacquainted.

If they are so-called virtue novels, the main characters are always portrayed in such a pure, sublime and noble way that an incomprehensible reader either immediately takes the first best person he meets for such a virtue hero and then, of course, soon finds himself bitterly deceived, or that he finally despairs of all people and imagines that he himself is the only sincere, self-sacrificing person left on earth - which makes him all the more a fool. No, don't be fooled! The best way to get to know people and the world is to get to know oneself properly. True self-knowledge, however, can be obtained quite differently than from the usual novels.

But if you are reading ordinary romance novels, the danger is even greater. Not only do these books do all the damage of the other novels to the same extent, but they also contain a special poison that is all the more dangerous for young people the sweeter it tastes and the more it therefore tickles the sweet tooth of the young palate.

In these stories love is to be described. But what is depicted here as love is not the respectable but intimate affection which, according to God's order, attracts man and woman to each other and in which they are The only thing that does not need to be ashamed of, neither before God nor before men, but what the godless world hypocritically adorns with the noble name of love, the shameful lust of the flesh. To present this abomination as charming and enticing as possible, that is what all these stories are up to. Why else is such a love heroine described in such detail from head to toe, her eyes, forehead, mouth, neck, breast, and what else is painted in detail, since everyone knows that a healthy young blood has full cheeks

and red lips? Why are the facial expressions, gestures, the silly conversations, the foolish antics, even the indecencies of such a pair of lovers portrayed so extensively and painted in the most beautiful colors? It is true that a very innocent mien is assumed in order to put the conscience of the reader to sleep. But what it is really aimed at is nothing else than that the young people who read such stuff should get water in their mouths, that they should gape everywhere they find such a little doll and nicely imitate what is presented to them in the book, and thus first fall into foolish envy, then into evil lust and finally into gross sin and shame. That is what such disgraceful writers seek, that is at least what the one who is behind them and leads them the pen wants, the old cunning Satan, whose noblest tools in seducing the poor young people are such worthless novelists. And God have mercy! How many do they succeed in their deception! Oh, how many an innocent young blood, while reading such love stories, has had the first spark of an infernal fire fall into his soul, which now could no longer be extinguished. How many may now, in the flames of the abyss, curse the seducers and soul-murderers from whose books they have sucked the poison that has brought them, ruined in body and soul, to the place where the worm does not die and the fire does not go out! Shall it also come there with you?

Put your hand on your heart and say honestly: Have you not already noticed, when reading such stories, that something is flattering the soul, enchanting the senses, even penetrating the blood, which is not from God. O flee this poison, even if it is still so sweet! You have vowed in your holy baptism You vowed in your holy baptism to drown the old Adam through daily repentance and contrition. You know that those who belong to Christ crucify their flesh with its lusts and desires. But what do you do by reading such books? Instead of crucifying him, you are feeding the old Adam! That is really his food. Thereby he becomes quite lively and busy, impudent, wild and hot-tempered, so that he finally runs away with you wherever he wants, like a wanton colt, which the oats' sting and which has shaken off reins and bridle. Can you deny this? And if you have to admit it, can you, who are Christians, deny it? want to read such books even longer?!

Finally, there are also such novels, which have the very purpose to tear the faith in God's word out of the reader's heart and to win him over for the so-called pantheistic and materialistic world view, namely for the madness, God is the world and the world is God, yes, there is no immortal soul, everything is nothing but force and material. Such novels can be found, for example, in the notorious "Gartenlaube," although often more hidden there than elsewhere. What else can the reading of such products produce than complete apostasy from God, often before one notices it?

These are the main dangers you expose yourselves to by reading novels. Now tell me, if you can, what benefit you have had from it? Have you - to say nothing of heavenly things - made any real progress in worldly education, have you really gathered any useful knowledge? Hardly. But you have wasted a lot of noble time, have developed an aversion to your professional business, have lost your taste for serious books, and it must have been through the special protection of the faithful God, if you had not at least damaged your souls by poisoning your imagination and by feeling unruly desires. Oh, then, flee the ordinary novels!

But what should we read, you may now ask.

Answer: First and foremost, of course, the dear Word of God. This must remain the first. Who otherwise would have no time to read, there must be time.

Then such books and writings, which interpret the work of God, or give news of the kingdom of God from old and new times. Everyone should read something of such writings, even if he had to save time from sleep.

Now I am not at all of the opinion that you should read spiritual things alone. It should be the first, but not the only one. God has not only made you citizens of the kingdom of grace, but has also placed you in the kingdom of the world; he has also given each of you gifts for this kingdom, which you are to train so that you can use them for his glory and for the service and benefit of your neighbor. Whatever is useful, worth knowing, lovely and beautiful in the world kingdom, God wants his dear children, the Christians, to learn and understand as much as is possible for each one according to his circumstances. And how many such things there are!

How interesting, for example, is the history of the world, the narration of the most important events that have taken place on this earth since creation. How many true stories occur in it, which are a hundred times more attractive than all fictitious stories. How full it is of instructive examples; how revealed in it is the wonderfully wise, just and gracious world government of the great God! One must, of course, not take a short manual in front of him, which contains almost nothing but names and dates, but a detailed textbook, such as that of Becker, in which there is hardly anything that would be offensive to a Christian (except the 8th edition, in which the sacrilegious editor has unfortunately blackened his unbelief everywhere).

How interesting, furthermore, is a natural history such as that of Rebau (e.g., the edition which he himself has published), which not only gives us an enumeration and short dry description of the various species of animals and plants, but also communicates such a quantity of exact observations about the way of life, habits, instincts and abilities of the most diverse creatures that one can hardly read anything more attractive in this field! And how great again appears to us the goodness of our God, who has given so much care to creatures, which are destined to such a short and small existence!

The study of countries and peoples is also very instructive, educational and attractive, if one does not stop at the short manuals, which list nothing but mountains, rivers, cities, inhabitants, etc., and are of course dry enough, but starts with detailed writings that paint before our eyes a quite vivid picture of the various countries, their peculiarities and the peoples who inhabit them. A very interesting work of this kind is, for example, the Life of Columbus by Washington Irving.

Such and similar works are the writings which will not only provide you with as good entertainment as the novels and novellas, but from which you can also gradually gather a treasure of all kinds of knowledge which will be useful to you and make you useful members of human society.

If you still have the time and inclination to pick up a fictional story now and then for recreation, there is, thank God, no lack of such stories, which even a Christian can read without harm, even with benefit. The stories of Glaubrecht, Caspari, for example, and the popular library of Redenbacher contain stories that can compete with most novels of unbelieving writers, and yet are written in a Christian spirit and sense. Whoever carefully reads one of them here and there will certainly benefit from it.

Summa, you dear young people, be careful with what you read! Read only those things that really bring you real profit for this and that life. But beware of the ordinary novels! S.

(Sent in by Pastor Baumstark.)

Short outline of the history and doctrine of the most important recent sects.

II The Anabaptists.

One of the most dangerous heresies, which has already plunged the church into unspeakable misery and has already seduced so many souls, is that of the Anabaptists, who separate into many different sects, but are all united in rejecting and blaspheming infant baptism.

After the baptism of underage children had been in use since the time of the apostles, and had also been generally recognized in the church, but had already found a few opponents early on, e.g. the otherwise respected church teacher Tertullianus (d. 220 AD), who was inclined to a false spiritual nature, as well as a few enthusiastic sects. 220 A.D.), as well as some fanatical sects, but without this error having found great acceptance at that time: so the heyday of Anabaptism began when the Lord had hardly begun the reformation of the corrupt church through his servant M. Luther.

However, we must pay special attention to the two main Anabaptist parties, namely the Mennonites and the Baptists, since each has its own particular history and they are also different in other respects.

1. the Mennonites.

The Mennonites are the actual descendants of those wild, fanatical Anabaptists and chiliasts who often made life sour for our father Luther in his time and still squeezed tears out of him in his last hours.

While Luther was staying at Wartburg Castle and was busy translating the Holy Scriptures, the devil lit an enormous fire in Wittenberg that spread quickly. Dr. Carlstadt, Luther's colleague, and his followers began to storm the churches in a frenzy because mass had been held there, throwing out the images and smashing the altars. At the same time, this mischief also began to stir in Zwickau, where Thomas Münzer played the leading role. But when they made Wittenberg the headquarters of their fanaticism and proclaimed their new gospel there, and especially went out against the satanic work of infant baptism, as they called it, so that the popes were already rejoicing because they thought that now Luther's Reformation would soon be at an end, Melancthon did not know how to help himself, and the Elector of Saxony was also in great embarrassment, because he knew well that the enemies would blame this mischief in his country on the whole work of the Reformation and that many honest people could be misled by it: Luther could no longer stand it at Wartburg Castle. He came to Wittenberg, preached every day for a week against the swarming spirits and caused the Zwickauer swarmers to leave Wittenberg, but Carlstadt remained quiet for a few years. This happened in the spring of 1522. The two

However, the main ringleaders Carlstadt and Muenzer did not rest yet, but, because the game was spoiled for them in Wittenberg, stirred up the people in other places in Germany, especially on the Rhine, to rave and to revolt not only against the Word of God, but also against the secular authorities, and thus became the main instigators of the terrible Peasants' War, which cost so much blood and led to nothing more than that the peasants were pressed even harder than before.

These enthusiasts had already proven themselves to be devil's servants, but their seeds were to bear other fruits. In Westphalia, the work of the Reformation had already found its way in 1532 and soon gained the upper hand, especially through Lutheran songs. One of the most important cities in Westphalia was Münster. Here Bernhard Rottmann preached God's Word according to Luther's teachings early on, and the friends of the Reformation gained the upper hand here as well, so that the city council and the papist clergy had to leave the city. An attempt by the bishop to regain the city by cutting off all supplies failed when 900 armed citizens of Münster attacked the bishop in a neighboring town, where his Diet had just met, and, although he himself had left, led the most important vocal leaders of the clergy and nobility captive to Münster, which forced the bishop to grant the city unconditional religious freedom.

So far it was good; but now the devil began his artifice in another way, and he succeeded only too well by winning over the preacher Rottmann, through whose ministry the light of the Gospel had risen in Münster, to his great chagrin, and drawing him into his net in such a way that he first turned to the Zwinglian doctrine of the Lord's Supper, then rejected infant baptism, and finally became a real fanatical Anabaptist and an unholy swarming spirit. When this man was defeated in a disputation with some Hessian Lutheran theologians, and therefore feared that his cause could suffer a sensitive damage, he sought to strengthen himself with Anabaptist helpers and therefore called the Dutch swarm spirit prophets Jan Matthys, a baker from Hartem, and Jan Bockelson, a tailor from Leyden, who entered Münster on Epiphany in 1534, seduced the people by their sermons and their great pretense of holiness and zeal for the kingdom of God, and both preachers and people were so drawn into their enthusiasm that they gained the upper hand in the city council, seized the secular government, expelled all resisters, and divided their goods among themselves, finally establishing the millennial kingdom among themselves, whose king, after Matthys had fallen in battle with the bishop's army, became Bockelson, who introduced a brilliant court, lived in polygamy and sent 28 apostles to spread his kingdom. Meanwhile, as already indicated, the Catholic bishop, the lord of the city, had besieged the city, but could not take it until he received reinforcements and a renegade secretly led his lansquenets onto the wall, 1535. Now the Anabaptists were routed after a stubborn fight, in which Rottmann met his death. King John (Bockelson) with his governor Knipperdolling and his chancellor Krechting were captured, pinched to death with red-hot tongs and then hung in iron cages at the St. Lambertusthurm. The complete restoration of the papacy in this area was the result.

Thus the bold hopes of the Anabaptists were destroyed and their heyday was over for the time being. Their scattered remnants were everywhere imprisoned, chased away or executed; moreover, they were divided among themselves into many parties. Soon, however, the sect found a new reformer in a Roman priest, Menno Simons, who resigned his priesthood in 1536, was baptized, and now worked with great effort and insurmountable patience to restore it. He gave it a certain doctrinal concept, which generally followed the teaching of the Reformed Church and only deviated from the Reformed doctrine in the rejection of infant baptism and in the assertion that only true saints could be tolerated in the external community of the church, as well as in the prohibition of military and civil service and the oath. In addition, they also introduced the footwashing. Menno Sehnon, after whom they were called Mennonites, also succeeded in transforming them from a wild, fanatical sect into calm, quiet and industrious people, which also gave them the toleration they still enjoy today. Still in Menno's time, however, they divided themselves into fine and coarse, i.e. into strict and lenient, in that the latter, the coarse, are not as strict in church discipline as the fine. The number of Mennonites in the whole world is about 190,000, in the United States about 30,000. That is the history of the Mennonites; let us now consider their similar fellows, the Baptists.

2. the Baptists.

The history of the Baptists is simpler than that of the Mennonites, and we can therefore be more brief about them. As far as the matter, the doctrine and the essence are concerned, this sect has the same origin as the previous ones, namely the error that underage children may not be baptized, but that only adults are capable of it, and that no muzzled Christians may be in the outer fellowship of the church. As far as the history of their origin is concerned, however, the Baptists have a different origin. This sect emerged from the Independents or Congregationalists, of which there were many in

America. Many, a reformed sect that arose at the time of Queen Elizabeth of England about the year 1563, and in contrast to the English state church, the Episcopal, not only does not want to tolerate an episcopal, but also no presbyterial constitution and synodal constitution. From these many separated on account of infant baptism about the middle of the seventeenth century, and received the name Baptists, that is, Anabaptists, but agree with those in constitution, and differ from the Mennonites in this point. When, at the beginning of the seventeenth century, a great movement arose in the Dutch Reformed Church because of the so-

called Arminianism, in which Jakob Arminius, professor in Leyden, contradicted the strict Calvinist doctrine of the election of grace, but in doing so fell into Pelagian and rationalist aberrations with his followers, the Baptists also disintegrated as a result of this movement, which exercised significant influence in all Reformed countries, In 1691 the Baptists were also divided into Particular Baptists (*gratia particularis*, only partial divine grace), who taught that God's plan for salvation did not include all people, but only a part of them, namely the elect, and General Baptists (*gratia generalis*, general grace), who rejected this strict Calvinist doctrine of electing grace and taught that God wants to make all people blessed. The former, however, remained by far the more numerous. Moreover, toward the end of the seventeenth century, Francis Bampfield founded another ne- bensec of Baptists, the so-called Sabbatharians, who celebrate the Sabbath instead of Sunday as the Jews do.

From England, Baptists have also spread to North America, where by far the most are now located. Here, too, the strict Calvinist Baptists are the most numerous. Two smaller parties of the same in this country are the *Free-Will Baptists*, who maintain that even after the fall man still has free will in the spiritual realm, and can do true good by his own efforts, are generally Arminian in spirit, and are the same as the General Baptists mentioned earlier; yet another smaller party are the *Christian Baptists*, or Campbellites, who have given themselves over to the doctrine of the Unitarians. Of the five million or so Baptists in the world, North America has about four million, which is the largest part. As far as the doctrine of the Anabaptists is concerned, both Mennonites and Baptists - for both are quite similar in doctrine - the main points are as follows:

With regard to original sin, Calvinistic Mennonites and Baptists teach that it is indeed sin, and damnable sin at that.

The Arminian-minded, on the other hand, while recognizing a transmission from Adam to the offspring

They do not believe that original sin is imputed to man by God and is a cause of his condemnation (against Eph. 2, 3.).

Although the Mennonites teach that a person is justified by grace through faith in Christ, they mix up the saving power of faith with the activity of faith, and say, for example The so-called "Oelzweiglein," a Mennonite confession: "the true and saving faith is that which is active through love," implying that faith makes blessed because it is active and sanctifies and renews man, by which they absolutely reverse the Scriptural teaching of justification and mix it up with sanctification. For true, saving faith is certainly active through love, but it does not make us righteous and blessed by this, but only by taking hold of Christ's merit and making it its own, with which, however, good works never have anything to do.

How the doctrine of election by grace has separated Baptists into Particular and General Baptists, the former adopting the Calvinian doctrine of election by grace, the latter the Arminian doctrine, has already been mentioned above.

Most important is the Mennonite and Baptist doctrine of the sacraments, especially Holy Baptism.

Of the sacraments in general, for example, the Mennonite preacher John Ris says in a writing that is considered an ecclesiastical confession: "the sacraments are outward, visible acts and signs of God's infinite goodness toward us, which present us with an inner, spiritual act on the part of God," 2c., that is, mere symbols and ceremonies without the imparting of grace.

The Mennonites and Baptists teach that baptism is only a sign of regeneration (against John 3:5, Titus 3:5 and other passages), as Ris writes: "the whole act of external baptism sets before us, testifies and signifies that Jesus Christ inwardly baptizes the repentant and believing person in the bath of regeneration and renewal of the Holy Spirit. Spirit.

Since faith is necessary for the worthy reception of holy baptism, and since underage children cannot yet understand anything, they cannot believe. Since faith is necessary for the worthy reception of holy baptism, and since underage children cannot yet understand anything and therefore also cannot believe, infant baptism is to be rejected, as the Hornian Confession Art. 21 says: "The baptism of young, ignorant children is rejected with great speeches; but consider it to be a human plant in the realm of the Antichrist, which rightly deserves to be eradicated and condemned. - Of course, if it were impossible for the children to believe through the effect of the Holy Spirit, then the restitution would have been impossible. If it were impossible for children to believe through the effect of the Holy Spirit, the Anabaptists would be right; but this very foundation of their entire proof is false, since we can see from the example of John the Baptist, Luc. 1, 15.

But that the baptism of underage children is right can be seen irrefutably from Marc. 10,14, where the Lord promises to accept them into His kingdom, while Joh. 3, 5 clearly shows that holy baptism is the proper way into God's kingdom. Baptism is the proper way into God's kingdom. If the children are to enter the kingdom of God as such (Marc. 10.) (which cannot happen without faith), they must be baptized.

But as far as immersion is concerned, the Lord only commanded the use of water for holy baptism. The Greek word for "baptize" xxxxxxxx (*baptizein*) is no proof for it, since e.g. Marc. 7, 4. means the same word: wash.

Of the Holy Communion they teach like Zwingli. They teach the same as Zwingli about the Lord's Supper; they teach correctly that the church is the invisible congregation of true believers, but they misjudge the outward appearance of the church in this age, according to which the hypocrites and muzzlers are and remain mixed in with it, without it ceasing to be the true church. Therefore, where such people are still found in a church, they reject it as true donatists and separatists and want to be a completely pure congregation, even though they have enough weeds among them.

Finally, the Mennonites reject all participation in governmental offices and military service (against Rom. 13.), and every oath, even the judicial oath (see Dietrich's Catechism question 36 and 37.).

To the ecclesiastical chronicle.

Slavery emancipation by our abolitionists. Even the abolitionist Methodist "apologist," who used to boast so much about the abolition of slavery in this enlightened age and in this glorious country, is now beginning to become rather downcast and meek. Among other things, he writes in his number of July 25: "Now a proud complacency shows itself, as if its abolition were a high merit. We ask: Has the federal or any state government been moved to abolish slavery by a true love of freedom or by a sense of justice? Such motives may have influenced individuals, but it was not the case with any single state.

On the contrary, all moral and religious considerations have been decidedly and almost conspicuously set aside in this point. If the President, as an officer of the Federal Constitution, could only touch slavery as a war measure, it would nevertheless have been fitting that a Christian head of state at the head of a Christian nation should not have so anxiously avoided any recognition of the high moral relations of this matter. Why is an act of the most sublime moral upheaval of our age being performed with such sought-after evasion of all obligations?

What are the consequences of our actions against God and Christianity? A man may possibly be the instrument for the execution of the noblest intentions and yet lack any claim to personal merit in doing so, and we may, while we as a nation finally do justice to a

long-scripted and unjustly maltreated people's race, take care that we do not deprive ourselves of any glory or merit by our selfish heartlessness in this deed forced upon us. God may destroy us, after he has used us to carry out his high purposes, if we are self-willed and disobedient. In this, too, there is a cause for deep inquiry, repentance and humiliation, - for a spirit that is in harmony with a national day of repentance and prayer."

Waldeck. We read the following in the Waldecker Sonntagsboten of May: "The readers of the Sonntagsboten will probably still remember the pain that filled them when three years ago the editor of the same, Mr. Pastor Rocholl in Sachsenberg, resigned from his office there, because he recognized that the Union ruled there and he did not want to be a servant of the unchurched church. To the pain of a large part of his congregation, who had recognized the truth through his ministry, he could not decide to give in to their requests and to remain with them as a Lutheran pastor, as a Lutheran congregation that had left the united state church. He went to Hanover, where the Lord gave him a preaching ministry again after a short time, but the Lutheran members of the congregation were now a herd without a shepherd.

For three years they looked around for where to go. "How shall we, without belonging to a church, care for our conscience and for our soul?" This was the concern that pressed the Sachsenberg and Corbach Lutherans. They recognized the union as a denial of the recognized truth, so they did not want to belong to the unchurched national church, they were advised against leaving it; but as long as they remained in the national church, they were intertwined in the union. Finally, they turned to Superintendent Feldner in Elberfeld, who left the Prussian Lutheran church almost six years ago in similar struggles and joined the Lutheran church outside of it with a part of his congregation. He has now visited our country, and on Rogate Sunday in Sachsenberg and Corbach he gathered about seventy members of the congregation who were able to partake of the Lord's Supper, after they had previously declared their resignation from the Protestant church, into a Lutheran congregation and administered the sacrament to them, also promising to provide them with an assistant preacher as soon as possible. To describe the feelings, the tears of gratitude, the inner joy that filled the members of the congregation when they finally knew that they had been incorporated into the Lutheran church would be too extensive here. But we may say this,

It was a day that the Lord had made. In Sachsenberg, the written negotiations, the renunciation of the regional church, the election of a leader and what belongs to the external formation of the congregation had already taken place on Friday; on Saturday there was confession and on Sunday the service was held exactly according to the old Waldeck church order, which should remain valid in the congregation as far as the external circumstances do not make it impossible; songs were sung from the old Waldeck hymnal from 1790, and whoever has such hymnals does the congregation a service when he sells or gives them to it. After the sermon, which Superintendent Feldner held on the Gospel and from which he explained the power given by God to His people, the solemn acceptance into the Lutheran Church took place, after the entire congregation had made known in a unanimous yes their decision to belong to it wholeheartedly; Johann Daniel Hallenberg I was then introduced as the leader and finally the sacrament was celebrated.

On Sunday evening, all this also happened in Corbach, where the turner Friedrich Eigenbrod was introduced as provost.

May the faithful Lord make this small Lutheran congregation a blessing for the whole Waldeckerland, so that the Lutheran confession will become established everywhere. r.

Rare wedding thoughts.

When Petrus Kirchbach, superintendent in Zwickau in Saxony, held a wedding, he gave his bride a sealed box, with the earnest request that she not open the box until he told her to do so. Years passed and the box, placed in a remote corner, was long forgotten. Finally, in 1638, in the fiftieth year of his life, our Kirchbach became fatally ill. Then he was called to fetch the box. It is opened and what is found in it? - A death dress. Behold," he said, "these are the thoughts with which I once held a wedding. So now the time has come when I will need these clothes and go to another wedding." After a few hours he had gently and blissfully fallen asleep.

The sun.

About the dear sun there are now two very divergent opinions among the scholars. Arago thought that the sun was a dark body, surrounded by three enveloping haze circles, the middle one of which alone emits the sunlight. But Bunsen and Kirchhof now want to prove that the sun would be a burning body blazing in incandescent heat. Yes, they are so far that they study from the colors of the sun rays, what kind of metallic vapors swim in the haze circle of the sun, through which the light rays of the sun penetrate hm-". - But I do not want to deny that a following natural scientist would not throw it over the heap once again.

(Waldecker Sonntagsbote.)

Drunkenness.

The church father Augustine writes on Luc. 21, 34.: Drunkenness is a mother of all sins, a leader of all wickedness, a fountainhead of all shameful deeds, a confusion of the senses, a shipwreck of chastity, a loss of time, a voluntary madness, a shortening of life, a forfeiture of the honest name and a ruin of the soul.

(Submitted.)

The Pine Hill church dispute decision.

The dear faithful God has brought great joy to our community at Pine Hill. The Supreme Court has ruled in our favor. - The five judges were unanimous that the congregation belonging to the Alleghany Synod had no right to this property because the members of the congregation had separated from us and built a new church. How my congregation rejoices can easily be imagined. For it is now again in undisputed possession of its church, which the opponents wanted to tear down. We were mockingly offered the stones for sale. The whole synod rejoices with us, because the pure doctrine has, with God's help, won a victory over the false doctrine, and the decision has an influence on the ecclesiastical conditions in this region, because the many vacant congregations see that they do not have to lose their church property if they join our synod. It is indeed gratifying that one can still come to one's rights in this last sad time, when many things are going so wrong. The judge who ruled against us at that time died soon after. The man was already ill at that time and incapable of administering such an important office. - Otherwise he might have meant well enough. But what will he say, for whom it was "refreshing in these days of Missourian usurpation of power and coercive rule to see that we could be hindered in our unholy work of reaping where we have not sown, and of gathering where we have not scattered"? We do not want to repay him like with like, but we must pity him (for this last decision must make him very weary) and ask the dear God to grant him grace to repent, so that he may realize that he has sat down on the judgment seat of God and has sinned against the

word of Christ: "Judge not, and ye shall not be judged." - Thus, the property is granted to the congregation, which belongs to the "seperatist particular synod", as that sender in the Lutheran magazine calls our synod, and the Luthe

In the United States, the Church has shown that it is not necessary to be a member of the General Synod in order to retain undisturbed possession of one's church property. But to the Lord, who directs the hearts of men like streams of water, who has also directed the hearts of judges, be thanksgiving, worship, praise and honor forever and ever. Wm. A. Kähler.

Church consecration.

(After the St. Peter's congregation here was able to solemnly lay the cornerstone of a new church on the 15th Sunday after Trinity last year, it had the great joy on the first Holy Easter of this year to be able to consecrate the completed new church to the service of the Triune God. It is built of brick, 50 feet long, 32 wide and 18 high in the light. Eight high arched windows, a beautiful, pulpit, altar and sacristy, drawn by 'Pastor Stephen, adorn the church. Numerous brethren flocked to increase our festive joy on the first holy Easter morning; St. Paul's parish, only six miles away, participated fully, as did a number from the branch 18 miles away, and also a small portion from the Chester parish, seven miles away. Our spacious church could not accommodate all of our dear congregants. God gave us the real joy of the celebration through the heartwarming sermon of Prof. Brauer on the consecration gospel, in the afternoon the undersigned preached on the consecration epistle.

For 22 years the congregation had a small log church (for this congregation, the oldest in this region, has existed for more than 22 years, although it has only recently received a faithful preacher by God's special providence), but it was not only too small and the lowliness of the interior made preaching in it very difficult, but it was also so inconveniently located that attendance at the service in it was greatly hindered. Praise God that the Lord has helped us so far and has provided for us abundantly! May He grant that, as long as the new house stands, it may always serve for the preaching of His gospel.

Finally, we extend our heartfelt thanks to our fellow believers nearby, especially our dear friends in Ehester, for the kind help they gave us in this work of the Lord. God reward them!

Bremen, Randolph Co, Ill.

J. H. Dörmann, Pastor.

Church News.

On June 22, Mr. Rev. E. J. Friedrichs, who had received a regular appointment from St. Matthew's U. A. C. parish at Russel's Grove, Lake Co, Ill, and had accepted it with the permission of his former parish at Huntington, Ind, was ordained in the midst of his new congregation by the undersigned, assisted by

191

introduced by Pastors Richmann and Schmidt.

May the Lord God be his sun and shield.

Addison the 17th of July, 1864.

A. Francke.

Address: kev. L. I. l'rieäricbg,

Zurieli, Imke Oo., III.

After Rev. G. Tb. Gotsch has been duly called from my two former congregations at Akron, Summit Co., Okio, and at Canal Fulton, Stark Co., Ohio, and has also accepted this call by permission of his former congregation at Olean, Ripley Co., Ind. the same was installed in his office at both congregations by the undersigned, by order of the Presidency middle District, on the 4th and 5th Sundays after Trinity.

May the Lord make him a blessing for many.

P. I. Bühl.

Address: ldev. O. OotLeli,

Micron, Lummit Oo., Obio.

After a vacancy of one year, and after various unsuccessful attempts to get a preacher of the Word of God again, the Evangelical Lutheran congregation at Dissen, Cape Girardeau Co, Mo, had the joy of celebrating the installation of their called pastor on the 10th Sunday after Trinity, July 31. Rev. F. W. Jobn had accepted the call to Dissen with the consent of his former congregation at Augusta, Mo. The introduction was done by the undersigned under the as- ssence of Mr. Pastor Besel, who had hitherto served the congregation most faithfully. Not only does the congregation in Dissen now have its own preacher again in its beautiful church, but the neighborhood, troubled by the guerrillas, hears the comfort of the Gospel so necessary to them.

May the almighty and merciful God protect the dear pastor and his congregation in the dangers of war and bless and keep the church and school. I. F. Bünger.

Address -, kev. I'. IV. loün, ^pploron!>. 0., Oaye Oii-aräeau 60., Uc>.

Where is Carl Bartmer, from Zmmenbeck, Kingdom of Hanover?

The same was staying in Miles, Michigan, in July 1861, and then intended to travel to Burlington, Iowa. Any news will be gratefully received and expenses gladly reimbursed by

Lst was LnelrrinZ, Clover Dostes Oo., Mnnesota.

Receipt and thanks.

For Past. Röbbelen:

Received through Rev. Hritmüllrr of the Women's Association of his Ge- mcindc in Liverpool, O., \$6,60.

For the proseminar in Germany

by Mr. E. Buehring in Nice Lake, Minn. \$2.00, by Past. Sirecksuß from his parish in Washington Co, Ill , \$13.90, by Past. Hamann in Carondelet, Mo., by Mr. F. Deuser 50 Cts, by the same by Mr. W. Trampe \$1.00 and by Mr. W. Lange \$1.00 (for travel money for Brunn'S soon expected pupils).

For poor students:

by Rev. Köhler in Glasgow, Mo., on infant baptism collected from Mr. H. D. Kothe, \$8.85, by Mr. I. Marggrander in Rechtster, New I., \$10.00.

L. F. W. Walther.

Having received \$24.00 from the treasury of the inner mission through Dr. Sihler, hereby certifies with gratitude

P. H. Thickness.

Get

for the construction of the school teachers' seminary:

Don of the congregation of Mr. Pastor Böling, Freistatt, Wisc, by Mr. F. Krumsieg, teacher, of C. Bublitz and Ph. Sorweide, each \$6. - A. Ernst, C. Schösson, C. Hilgendorf, E. Schneider, C. Schneider, L. Hilgendorf, G. Hilgendorf, A. Hilgendorf, C. Lemke, each \$5. - P. De Wald, Joh. Garbisch, each \$3. - Chr. Wctzel, G. Wiewe, H. Hilgendorf, F. Krumsieg, each \$2. - M. Müller, C. Ernst, L. Wambgsanß, Joach. Gotsch each \$1. - F. Melchrr 50 Cts. 75,50

Bon of the congregation of Mr. Pastor Schmidt, Elk Grove, Ill, by Mr. Teacher Garbisch, and zw. of W. Holste, I. Meier each \$5. - C. Schwake \$2. 12,00

By Rev. Hahn, Hillsdale, Mich. of M.

Bach \$1,50.- G. Bach \$2. - F. Bach \$2. - Schachameier 50 Cts. - Wb'rner 50 Cts.- Bergdolt \$1. - I. Schmidt \$1,25. - Wittwe Spiegel \$2. 10,75

Don Mr. F. Lichthardt, Schaumburg, Ill. 12,00

In Addison, Ill, by D. Plasse \$30. - H. B. 20K0.

- D. Müller \$1. -H. Schulze \$10 - W. Drechsler \$10 - H. Bartling, Sr. \$12 - A. Semp \$5 - Wm. Schaper \$20 - H. Geile \$7.

G. Amling \$3. - Wittwe Backhaus \$20. -141 .40

Summa

\$251,65

Addison, Ill, July 8, 1864, H. Bartling.

Received:

For the College - Debt Retirement Fund in St. Louis:

From Mr. Missionary Clöter \$75,00

From the comm. of Mr. Past. Heinemann, Crete, Ill. 10.30

From Mr. Past. Hahn, Benton Co, Mo. 2,00

Of the congregation of Mr. Pastor Wunder, Chicago, Ill. 3.30 Of the cross gcm. of Mr. Past. Birkmann at Waterloo, Ill. 4.10

To the college maintenance fund:

For Prof. Bieweud:

To the Synodical Mission Fund:

For inner mission:

For the construction of the schoolteachers' seminary in Addison, Ill:

From the branch office of Mr. Past. Dorn in Port Hudson, Mo.	18.00	
By Mr. Past. Dorn by Mr. Piel and Mr. Köhnemann <A, \$1.00. 2,	00	
By Mr. Weck, teacher of the school community in Rock Spring, near St. Louis, Mo.	-- - 5.00	
From ImmanuelS Distr. in St. Louis, Mo.	92.85	Bon Mr. Emanuel Guenther in St. Louis, Mo. - - 10.00 From D. Muller through Mr. Past. Hahn,
Benton Co,		
Mo.	50	
From the community of Mr. Past. Köstering, Altenburg,		
Perry Co., Mo.	114.00	
From the ZionS-Gem. of Mr. Past. Hoppe, New Orleans, La. 6.65		
From Mrs. Rahders in Mr. Past. Hoppe's Gem.---	10.00	From Ms. T. NahdcrS in Mr. Past. Hoppe's Gem. 5.< 0 From Ms. C. Rahders in Mr. Past. Hoppe'S Gem.

5,00

To purchase the land for the college at Fort Wayne:

Don Mr. Bensemann in Tbornion Station, Ill -- 3.00 Bon the comm. of Mr. Past. Halm, Benton Co, Mo. 21.50

For Brunn's Proseminar:

Through Mr. A. Bohn in Cleveland, O. from a

Soldiers name Nic. Filler 3,00

By Mr. Jak. Schmidt, Cleveland, O. 2.00

By Mr. A. Bohn, Cleveland, O. 1.00

For Mr. Pastor Röbbelen:

From Mrs. Seehansen in Crete, Ill. ----50

For poor students:

Don Mr. L. Dogel, Springfkeld, Ill. 5.00

Ed. Roschke.

Get

for the construction of the school teachers' seminary:

From the comm. of Mr. Past. Bauer, Minden, Marion Co., Ind. \$39.35

„ Reichhardt, Whitley

County, Ind. 14.00

„ Reichhardt, Columbia

City, Ind. 6,00

By Hrn. Past. Kunz, Cumberland, Ind., by A. H. Rösener, A. Hoff, Chr. Hoff, Chr. Öfter-

meier, Chr. H. Ostcrmeier, Chr. Dethmeier, Ant. Rösener, H. A. Merlan, Ch. Meier, W.		
L. Rösener, Chr. Knoov, H. Meier, G. Pfaff, A. Chr. Rösener, Conr. Merlan (H 50 CtS., Ant. Meier, Chr. Nölting O 82, Past. Kunz 85, von Wittwe Landwehr and Riechmann G 81	26,00	
From the school children of Mr. Teacher Richter, Town Theresa, Dodge County, Wisc. 4,35		
By Mr. Prof. Brauer of the Drceinigkeits-Distrikte der Gem. zu St. Louis, Mo. First consignment	386,50	
	From the Concondia District of St. Louis Parish. First shipment	103,00
By Mr. Past. Wunder, Chicago, Ill, by A. Ullrich, H- Sprengeler G 85, W. Herz 82, Chr. F. Grupe, H. G. Hamann, L. Nolting, K. Millbrandt, I. Chr. Schwarz G 81, H. Aerger, I. Giclow, G. Laitich, I. Reimer G 50 CtS., F. Rothe, B. Barth, K. G. Seidel G 25 Cts.	19,75	
By Mr. Past. Schmitt, Union Hill, Ill. by W.		
Wesemann, Fr. Schott, Ch. Brinkmann G 81 3,00 From the Gem. of Mr. Past. Kähler, Glasgow,		
Howard Co, Mon.	18,00	
By Mr. Past. Richmann, Schaumburg, Ill, by		
Wm. Teyler 810, C. Salge 83	13,00	
By Mr. Past. Niethammer, Rodenburg, Ill.,		
by H. Kohlstedt 85, Ch. Steffen 85	10,00	
From the Gem. of Mr. Past. Müller, Pittsburgh,		
Pa.	400,00	
By Mr. Ed. Bühring, Aurora, Minn. - - -	- 5,00	
Through Mr. Past. Herm. Meyer, Bainbridge, Mich.		
von Sauerbier sen., Sauerbier jun., Waschkow, Past. Meyer G 85, Peter Krieger, Ch. Krieger, Gottlieb Krälzrr, Ch. Anders, C. Weber sen <A 81, C. Weder jun. 25 CtS., Ch. Ahrendt sen.		
15 Cts, Wittwe Scheerer 50 CtS.	25,90	
From the comm. of Mr. Past. Stecher, Sheboygan, Wisc. First shipment-	25,00	
By some members of the congregation of Mr. Past. Werfelmann, Grafton, Wisconsin	12,00	
By Mr. Fr. Lührs, Addison, Ill. 12,00		
	" of the widow Kiessling, Addison, Ill.	25,00
		81147,85
Addison, IIS, July 20, 1864.		
		H. Bartling.

Received:

For the synod treasury:

From the congreg. in Frankcnmuth, Easter Collecte,	831,00	" Heidenberger "	Thank offering for the
Restoration of his health,	4,00	To cover the printing costs of the General Synodal	
report of the congregation in Frankentrost, - - - 4.12	By Mr. Pastor Sievers, namely: Collecte on		
Whitsun festivals in Frankenlust 810.16: Collecte on			
Pentecost in Ameiith, 82,25; by Hm. Bern-			
hard cook 81,00.	13,85		
From the Grand Rapids, Mich. congregation, Pentecost.			
Collecte,	14,85		
By Mr. Pastor Jor, for sold synodal be-			
	dishes,	1,00	
From the congregation of Mr. Pastor Steinbach	15,69		
To cover the printing costs of the Synodal Report,			
from the congregation of Mr. Pastor Lochner	10,70	from the congregation of Mr. Pastor Hügli to the same-	
ben purposes 7	,30		
From the comm. in Granvillc, WiSc.	5,50		
By Mr. Past. Ruff for sold Synodalbe-			
dishes 4	,50		
From teacher Kundinger	1,00		
"" Riedel	1,00		
"" , shepherd 1,	00		
"" Missionary Mießler for 1863 u. 1864---	2,00		
"" Pastor Ahner-	1,00		
" of the comm. in Frankenmuth, Pentecost collecte	24,25		
"" , for sold sy-			
nodal reports-	n,60		
"Mr. Solve!	6,00		
" Barbara Baierlein, as fulfillment of a vow-			
of the	2,00		
" of the congregation of Mr. Pastor Nauschrt, Pentecost-			
Collecte	7,00		
Collected at Klein's infant baptism in Saginaw - - 3.40	By Mr. Pastor Stecher, to wit: Collecte in		
of TrinityS congregation in Sheboygan on Pascha 85.85; Collecte in Town Mosel on 2nd day of Pentecost 81.60; Collecte in Town Wilson on 1st			
Sonnt, after Trin. 81.00; collected on BuettnerS infant baptism 80.80; yield of synodal reports 87.21	16,50		
From Mr. Pastor WambSganß for sold Sy-			
nodal reports 4	,00		

To the Synodal mission box office:

Collected by Mr. Pastor Trautmann in missionary hours	6,50		
By Friedrich Gcmpl in Adrian	3,50		
By Mr. Pastor WambSganß, namely: from the upper Immanuel congregation 89,44; from the lower Immanuel's congregation Hl 1,28		20,72	
From Mr. G. Keck at Freedom, Washtenaw County,			
Mich, for the mission in Jsabella Co.	1,00	From Mr. I. Denz for the same purpose	1,00
By Mr. Pastor Jox, and namely: from his Ge			
meinde in Kirchhayn, by Past. Jox, D. Garwisch, Radke, G. Krüger, Retzlaff G 81.00; G. Garwisch, Höhne, Jakobus, JndaS, Hill- mann, Fellbaum,			
Milbrath, F. Bublitz, H. Krüger (A 50 cts., Ninow 38 cts., Ch. Hecken- dorf, C. Bruß, Ch. Kurth G 35 cts., C. Groth, Heuer, Frau Last, I. Seckendorf,			
Schneider (K 25 cts., G. Zasterow 20 ctS., Sp. u. K. 15 ctS. W. 10 cts. From whose community at Cedar Creek: Von Mütter 82.00, W. Schröder, H.			
Hoppe G 81.00, Radke, Wagner, Trittin, W. Benz O 50 cts, Bruß 25 etS., L. Neigenfind 20 cts.	19,08		
Don and by Elisabeth Eißfeldt in Milwaukee	4,00	By the congregation of Mr. Pastor Hügli	5,30
	1,00		
From Mr. Rabus in Tecumseh, Mich.	50		
" " E. Waesch in Jefferson, Mich.	30		

For missionary Clöter:

By Mr. Pastor jWambSganß namely: von Müller, Fr. Budahn, Benz, W. Richter, C. Bayer, Hüppner, Fr. Bcnder, G. Nadke, Fr. Christian, Mathilde Wolf, Past. WambSganß G öl, C. Schwan, H. Krüger G 75 cts, G. j Wolf, W. Dettlaff, M. Fellwock, P. Schnkar, Wittwe Lenz, O. Bartelt G 50 cts, W. Fellwock, M. Sasse sen. G 25 ctS., A. FirkS sen. 12 cts, Joh. Krüger 5 cts. 16,17
From the comm. in Graston, WiSc. 3.00
" Mr. Strech in Rosevillc, Mich. 2.00

Correction: In the previous receipt, where from Mr. Past. Lemke's congregation H23.65 were listed for Mr. Missionary Clöter, it was forgotten to name the individual donors, which is made up for herewith. From L. Seisclein, Reindel. Joh. Schröder, Hoser, Fischer, Nnchterlein, Lemke, Wolf, C. Rein, Stützer, Frau Schank G Hl, Förster 75 cts, L. Schmidt, I. Schmidt, Grabe-mann, Schemm, W. Rein, Stricker, HanS, Schock, H. Nummer, I. Blötz, Bohm, W. Schröder, Chr^ Schröder, Abel, G. Görlach, F. SpcnS G 50 cts., Straßel 30 ctS., Blum, Schönberg, Stühle, Winkelmann, G. Schröder, Svindler. M. Seisclein, Rcse, Oeler, Kraft, Walter, Stange G 25 ctS., Schneider 20 cts., Gunlach, Bey, Falk, See G 10 cts.

Announcement: Some time ago I received a letter from Mr. Pastor Groß in Richmond, Ba., in which he asks, among other things, to inform all his friends that he and his family are well.

W. Hattstädt.

Changed address:

Rev. O. Neier, Xunkakes Ill.

St. Louis, Mo,
Synodal Printing Office of Ang. Wiebusch v.Soh".